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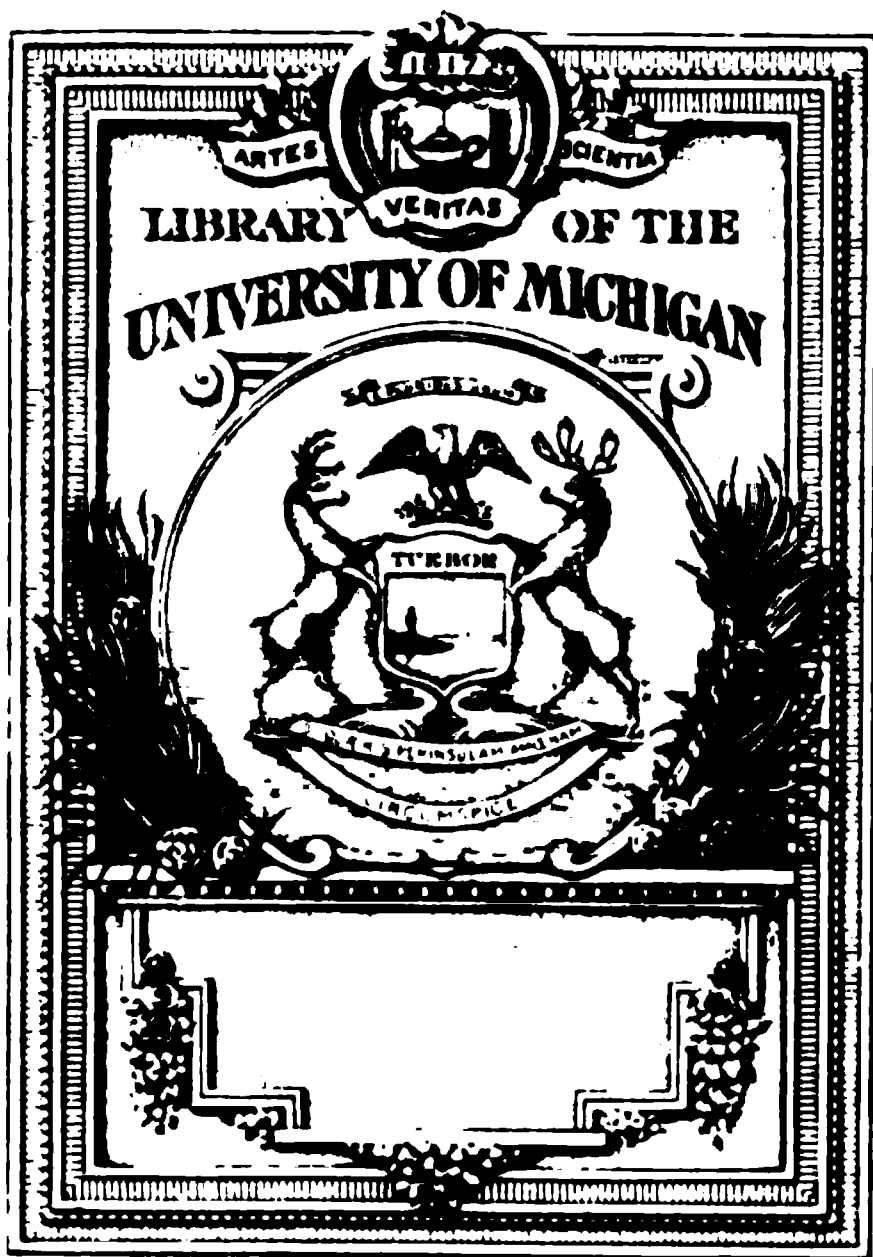
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THE
Eclectic Review.

MDCCCXXVIII.

JANUARY—JUNE.

NEW SERIES.

VOL. XXIX.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπει-
κουρείου τι καὶ Ἀριστοτελικήν· ἀλλ' ὅσα εἰρηται παρ' ἰδέσσει τῶν αἰρεσίων
τούτων καλῶς, διανοομένη μετὰ ἰσχυροῦς ἰπιστήμης ἐκδιδάσκοντα, τοῦτο
σώματι τὸ ἘΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φῶμι.

CLEM. ALEX. Strom. L. 1.

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THE ECLECTIC REVIEW,

FOR JANUARY, 1828.

Art. I. *The History of Ireland.* By John O'Driscoll. 2 vols. 8vo.
Price 1*l.* 4*s.* London. 1827.

WHEN the Spaniards undertook to subdue and appropriate America to themselves, they went out fortified with a bull of the pope, to reduce and retain all the countries they could conquer, and bring the benighted inhabitants under the spiritual authority of the Holy Church. Armed with this power, they entered the country, and proceeded with the sword of the flesh to carry into execution the spiritual commission of his Holiness. Under the pretext of meliorating the condition of the natives, hosts of needy adventurers, abandoned to the worst passions, spread themselves over the face of the country, led on by chiefs who had attained that rank, only by the more fierce and unrelenting atrocity of their character. Pizarro, Almagro, Padreria, Cortes, and a succession of others, not only made no attempt to restrain their followers, but themselves set the examples of cruelty and cupidity: eagerness for the accumulation of wealth was the great stimulus that goaded them on, and a thirst for gold and blood seemed to increase as it was gratified. They had found a numerous people, claiming a high antiquity, having among them existing proofs that their claims were well founded, and distinguished among the contemporary natives of their continent by early civilization and refinement. Their laws were mild, suited to the humane and gentle temper of the inhabitants, whose dispositions were docile and tractable, admiring what they thought was good, and willing on all occasions to adopt it. Instead of conciliating the good-will, and improving the condition of this people, by the lights they had brought with them, the strangers pursued and persecuted them every where with the most unrelenting barbarity: there was no perfidy which they did not practise on their confidence, no cruelty which they did not perpetrate on their persons. They

held, that killing a *mere Indian* was no greater offence than depriving a noxious animal of life, and that they were only executing the Divine commands in destroying them. They attempted to force Christianity upon them, and the Indians were willing to adopt it; but the conduct of the strangers was so infernal, that the natives at length shrunk with horror from the religion which they professed. When the miserable sufferers, put to the torture, were urged to renounce their idolatry, and go to heaven with the true believers, they only clung to their errors the more tenaciously, as exempting them, they said, from the chance of again meeting in any place their persecutors. A very few benevolent ecclesiastics interfered from time to time in behalf of this suffering people; and among the rest, the venerable Las Casas, bishop of Chiapa; but his voice was not heard among the fierce clamours of his countrymen. In vain were commissions appointed, and commissioners sent abroad, to inquire into the state and treatment of the natives; they were disregarded or corrupted; and no effectual means were taken to arrest the horrors that were practised, till nearly the whole race was extirpated, and their lands, tenements, and property seized by the perpetrators. To justify their conduct, they did not fail to represent the natives as a barbarous, brutal, incorrigible race, immersed in the most gross and abominable superstitions, a race which they had a Divine commission to destroy. These stories obtained belief in Europe at the time; among the ignorant and prejudiced, and were eagerly propagated by those who had an interest in having them credited. But the time is come, when they are known and treated as the fictions or exaggerations of men who sought some excuse for their own horrid acts; and the people of Europe in general, and of England in particular, have visited them with their just reprobation.

If we are to believe the statements of Mr. O'Driscol's book, there is a strong similarity between the case of the Peruvians and that of the Irish. The Anglo-Normans obtained from the pope, a bull to enter the kingdom of Ireland, in order to reduce the people to obedience and the jurisdiction of the see of Rome; and, like the Spaniards, they proceeded with the sword of the flesh to execute the spiritual commission. Hosts of needy adventurers crowded into the country, whose only object was plunder, and whose predominant passions were cruelty and avarice. They were generally led on by men of similar character, but pre-eminent in the ferocity which distinguished their followers; and the deeds of Mountjoy, Grey, Carew, and Cromwell, even cast into shade the daring atrocities of Almagro and Cortes. The strangers had found, on their landing in the

country, a numerous population, formerly distinguished among the nations of Europe, by the eminence they had attained in the arts of civilized life, and by their claims to antiquity; and at that time, a people of quick, ingenious fancy, living under a mild code of laws suitable to their own humane dispositions, and in a country of extraordinary fertility and beauty; they were docile, apt to discern what was good, and ready on all occasions to adopt it. But, instead of studying to 'form such a people to virtuous manners' by the lights they professed to bring with them, according to the terms of their bull, there was no wickedness of which they did not themselves set them the first example. Their sole object was, to seize upon their lands and possessions; and they proceeded by endeavouring in every possible way to exterminate the possessors. They established the principle, that the natives were altogether out of the pale of humanity; and they acted on it as a legal maxim, that to take the life of a *mere Irishman* was no murder. They represented them as incapable of the moral obligations which bind man to man; and therefore, there was no perfidy which they did not think themselves justifiable in practising towards them. The natives, naturally docile and tractable, submitted at first to the laws, and adopted the religious creed, of the strangers: who professed to teach them better things; but, when they found their practice so at variance with their precepts, the Irish, like the Indians, at length shrunk from a religion proposed to them by men who seemed themselves restrained by no religious tie. Occasionally, a good and upright ecclesiastic of the new faith obtained a powerful influence over the minds of the people; and the Protestant bishop Bedel, like the Catholic bishop Las Casas, was an object of the most affectionate respect and attachment. Various representations and memorials were at different times transmitted to England on the cruelty and injustice practised on the natives; and commissioners were appointed to inquire into the facts, and to redress them; but either they were disregarded, or became themselves infected with the lust of property which had seized on their countrymen. Spoliation and destruction pursued their course, till the whole property of the country was wrested from the hands of the native proprietors, and transferred to the strangers; and the whole native population became *twice* nearly extirpated. In the words of a contemporary historian, they were 'brayed in the mortar of war and famine,' till the fruits of the earth were destroyed, the cattle exterminated, their arable land converted into woods and bogs; and by the way-side might be found the dead and the dying, their mouths smeared with weeds, the only things left to satisfy

the cravings of hunger. To justify this conduct, the adverse writers, from Giraldus down to Twiss, have not failed to represent the Irish as a barbarous, intractable race; and some, even so late as the seventeenth century, have gone so far as to speak of them as Idolaters and Canaanites whom the people of God (meaning themselves) were commissioned to destroy*. These tales of Irish brutality and degradation, were circulated with such assiduity by those who had an interest in causing them to be believed, that they were generally credited at the time, and assented to even by those who were very incredulous and sceptical on other points. Hume has embodied them in his history, and Voltaire was so struck with the moral inferiority of the race, as to assert, 'that the Irish seemed created to be slaves to the English, as the blacks to the whites.' But the time is come, when the prejudices against this people have passed away from every reasonable mind. The misrepresentations of interested parties have been sifted; statements are now received with caution, which were formerly swallowed with avidity; and as knowledge expands, the candour and good sense of the people of England are at length beginning to do that justice to the character and history of the Irish, which has so long been denied them.

Such is the sum and substance of Mr. O'Driscol's history, and such are the impressions left upon the mind by the details of his work. The first question which suggests itself, is, What credit does he deserve as a faithful historian, and how far are his details to be relied on? His history contains few notices of any authority for his statements, no marginal references to passages in other writers, and no quotations at the bottom of the page, to enable the reader to judge of the authenticity of the source whence he has drawn his information, or the fidelity with which he has applied it. With the exception of one or two documents at the end of the volumes, it is a naked detail

* Twice, in the course of the Irish wars, has this argument been resorted to, in the times of Cromwell and William.—'They quoted the examples of the Israelites, and the fate of the Canaanites, as the Cromwellians had done. They contended against the imputation of cruelty, that they had the same warrant from heaven as the patriarchs of old, and were bound by the same obligation to purge the land which had been bestowed upon them, from the abominations of superstition and idolatry Dr. Dopping, bishop of Meath, preached before the lords-justices at Christ's Church, in Dublin, on their return from Limerick:—he reproached them bitterly for the treaty they had made, and argued, that Protestants were not bound to keep faith with Papists.' O'Driscol, Vol. II. pp. 363, 4.

resting on his own authority. Indeed, the very appellation, O'Driscol, sounds like that of a partial historian—

Per Mac et O tu veros cognoscis Hibernos.

And the initial of his name is a kind of intimation that he cannot be a fair reporter in his own cause. One is disposed to class O'Driscol's Ireland with O'Flaherty's Ogygia, and to annex as much credit to the one, when he affirms, that the Irish Papists never retaliated on the Protestants, while they had the power, as to the other, when he traces their genealogy beyond the Flood. On examination, however, we find that he is borne out in his statements, not only by the writers of his own country, but, what is still more conclusive, by their adversaries; who admit such facts incidentally as to support the Irish historians, and Mr. O'Driscol among the number, in the melancholy details of the period to which he confines his history. These authorities are now easily referred to, and speedily examined.

Dr. Curry, an eminent physician in Dublin, was passing through the Castle Yard in the year 1746, on the day of the anniversary of the Irish rebellion. He met two young ladies with a child, who, stepping out before them, extended her hands in an attitude of horror, and inquired whether there were any of those blood-thirsty Irish in Dublin. The party were coming from Christ's Church, and had heard the appropriate service and sermon appointed for this occasion. This circumstance induced him, he says, to inquire particularly into the facts, and to ascertain the truth of those details which were thus made, even in the house of God, the instruments of awaking horror and prejudice in the minds of the rising generation. He found sufficient in his researches to convince him, that the excesses attributed to the Irish, were either the fabrications or the exaggerations of writers whose personal interest it was to misrepresent; and that the unfortunate natives were themselves the victims of much more cruelty than they inflicted on that occasion; and this conviction arose, not from the suspected accounts of the Irish writers in their own cause, but from the admissions of their adversaries. The result of his researches, he afterwards published in two volumes, of which there has been more than one edition. They almost entirely consist of quotations from Cambrensis, Spencer, Campion, Morrison, Borlase, Temple, Carte, &c. &c.; English writers, generally living at the times, and amid the scenes they describe, and strongly imbued with the partialities of partizans. Yet, their admissions, connected together, detail a series of cruelties inflicted upon the natives of Ireland during nearly six centuries, that no other people ever underwent, except, perhaps, the Mexicans and Peruvians.

By the unexceptionable testimony of this compilation, Mr. O'Driscol's work is supported, and it therefore rests upon evidence not to be disputed.

It is not our wish to revive or to keep alive enmities, by recording the aggressions of either party, during those dismal times; it is better they should be for ever buried in oblivion, and not made, at this day, the instruments of resuscitating the embers of expiring animosities. But the review of such a work as that before us, imposes on us an unavoidable task, because it is our duty to ascertain what degree of credit should be given to its statements. We will merely advert to one period, and to the illustrations afforded to it by adverse writers, because it is the period which has been stigmatized, more than any other in Irish history, for the almost incredible and unprovoked atrocities committed by the natives on the unoffending English settlers, and which induced Hume to say: 'An universal massacre of the English commenced, when no age, no sex, no condition was spared; destruction was let loose, and met the hunted victim at every corner,' * &c. Now hear the evidence collected by Curry from the admissions of the English historians themselves, including the most prejudiced and interested, Temple and Borlase. In the year 1641, the Irish were driven to form a confederacy in their own defence, and to preserve themselves and their religion from utter extirpation, with which they were threatened.† When they assembled at Kilkenny, they adopted for their seal, '*Pro Deo, pro Rege, et pro Patria Hiberniæ*;' and the oath they solemnly took was, 'to bear true allegiance to their sovereign lord King Charles, his heirs and successors, and to defend them with their life and estate against all persons who should attempt any thing against them, or the power and privilege of parliament, or the lawful rights of the subject.'‡ They excepted from pardon all those of their own party who should commit any cruel excess; and it was the desire of the whole nation, that the perpetrators of cruelties should be made in the highest degree examples to all posterity§. They took into their possession, for the prevention of evils, and for his majesty's honour, use, and service, forts and other places of strength; and they declared, that they harboured not the least thought of disloyalty against him, or of purpose to hurt his subjects||. To these declarations they strictly adhered in all their acts up to a certain time¶. That time was the beginning of November, when the Scotch landed

* Hist. of Engl. Vol. IV.

† Borlase, p. 74.

|| Remonstrance of the Co. Cavan.

† Carte, Vol. I. p. 268.

§ Carte, Vol. III.

¶ Temple, p. 126.

in Island Magee, near Belfast, and massacred in cold blood, 9000 innocent Irish families, who had taken refuge there, and were living with a feeling of security under protection *. Then it was, and not till then, that the first deviation from their humane resolutions displayed itself at the surrender of Lurgan †, just after the massacre, and in its immediate vicinity, by an exasperated people whom the confederates could not control. The cruelties of which the English were guilty in retaliation, are too horrible for description: they butchered old and decrepid people in their beds, women with child, and children eight days old, burning houses with all their inhabitants, and even warring with the dead, by digging up graves, scattering and trampling on the bones of the deceased, and burning their bodies ‡. Among the foremost is said to have been Cromwell himself, who is charged with going beyond all the rest in cold-blooded perfidy and cruelty; 'exceeding even himself,' as Ormonde says, 'in breach of faith, and bloody inhumanity;' § considering the Irish as Amalekites, whom he was, like Joshua, commanded to slay ||, and actually sending a colony of Jews as appropriate auxiliaries to assist in extirpating them. The whole number of English destroyed, was—not 150,000, according to the fictions of Temple and Maxwel, on which Hume built his dismal statements, while he altogether forgot to mention the massaere perpetrated by his countrymen at Island Magee,—but was proved by an English clergyman, after the most accurate scrutiny of the documents, to amount to only 4,028 in the two first years, and, in the whole ten years of the war, not to exceed 6,062, exclusive of about 800 families who had disappeared from their abodes ¶. While, during the same period, nearly the whole Irish population was extirpated, and the country reduced to the savage wildness of a desert.

The Irish ecclesiastics have been particularly stigmatized, and held up to the reprobation of mankind. They have been the victims of the most relentless persecutions; and it has been asserted, that the utmost severity has fallen short of their deserts. Yet, there are not to be found in the history of any country, more amiable examples of meekness, simplicity, and uprightness, than they have exhibited, according to the admissions of those same historians. We shall mention a few instances. In the year 1170, a synod was held at Armagh, by the indefatigable primate Galerius. The object of their meeting was, to inquire into the cause of the invasion of their country by

* Carte, Vol. I.

† Carte, Vol. III. p. 109.

|| Anders. Geneal. p. 786.

‡ 15 Nov.

§ Letter to Lord Byam.

¶ Warner's Hist. Irish Rebellion.

strangers, and what offence they had given to God, to draw down on them such a national visitation. On mature deliberation, they concluded, that it was to scourge the sins of the people in general, but, in particular, the sin of buying English children as slaves from the pirates and merchants who frequented their shores. The English on the opposite coast had been, it seems, in the practice of selling their children and kinsfolk, and the Irish of purchasing them; and this unchristian practice was deemed by the Irish ecclesiastics an offence of sufficient magnitude to draw down on them the just vengeance of God. They, therefore, by unanimous consent, decreed, that all those already in bondage should be liberated, and that the practice in future should be entirely prohibited*. A more illustrious instance of rectitude, both in religious sentiment and kindly feeling, is not to be found in history. This is, perhaps, the *first* example of the formal abolition of the slave-trade in any country, for which the world are indebted to the Catholic clergy of Ireland. It is not generally known, that the Quakers of that country were the first to set a similar example in modern times; their resolutions to that effect, at the General Meeting held in Dublin, in 1727, having preceded by thirty years a similar one in London †.

In the midst of the tremendous scenes of blood and carnage which depopulated Ireland in the reign of Charles I., the ecclesiastics, though hunted like wild beasts by the Presbyterians, every where interposed their authority to restrain the excesses and retaliations of their own party. At a synod of archbishops, bishops, and inferior clergy, assembled at Kilkenny, in May 1642, excommunication was pronounced against any 'who should murder, dismember, or grievously strike;—' 'all unlawful spoilers or robbers of any goods, or such as' 'favoured or received them;—all such as had invaded, or' 'should invade, the possessions or goods, spiritual or temporal,' 'of any Irish Protestant not against them. No clergy, regular or secular, were to hear the confessions of, or to give the' 'sacrament to, any such person, under pain of excommunication' 'himself, *ipso facto*.' Notwithstanding this, all the excesses, and even the rebellion itself, were imputed to them by their bitter enemies, while they were acquitted even by the adverse historians. 'Although,' said the most respectable and unimpeachable witness, 'the conspiracy was imputed to them,' 'yet not above two or three of them seemed to know any thing

* Cambrensis Hib. expugnat. lib. i. cap. 18.—Ware's Antiq. vol. i. p. 60.

† Whitelaw and Walsh's History of Dublin, vol. ii. p. 834.

‘of it.’* The sufferings and persecutions they endured at this time, are unparalleled; not only in Ireland, but in England, whither they had fled for protection. Commissioners were appointed in 1652, who issued a proclamation†, declaring that any Romish priest *found*, was to be deemed guilty of rebellion, and sentenced to be hanged, his bowels drawn out and burned, and his head fixed on a pole in some public place. Those who entertained a priest, were to have their property confiscated, and be themselves hanged. Even the private exercise of the Catholic religion was made a capital crime. This edict was renewed in 1657; and those who knew where a priest was concealed, and did not reveal it, were to suffer the same punishment.‡ In England, eight Catholic priests who had escaped from the perils and persecutions of their own country, were arrested and condemned; and seven were executed for the mere act of saying mass. Which occasioned an historian to remark, that ‘if a Turkish dervish had preached up Mahomet in England, he would have met with much better treatment than a popish priest.’§ Among the victims of this blind prejudice, was one deeply to be deplored. Oliver Plunket had been appointed titular primate by the pope, from the knowledge he had of his piety and learning, though many others had been proposed and supported by powerful interest. After passing ten years at his see in the practice of piety and universal charity, he was dragged to answer charges which his enemies had brought against him. For the purpose of his conviction, some profligate witnesses were suborned, who were of the lowest description. They came to England in rags and poverty, and ‘returned afterwards with money and fine clothes.’ They were lodged in the house of the noted Lord Shaftsbury, and were there instructed in what they were to say and do. On the evidence of these notoriously infamous men, whom nobody believed, the excellent primate was condemned and ignominiously hanged at Tyburn, dying with the meek fortitude which had distinguished his life, and solemnly denying every thing these suborned men had sworn. Every unprejudiced historian, even on the opposite side, has given him the highest character for wisdom, piety, and learning. ‘He was wise and sober,’ said a candid Protestant bishop, his contemporary, ‘fond of living quietly, and in due subjection to the government.’||

Such was the conduct of Protestants to a Catholic bishop in

* Carte v. i. † Carte, Warner, &c. ‡ Morrison's Thren.

§ Grainger's Hist. Engl. vol. ii. p. 206.

● || Burnet's History of his Own Times.

those dismal times: now mark the conduct of Catholics to a Protestant bishop about the same period. Bedel was bishop of Kilmore, in Ireland, at the time of the rebellion in 1641; and when the insurrection broke out, he found himself in a remote place, far from his own people, and in the midst of his enemies; but he had lived a holy life, was a benefactor in many ways to the people about him, and was therefore greatly respected and beloved. Among other efforts for their service, he translated the Bible into Irish; to qualify himself for which, he began to study the language at an advanced age, and succeeded in rendering himself master of it. His Bible is at this day a beautiful specimen of typography in the Irish character, and is highly prized by such Catholics as possess a copy of it. He was never disturbed in the exercise of his functions, and his house was crowded with Protestant refugees, who were all safe under his protection. He died before the rebellion terminated, at the advanced age of 71; and such was the respect and love which the Catholics bore to him, although he had proselyted the brother of their bishop, that they attended his funeral, paid him the military honour of firing a volley over his grave, and a still more decided mark of esteem for him, by joining in the prayers of his own chaplain, who read the funeral service. Among those who attended was Edmund O'Farilly, a Catholic priest. Struck with what he had seen and known of the good man's character, and in the enthusiasm of that love which the Irish always bear to genuine virtue, in whatever religious garb it may appear, he exclaimed at the conclusion of the service:—*'Oh, sit anima mea cum Bedello!'**

These and similar authorities and facts are the sources and materials of which Mr. O'Driscoll has availed himself in the course of his history, and its character and complexion are such as naturally result from them. The time was, when few men would have dared to encounter the odium incurred by vindicating the character and conduct of the Catholics of Ireland. 'The pencil was in Protestant, or rather puritan hands,' said a candid man, himself a Protestant; 'and who would dare to step forward in vindication of wretches, whom power had ground, and prejudice had crushed and condemned?'† That time, however, is gone by, and a new era has opened upon us. Liberal reflections on the horrors of the past, and mutual intercourse, are wearing down the asperities of intolerance, and enlightened systems are dispelling the darkness of past prejudices. A man incurs no odium now by relating the truth; and the historians who vindicate Ireland, will find it so.

* Burnet's Life of Bedell.

† Brook's Tryal of the Catholics.

Mr. O'Driscol's two volumes comprise the History of Ireland from the landing of Henry II. to the capitulation of Limerick. It, of necessity, therefore, describes a dismal period, offering little but scenes of violence and rapine, and terminating just at the time that peace was established, which continued unbroken for a century. The work is very unequally divided. The first volume condenses within its pages the events of five centuries, while the second dilates its contents to describe a term of only five years. The matter, however, of the whole is properly distinguished into three great eras; the wars of Elizabeth, the wars of Cromwell, and the wars of William. These long and fearful struggles are connected by two short intervals of tranquillity,—as Mr. O'Driscol rather quaintly phrases it, 'a ponderous weight of war, held together by two narrow links.' We shall extract a few passages from the last of these periods, as a specimen of the Writer's style and matter.

The county of Fermanagh and the town of Enniskillen had early been one of the strong holds of Protestantism in the centre of the Island, and the inhabitants had frequently distinguished themselves in the different commotions as partizans, rather than as regular troops. Their fame is still a subject of boast to their posterity, who are now the Orange-men of Ireland; and many stories of their achievements form the popular tales of the country at this day. These extraordinary persons are thus described in the wars of William.

'Near Loughbrickland, Schomberg was joined by three regiments of Enniskillen horse. These troops, the fame of whose exploits had been spread abroad, excited much attention in the British camp. Their appearance was remarkable. They were a fine and hardy body of men; but resembled more a horde of wild Arabs, or Italian banditti, than a body of European cavalry. They observed little order in their military movements; and no uniformity of dress or accoutrement. Every soldier was armed and clad according to his own fancy; and each man was attended, like the Asiatic military, by a servant mounted on an inferior horse, and carrying his heavy arms and baggage.

'But they were distinguished by an astonishing rapidity of movement, and a boldness, or rather fierceness and contempt of all difficulty and danger, which made them almost invincible. They never calculated obstacles, or counted numbers, but rushed to the attack with the ferocity and exultation of the tiger when bounding upon his prey. That the enemy was Popish, was enough to excite horror and contempt. To hesitate in attacking such a foe was disgrace worse than death; and to slaughter them, a more acceptable service to the Lord, than a smoking holocaust offered by David himself.

'These strange troops were religious men, or thought they were. Their memories were abundantly stored with scraps of the Old Tes-

tament, chiefly relating to the massacres and spoliations committed by the Jews. Upon these they formed themselves, and with these they justified their practices. They were robbers and murderers. They spared no man's life or property. When spoil was not otherwise to be had, they never hesitated to plunder their own party, whether Irish Protestants or British allies. They were a fearful scourge in the country, and aggravated dreadfully the calamities of the war: but they were scrupulous to have their proper establishment of chaplains, or gifted preachers of the word; and heard prayers and outpourings of the Spirit regularly. The Derrymen were in all respects similar to the Enniskilleners.

' The Enniskilleners could not endure the restraints of discipline; and, when placed under Schomberg's command, they said of themselves, that "they should never thrive so long as they were under orders;" and they were right. They were a kind of Cossack cavalry, that were of no use unless left to themselves, and their irregularities connived at. Schomberg did not understand them; and General Ginckle, at a later period of the war, considered them a nuisance, and hated them cordially.' Vol. II. pp. 55, 56.

Again,

' So keen indeed was their appetite for plunder, that they did not spare the king's officers; and some of them were hanged from time to time, for robberies committed on the Dutch or Danish soldiers.

' The Enniskilleners had become savages in the course of the war, and the more savage for the tincture of religion or fanaticism, or whatever it was of that nature, upon which they prided themselves. The Protestantism of Ireland has often been described as a virulent hatred of Popery, and an absence of all religion. But this could not have been the Protestantism of the Enniskilleners. Their conduct was too wicked to have been the result of a mere absence of religion; it was bad enough to be the fruit of a depraved and mistaken creed, for they were surely not Protestants.' Vol. II. p. 137.

Among the books which are put into the hands of poor scholars in hedge-schools, is the History of Redmond O'Hanlan, a celebrated Rapparee; and this never fails to afford an opportunity of invective and reprobation of those schools at every public meeting for improving the condition of Ireland. Yet, he does not appear to have been a more exceptionable character than the Earl of Huntingdon; nor is his history more likely to do harm, than that of the bold outlaw Robin Hood, of which the rising generation in England are so fond.

' Intersected by vast bogs, mountains, woods, and defiles, it had been the retreat of Redmond O'Hanlan, still celebrated in the popular tales of the country as a bold and noble Rapparee. O'Hanlan is represented as a hero and a robber; and he was both. The descendant of one of the noblest families of Ulster, he had been reduced, by repeated confiscations of his family property, to utter destitution. The woods and mountains became his only secure retreat, and his

only patrimony his sword. At the head of a few faithful and desperate followers, he waged interminable war upon the *settlers* on the hereditary property of the O'Hanlans, once the proud standard-bearers of Ulster.' Vol. II. p. 57.

The Irish were attached to James, as well from that principle of loyalty which has always distinguished them, and an impression on their minds of the justice of his cause, as from sympathy for his misfortunes, which never fails to excite strong feelings in the people of that country. But his own weakness and folly soon destroyed that delusion, and dispelled that halo of interest with which circumstances had invested him. The attachment of the Irish was not that blind devotion paid in Spain to Ferdinand the Beloved, while embroidering petticoats for saints. James was not inferior to him in pusillanimity and superstitious folly, and his character soon became justly appreciated in Ireland.

'It is certain, that James's presence in Ireland speedily destroyed the enthusiasm that had been connected with his name. But the derision with which that name became at length associated, never passed away. It has come down to our times, sheathed in an apophthegm, and pointed with all the power and energy of the Irish language.' Vol. II. p. 96.

We have frequently heard *soubriquets* and apophthegms applied to James by the peasantry of the country at this day. One of these, which is too homely to translate, alludes to the effect said to have been produced on him by the sound of one of his own trumpets, during his flight from the battle of the Boyne, and answers to the '*solunt cornua ventrem*' of the Roman satirist, whose whole description might be applied to the timid 'Shaumus.'

As a contrast to James, the name of Sarsfield is treasured in the memory of the people, for his talents and intrepidity. Mr. O'Driscol has not done him the justice which others of his countrymen are disposed to render him. After the capitulation of Limerick, he retired to the continent, and, with his countrymen, entered into foreign service, where, as historians assert, 'they did more injury to the high allies, than all their forfeited estates in Ireland could compensate.' His family settled afterwards, it should seem, in Spain; where their name, with that of the O'Donnells and others who emigrated at the same time, has become well known in the late events of the Peninsula. He performed, while at home, a very valiant action during the investment of Limerick, which was the occasion of raising the siege. The peasantry still shew with exultation the spot where it took place. William had sat down before Limerick, and was an-

xiously expecting his artillery from Dublin, which Sarsefield, who was shut up in the town, undertook to intercept. He left it in the night with a body of horse, crossed the Shannon about twelve miles higher up the river, and, before day, had gained the Tipperary mountains in the rear of William's army.

' Sarsefield had remained during the day in the Tipperary mountains, in the rear of William's camp. Towards evening the expected train came in sight, moving slowly and securely with its escort along the high road. Sarsefield kept his party out of view, and suffered the train to pass; then made a short circuit through the hills, and met it again at a point of the road he had fixed on, where there was space for his cavalry to act. Upon this very spot the train had halted; and the men were arranging their encampment for the night in a little level field by the side of the highway. The horses were at grass, and the men had laid themselves down to rest, all but the sentinels, and the few that were busy in making arrangements for the night.

' At this instant the Irish general darted upon the convoy. The officer who commanded, started upon his feet, and ordered to sound to horse; but it was too late; in an instant the whole party were dispersed or killed. Sarsefield collected the powder, waggons, pontoons, and baggage of every description. The great guns were filled with powder to the muzzle, and then buried two thirds in the earth; and the whole immense pile being made tight with earth and stones, a train of gunpowder was laid to it. The General now collected his men and drew off. When at a sufficient distance, the match was applied to the train, and the whole blew up with a tremendous explosion and concussion of the earth.

' The shock was felt in the camp; and the noise was reverberated by the hills in long and terrific pealing. The soldiers in William's lines heard the sound, and started from their sleep with alarm. All had been expecting the train with anxiety, and most guessed now the catastrophe that had occurred.

' The British horse, which had been sent out to meet the convoy, were nearly in time to witness its destruction. The explosion took place just as, from a rising ground, they came in view of the vast mound of combustibles, made visible in the twilight by the flame that scattered and devoured it. They quickened their speed; and, as they reached the smoking ruins, the Irish horse were wheeling quietly from the scene of their exploit. The British cavalry, being much more numerous, attempted to follow; but were soon entangled in the hills, and thought it safer to retrace their steps.

' The sound of the explosion, which had reached the camp, was a signal for all the cavalry to turn out; and during the night, numerous parties were moving in every direction, with a view to intercept the Irish general; but Sarsefield was too well acquainted with his ground, and he returned to Limerick in safety.' Vol. II. pp. 163—165.

The Irish were assisted by the French, headed by St. Ruth;

an officer of some reputation, although to his folly and coxcombry is to be attributed much of their misfortunes and final defeat. He could not condescend to impart to Sarsefield or any of his officers, his dispositions and plans at the battle of Aughrim; and when he fell, the Irish were unable to avail themselves of the advantages they had obtained, and so fell into confusion. His character and that of his countrymen are thus well drawn.

‘ While Ginckle was labouring at his works before Athlone, St. Ruth sat securely in his camp, entertaining the ladies and gentry of the neighbourhood with balls and feasts; and dazzling their Irish simplicity with a display of the elegance and refinements of the French court, mingled, according to the habit of his nation, with military parade, and the frivolities of an insipid gallantry. He had surveyed the defences of Athlone, and thought them beyond the power of the British army. He seems also to have entertained the strange opinion, that Ginckle would not venture seriously to attack Athlone while he lay with his army in the vicinity. He considered the name and reputation of St. Ruth to be a tower of strength to the town beyond all its walls and castles. His Irish generals saw the weakness of the Frenchman; and though it cost them Athlone, they were not a little amused with his vanity. They were certain that the British would soon cure him.

‘ St. Ruth was a military coxcomb of some talent, but of insufferable arrogance and vanity. Like a Chinese grandee, he believed his own nation to be the first upon the globe; and a French soldier to be an irresistible animal, whether in the field or in the drawing-room. The extravagant pretensions of the French had offended the Irish, especially as they were not sustained by substantial performances. The French had hardly been in battle since their arrival in the country, and never showed any anxiety for the post of danger. Their manner of making love was as little to the taste of the country as their mode of making war. The Irish were not sufficiently polished to understand or to relish that light, general, and contemptuous tampering with the sex, called gallantry. The ladies could not comprehend how the champion of the church, and the great pillar of the faith, could be a man of levity and intrigue.

‘ Though the Irish have several points in common with the French, they could never much respect or value the French character as a whole; and although they differed almost in every point of character from the British, they associated better with them, and esteemed them more highly. The difference of character between the people of the two islands was not a reason against their being united in one empire, but rather an argument in favour of such a union; and the similarity of character in some respects, in the French and Irish, did not at all tend to encourage or promote a political connection between the two countries.

‘ The Irish, like the French, are a gay people; but the gayety of the former is the jéousness of the heart, that of the latter is mere

levity or play of the fancy, often cold and superficial. In another particular the contrast was stronger. The Irish were as remarkable for their melancholy as for their gayety. The gayety of the French had no flow of melancholy, for it was unconnected with feeling.

‘It was natural in the Irish, as in any people of much feeling, to prefer the pride and gravity of the British to the levity and insolence of the French; and accordingly, the former defects, if they be such, were much more tolerable to them.’ Vol. II. pp. 230—232.

The Irish soldiers distinguished themselves by many acts of individual bravery and devotion to the cause in which they had embarked; but on no occasion more than at the siege of Athlone. This important point was the great pass across the Shannon; and the possession of it was an object of the last importance to the English. They had been once repulsed from before it, as they had been from Limerick; but they now made a great and desperate effort with their whole army. The bridge across the river had been broken down, and they endeavoured to repair it.

‘Some additional batteries were now raised, all bearing upon the bank of the river opposite the broken arch; and a heavy fire was poured without intermission upon this point. The British had constructed a breast-work on the bridge, upon their side of the broken arch; from behind which the grenadiers of the army were directed to throw grenades incessantly upon the works of the enemy. The Irish, upon their side of the arch, had also a breast-work built in a similar manner, of earth and wattles.

‘After some days, the breast-work on the Irish side was set on fire by the continual assault of shot and grenades. The wattles, of which it was composed, heated by the weather and the continual firing, blazed with great violence. The English hastened to profit by this accident; and, under cover of the flame and smoke, they succeeded in laying the large beams of their gallery across the broken arch.

‘It was now only necessary to lay the planks across the beams. The breast-work still continued to burn, and the fire from the batteries was directed upon it with redoubled fury, while the grenadiers were busily engaged laying the planks upon the great beams. Much of this important work had been accomplished, when a sergeant and ten men, in complete armour, leaped over the burning breast-work, on the Irish side, and proceeded resolutely to tear up the planks and beams that had been laid with so much labour, and fling them into the river.

‘This bold proceeding struck the British with surprise, and made them pause for a moment. The next instant the batteries thundered on the spot, and these few brave men were all killed; but not till much of their work had been accomplished. They were instantly succeeded by another party armed in the same manner, as brave, and more successful. These completed the task the first party had commenced, and before they fell, they flung bridge, planks, beams, and

all, into the tide. Two escaped; the rest perished; but the task was done.

‘There is not upon record an instance of nobler heroism than this of these few humble soldiers. It was not an attack upon an enemy, where a desperate daring might find some hopes of safety; it was not a risk shared with a multitude, where an electric courage spreads through the mass and animates the individual; it was a deliberate, certain, and almost solitary death.’ Vol. II. pp. 235—237.

The English army was composed of a *proluvies* of foreigners, who, like all mercenaries, had no character to lose, and so abandoned themselves to every excess, some of a kind not fit to be named. Yet, it was to this demoralized army that a test was prescribed, which, under any circumstances, is highly objectionable; but, prescribed to soldiers, to give them a license to kill and destroy their fellow-creatures, and to such soldiers so polluted, it was a desecration of a solemn ordinance, so shocking, as must make every mind impressed with a serious sense of religion, shudder.

‘To make assurance more complete, all officers of the army who had not taken the sacrament according to the forms of the Protestant church since the date of their commissions, were ordered to do so forthwith. Schomberg only followed the example set him by the laws of England, in this shocking profanation of the Lord's Supper. He employed it as a countersign in his camp; the law makes use of it as an introductory qualification for office.’ Vol. II. p. 62.

We have often reprobated the use of the holy sacrament as a *civil* test; but we never before contemplated it as a *military* one, thus *indiscriminately* profaned by wicked and profligate soldiers.

Here we must conclude our extracts from the work before us, and dismiss Mr. O'Driscoll's volumes with observing, that the style is in general good, though sometimes deformed with mean or quaint expressions; such as the following—‘Lundy took a fancy for surrendering the place, long before James had arrived near enough to take it off his hands.’ (Vol. II. p. 10.) ‘He (James) did not know that, with an instrument composed of a House of Lords and Commons, he could obtain a much greater amount of the property of the people, than he could take with the best pair of royal fingers in the world.’ (p. 37.) In other places, the style is somewhat too redundant and metaphorical for the simple dignity of history; and the Author seems more ambitious of the τὸ τετραπλόν, than Lucian, in his admirable treatise of the Συγγραφεύς, would allow. Nevertheless, altogether, the work does great credit to the estimable Author; and, whether we regard the matter it contains, the pleasing manner in which

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it is detailed, or the patriotic spirit which it breathes, is a valuable accession to our knowledge of the affairs of Ireland.

As more than a century has elapsed since the time at which the work before us terminates, and that, with one short interruption, a century of profound peace, it may be interesting to conclude this article with a glance at the present state of Ireland. We have seen what she suffered during a period of war: let us consider what has been done for her in this long continuance of peace, to compensate her sufferings.

There is no country in the world that possesses more of the elements of prosperity, than Ireland. The climate is so mild and salubrious, that it has been the subject of eulogy to all who have visited it, from the time of the Venerable Bede, and subsequent writers of the ninth century, to the present day. Without ascending to remote periods, let us hear what the English writers have said on the subject since the first invasion. Giraldus Cambrensis, who accompanied Henry II., thus speaks from his own experience of its temperature: '*Terra terrarum omnium temperatissima,—aëris amœnitate temperieque tempora fere cuncta tepescunt.*' And again, of its salubrity; '*Aëris clementia est tanta ut nec nebula inficiens, nec spiritus hîc pestilens, nec aura corrumpens; Medicorum operâ parùm indiget insula, morbos enim homines præter moribundos, paucos invenies; inter sanitatem continuam mortemque supremam nihil fere medium est.*'* Nor had it degenerated in the time of Charles I.; for Dr. Boate, who accompanied Cromwell's army, thus remarks the singular immunity from disease. 'There be few sickly persons, and Ireland's healthfulness doth further appear by this particular, that several diseases very common in other countries, are here very rare, and partly altogether unknown.'† The exuberance of its soil, and its inexhaustible fecundity, have also excited the admiration of intelligent agriculturists who have visited it. Arthur Young speaks of it in terms of high praise, and Mr. Curwen expresses his wonder not less at the fertility of the ground, than at the wretched manner in which it is cultivated. 'If,' said he, 'such a practice was adopted in England, the worn-out soil would, in a few years, leave the island a desert.' The fecundity of the people is no less remarkable than that of the soil. Although so often 'brayed in the mortar of war and pestilence,' notwithstanding that the Island has been so frequently depopulated, the physical energies of the inhabitants have seemed irrepressible, and Ireland is at this day, one of the most populous countries in the world. The industry of the natives, and their disposition to avail themselves

* Cambrensis, cap. ix.

† Chap. xxviii. sect. 102.

of the capabilities of their soil, are visible from the productions they raise and export, in corn, cattle, provisions, and linen. There are now before us, lists of the exports of these articles from one single port in the Island, and that not ranking first, at least as to some of the produce sent abroad. It appears that, for the five years ending in 1816, there were exported from the port of Dublin alone, 1,144,181 barrels of grain and flour; 272,481 casks of beef, pork, and butter; 180,235 head of oxen, sheep, and swine; and 40,335 packs and boxes of linen. The adaptation of the country, too, for internal and foreign communication, is very striking. The great river Shannon nearly intersects it from N. to S., and the Sure, Nore, and Barrow from E. to W., the grand and royal canals uniting those streams. Then there are the magnificent harbours on the western coasts with which the natural and artificial waters may readily communicate. To these advantages may be added, the riches below the soil; the varied and extensive veins of coal, iron, lead, copper, and gold, which have been known to exist in remote times, and to which every day is adding new discoveries. With all these elements of prosperity, then, which Ireland possesses;—mild climate, healthful air, fruitful soil, an exuberant population; bays and harbours expanding their capacious bosoms to the Atlantic, and inviting the commerce of the world; navigable rivers and extensive canals communicating with these harbours; flocks, herds, and corn-fields above; mines and minerals below the soil; the genius of the people not indisposed to avail themselves of these advantages, lively, active, and industrious; and evincing the extent to which they can improve these capabilities, by supplying a large portion of other communities with the produce of their own soil and industry;—above all, living under a government which is considered as the pride and boast of the world, and is presumed to confer upon all the people under its protection, a larger measure of happiness than any other could bestow; and enjoying a hundred years of internal tranquillity, during which every principle that is excellent in that government, might operate undisturbed for their benefit;—with all these advantages, what has been, what is at this moment, the real state of the mass of the people of Ireland?

The population is not much over-rated at seven millions, out of which about three millions of human beings labour under a degree of misery and privation that is scarcely to be paralleled under any other government in the world. The people who send provisions for the support of so many other nations, raised by their own care, or fed on their own soil, never themselves taste any portion of the animal food. Even the buttermilk of their cows, and the eggs of their poultry, are to them prohibited

it is detailed, or the patriotic spirit which it breathes, is a valuable accession to our knowledge of the affairs of Ireland.

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There is no country in the world that possesses more of the elements of prosperity, than Ireland. The climate is so mild and salubrious, that it has been the subject of eulogy to all who have visited it, from the time of the Venerable Bede, and subsequent writers of the ninth century, to the present day. Without ascending to remote periods, let us hear what the English writers have said on the subject since the first invasion. Giraldus Cambrensis, who accompanied Henry II., thus speaks from his own experience of its temperature: '*Terra terrarum omnium temperatissima,—aëris amœnitate temperieque tempora fere cuncta tepescunt.*' And again, of its salubrity; '*Aëris clementia est tanta ut nec nebula inficiens, nec spiritus hîc pestilens, nec aura corrumpens; Medicorum operâ parùm indiget insula, morbos enim homines præter moribundos, paucos invenies; inter sanitatem continuam mortemque supremam nihil fere medium est.*'* Nor had it degenerated in the time of Charles I.; for Dr. Boate, who accompanied Cromwell's army, thus remarks the singular immunity from disease. 'There be few sickly persons, and Ireland's healthfulness doth further appear by this particular, that several diseases very common in other countries, are here very rare, and partly altogether unknown.'† The exuberance of its soil, and its inexhaustible fecundity, have also excited the admiration of intelligent agriculturists who have visited it. Arthur Young speaks of it in terms of high praise, and Mr. Curwen expresses his wonder not less at the fertility of the ground, than at the wretched manner in which it is cultivated. 'If,' said he, 'such a practice was adopted in England, the worn-out soil would, in a few years, leave the island a desert.' The fecundity of the people is no less remarkable than that of the soil. Although so often 'brayed in the mortar of war and pestilence,' notwithstanding that the Island has been so frequently depopulated, the physical energies of the inhabitants have seemed irrepressible, and Ireland is at this day, one of the most populous countries in the world. The industry of the natives, and their disposition to avail themselves

* Cambrensis, cap. ix.

† Chap. xxviii. sect. 102.

of the capabilities of their soil, are visible from the productions they raise and export, in corn, cattle, provisions, and linen. There are now before us, lists of the exports of these articles from one single port in the Island, and that not ranking first, at least as to some of the produce sent abroad. It appears that, for the five years ending in 1816, there were exported from the port of Dublin alone, 1,144,181 barrels of grain and flour; 272,481 casks of beef, pork, and butter; 180,235 head of oxen, sheep, and swine; and 40,335 packs and boxes of linen. The adaptation of the country, too, for internal and foreign communication, is very striking. The great river Shannon nearly intersects it from N. to S., and the Sure, Nore, and Barrow from E. to W., the grand and royal canals uniting those streams. Then there are the magnificent harbours on the western coasts with which the natural and artificial waters may readily communicate. To these advantages may be added, the riches below the soil; the varied and extensive veins of coal, iron, lead, copper, and gold, which have been known to exist in remote times, and to which every day is adding new discoveries. With all these elements of prosperity, then, which Ireland possesses;—mild climate, healthful air, fruitful soil, an exuberant population; bays and harbours expanding their capacious bosoms to the Atlantic, and inviting the commerce of the world; navigable rivers and extensive canals communicating with these harbours; flocks, herds, and corn-fields above; mines and minerals below the soil; the genius of the people not indisposed to avail themselves of these advantages, lively, active, and industrious; and evincing the extent to which they can improve these capabilities, by supplying a large portion of other communities with the produce of their own soil and industry;—above all, living under a government which is considered as the pride and boast of the world, and is presumed to confer upon all the people under its protection, a larger measure of happiness than any other could bestow; and enjoying a hundred years of internal tranquillity, during which every principle that is excellent in that government, might operate undisturbed for their benefit;—with all these advantages, what has been, what is at this moment, the real state of the mass of the people of Ireland?

The population is not much over-rated at seven millions, out of which about three millions of human beings labour under a degree of misery and privation that is scarcely to be paralleled under any other government in the world. The people who send provisions for the support of so many other nations, raised by their own care, or fed on their own soil, never themselves taste any portion of the animal food. Even the buttermilk of their cows, and the eggs of their poultry, are to them prohibited

levity or play of the fancy, often cold and superficial. In another particular the contrast was stronger. The Irish were as remarkable for their melancholy as for their gayety. The gayety of the French had no flow of melancholy, for it was unconnected with feeling.

‘It was natural in the Irish, as in any people of much feeling, to prefer the pride and gravity of the British to the levity and insolence of the French; and accordingly, the former defects, if they be such, were much more tolerable to them.’ Vol. II. pp. 230—232.

The Irish soldiers distinguished themselves by many acts of individual bravery and devotion to the cause in which they had embarked; but on no occasion more than at the siege of Athlone. This important point was the great pass across the Shannon; and the possession of it was an object of the last importance to the English. They had been once repulsed from before it, as they had been from Limerick; but they now made a great and desperate effort with their whole army. The bridge across the river had been broken down, and they endeavoured to repair it.

‘Some additional batteries were now raised, all bearing upon the bank of the river opposite the broken arch; and a heavy fire was poured without intermission upon this point. The British had constructed a breast-work on the bridge, upon their side of the broken arch; from behind which the grenadiers of the army were directed to throw grenades incessantly upon the works of the enemy. The Irish, upon their side of the arch, had also a breast-work built in a similar manner, of earth and wattles.

‘After some days, the breast-work on the Irish side was set on fire by the continual assault of shot and grenades. The wattles, of which it was composed, heated by the weather and the continual firing, blazed with great violence. The English hastened to profit by this accident; and, under cover of the flame and smoke, they succeeded in laying the large beams of their gallery across the broken arch.

‘It was now only necessary to lay the planks across the beams. The breast-work still continued to burn, and the fire from the batteries was directed upon it with redoubled fury, while the grenadiers were busily engaged laying the planks upon the great beams. Much of this important work had been accomplished, when a sergeant and ten men, in complete armour, leaped over the burning breast-work, on the Irish side, and proceeded resolutely to tear up the planks and beams that had been laid with so much labour, and fling them into the river.

‘This bold proceeding struck the British with surprise, and made them pause for a moment. The next instant the batteries thundered on the spot, and these few brave men were all killed; but not till much of their work had been accomplished. They were instantly succeeded by another party armed in the same manner, as brave, and more successful. These completed the task the first party had commenced, and before they fell, they flung bridge, planks, beams, and

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The causes of all this, it would not be difficult to assign. We have had occasion, in former articles, to advert to some of them, but we must be allowed in this place to mention one or two of the principal. It is only as the true evils are generally known and understood, that there can be any hope of remedial measures.

The first is, *the rooted hatred and contempt which the privileged classes in Ireland entertain for the peasantry*. In every other civilized country, there is a certain identity of feeling in community: they are gratified to hear the praise, grieved and offended at the censure, of a people of which they themselves, as individuals, form a part. But, in Ireland, a Protestant gentleman considers himself as no part or parcel of the people, but imagines that he and a few others are a kind of aristocracy placed over the rest, to keep them in awe and subjection. This feeling is the natural and necessary consequence

1. Rev. Vol. xxiii. N. S. p. 254. Art. Barker and Cheyne, on the Irish Epidemic Fever.

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The consequence of all this privation and distress is, that the mild and salubrious climate of Ireland is no more a benefit to the people than is the fertile soil; and a country once almost exempt from disease, is now a vast hospital of all kinds of distempers. Among the provision made for the good of the community in the early ages of Ireland, we find schools and seminaries of education particularly dwelt upon; and the Venerable Bede, who lived in the seventh century, and others, have described the accommodations supplied for this purpose. But, while the instruction of the ignorant was thus taken care of, we do not find that any provision was made for the sick. The reason is obvious; there was no occasion for it: in proof of which may be adduced the testimony of Cambrensis in the twelfth century, who said that the natives had no need of physicians. Indeed, the only receptacles of disease formerly known in Ireland, were leper-houses to separate the sick, when that infectious disease, the leprosy, was prevalent in Europe; and many tracts of land allocated for that purpose, are still called in Ireland by names alluding to it. This was the only contagious disease then known, and it was brought into the country by foreigners. At a very recent period, County Infirmaries were established; and for a long time, one edifice was sufficient for all the diseased in a county. As sickness increased, however, it was found necessary to meet it; hospitals were erected for different diseases, and, as the catalogue enlarged, new denominations were added. But it is remarkable, that, till very

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of that impunity and misrule which have been allowed to exist in Ireland for 700 years. The Protestant is no longer permitted, it is true, to do military execution on the people whenever he pleases to turn out with his followers; but the impressions of former times remain, and the recollections are cherished in his mind; he has not ceased to look upon his Catholic tenantry as his natural enemies, to be kept under only by trampling on; and he both feels a disposition on all occasions to asperse and to abuse them himself, and encourages others to do so. He dwells with an exultation of horror on their past cruelties and their present depravity; and he endeavours to impress upon the minds of strangers, that contempt and aversion which, he evinces by his conduct, to be deeply impressed upon his own. Like the West India planter, he thinks the labourer of the soil has no right to share in its benefits; but, unlike the planter, he takes no interest or concern in his personal welfare. He lets him the land at a rack rent, which he severely exacts; and for the rest, he is quite indifferent about his health, comfort, or prosperity. That this picture is not exaggerated, those can attest, who hear the language of Irish gentlemen abroad, or visit their tenantry at home. Let any one attend a public meeting in London or Dublin, held for promoting the spiritual improvement of the Irish peasantry, and he will hear my Lord A., or the Hon. Mr. B., or the Rev. Mr. C. harangue, with melancholy gratification, on the mental darkness and moral depravity of these people, and make a merit of declaring, that they have come from home to announce to the world the vice and wickedness of their own tenantry, from whose hard labour they extract their support, and who naturally look up to them for countenance in return. Should he wish for further evidence, let him go to Ireland, and he will then see enough to convince him, that this contempt and dislike are, with the generality, a practical principle. He will see landlords living in splendid houses, surrounded with ample demesnes, where every thing that is costly in art, is called in to embellish the fair face of nature; he will see stables, sheds, styes, and kennels, fitted up with every comfort and convenience for horses, bullocks, pigs, and hounds; he will see every animal on the estate, in fact, attended to, with care and expense, except *man*: he, and he alone, seems to be deemed unworthy of consideration. He will see, under the very wall of the demesne, or within a few yards of the gate, hovels that, in any other country, would not be tolerated as human habitations. He will see those hovels crowded with a ragged, squalid, sickly family, who seem fitter inmates for a hospital, than for a home; and if he chance to

look in at what they call their meal-time, he will see them devouring wet potatoes washed down with cold water, and those not in sufficient quantity for the craving, hungry mouths that open for them. It is the misfortune of the poor people too, that their food cannot be dressed in any quantity, and laid by cold for future use; it requires fresh fuel every time it is prepared; and in many instances, he will see the straw pulled down, and the roof half unthatched, to supply fuel for the potatoes. With this destitution of articles of prime necessity, the lesser ones of comfort and decency are not to be looked for; shoes, stockings, sheets, or beds, there are none; and the whole furniture of the family consists in a few woollen rags and wisps of straw.—This shirtless, shoeless, bedless, roofless, hopeless man, is the Catholic tenant whom his Protestant landlord comes periodically over to England to abuse, and whose *spiritual* condition he is so anxious to improve!

To this general representation there are, we gladly admit, many honourable exceptions in Ireland, that give at once proofs of the judicious kindness of the landlord, and the aptitude of improvement in the tenant. Among others, the villages of Abbeyleix, in the Queen's County, Pilltown, in the county of Kilkenny, and Delgany, in the county of Wicklow, are not to be exceeded in rural neatness and comfort by any villages in England; and they place the enlightened landlords, De Vesci, Ponsonby, and La Touche, high among the benefactors of Ireland.

The next cause we shall advert to, is the number of absentees, who have always been justly considered as their country's bane. So early as the year 1368, an ordinance of Edward III. states:—'*les ditz mals*' (the conduct of the absentees of Ireland) '*a veneez en perdition de la dite terre.*' In 1621, the drainage of the country from that cause was estimated at 136,000*l. per annum*. In 1729, in a work attributed to Thomas Prior, (an Irish patriot, well known for his zeal and ability in the cause of Ireland's improvement,) it is rated at 627,799*l.* Arthur Young, in 1779, makes it amount to 732,000*l.* And, in 1782, in an alphabetical list of names of landlords with their revenues spent abroad, the annual sum was stated at 2,223,233*l.* Since the Union, which has added so many absentees who are unavoidably such, to those who were so before from choice, the amount of income annually drawn from Ireland, and circulated in other countries, is supposed to amount to the enormous sum of four millions! When Mr. Macculloch and the political theorists of his school, affirm at their ease, that the absentees are no injury to Ireland, they remind us of the philosopher

who, while reclining on a couch, ~~endeavoured to convince his~~ slave suffering on the rack, that pain was no evil. The very worst and most prejudiced resident landlord confers a greater benefit on those who live near him, than the best-intentioned absentee; and this is known by sad experience in Ireland. The encouragement he gives by his personal presence, and the exemption of the tenant from the subordinate oppression of agents and middlemen; the variety of employments which the very wants of his family afford to those about him; but, above all, the circulation of his income immediately among those from whom he receives it, and to whom, in some measure, he again in this way returns it; are so many sources of prosperity to his tenants and labourers. Let any one imagine that this capital of four millions, which is now drained from the land to be spent abroad, was every year poured back upon it, what an incalculable advantage it would be to a population, whose greatest evil is poverty and want of employment!

The last cause to which we shall now advert, is excessive population. Had the Anglo-Normans, like the Spaniards in South America, utterly extirpated the aborigines of the country, or had Henry II., like his ancestor, William I., been able to depopulate Ireland, as the other did the north of England, it would, perhaps, have been well for posterity. But the hardy and vigorous Celts were a tougher race than the effeminate Peruvians, or flabby Saxons, and not so easily exterminated. Hence, as it has been strikingly observed, 'the nerve was punctured, and not entirely divided, which brought on a state of constant spasm and irritability, to which the repose of death would have been preferable.' Twice has the strength of the germinating principle in this nation repaired the waste of life, and re-peopled the land after the existing race had been nearly extinguished; and that, too, in times of continual commotion very unfavourable to the increase of mankind. But a short period had elapsed from the time that Cromwell's devastation terminated, when the wars of William commenced; yet, the Irish Catholics were able to raise immediately for the service of James, a fine army of 45,000 regulars of the best description, and a much greater number of irregular *guerillas*; so that about 120,000 fighting men were produced afresh in the country, after an imperfect respite from the wars of 85 years. During the tranquil interval of a century, which has followed the wars of William, this unchecked population has overrun the country, and increased nearly fourfold, while the resources for its support have by no means kept pace with the increase. It is stated in the Report of the Emigration Committee, that, on

one tract in Ireland, consisting of 23,771 acres, there existed a population of 18,558 inhabitants, where there were neither towns, nor agriculture, nor manufactures to employ them. Nothing, seemingly, can check the early and improvident marriages of the peasantry, or the fruitfulness of the women. Nor is the former circumstance to be wondered at, when this kind of domestic enjoyment is the only one which the poor peasant can look to; embittered, as he finds it afterwards, by so many circumstances of pain and anxiety. In this way, among the better class of cottiers, a *bed* is often a marriage portion with a girl, and the only one a suitor looks to or thinks of. The army and the navy were a drain for part of this redundancy during the war, and some considerable manufactures of cotton and woollen gave employment to many that remained. These sources have now entirely failed; the demand for labour is very partial and limited, and, with the exception of the linen-manufacture, confined almost entirely to one province, there is actually no employment for this exuberant and importunate population. Mr. Marshal, of the county of Kerry, had some work in hand, and the poor people flocked to him from all quarters. Some had fasted for two days, and they were all so weak from starvation, that he was obliged to feed them for six weeks before they could do a man's work*. Hence arises their extreme poverty; and the abundance of its people is not a blessing, but an affliction to this anomalous and unhappy country.

To alleviate these evils, the two great panaceas proposed by opposite parties are, *Emancipation* and *Emigration*. To imagine that the former will remedy all the evils of which Ireland complains, is most absurd; unless we are to suppose that the admission of Mr. O'Connell and Mr. Shiel into the Legislature, will operate like a miracle of their own church,—multiply loaves for starving millions, heal the sick, and check the progress of a morbid population. It might, however, do something; and that something ought not to be overlooked. It would remove the assumption of superiority on the part of the few over the many, and break down that wall of separation which has hitherto divided them. It would raise a proscribed and despised people to that consideration which they ought to hold in their native land, and so give to the Catholic tenant, that respect in the eye of his landlord, which his mere industry and activity cannot give him. For the political right hitherto conferred, has done nothing in that way. The tenant, though he does possess the elective franchise, has been supposed to hold it only in trust

* Evidence before the Emigration Committee.

for his Protestant landlord; and when he did presume, in some recent instances, to exercise it according to the dictates of his conscience, it excited an indignation and astonishment which have not yet subsided. Indeed, nothing could be a stronger proof of the feeling generated by habitual superiority on the one side, and of degradation on the other, than the events of the late election in Ireland. In the year 1782, the Protestant electors entered into strong resolutions, declaring, that no man should consider himself as bound by any tie, in the disposal of his vote, but the good of his country; and should disregard all connections, even those of kindred and consanguinity, if they interfered with the conscientious discharge of his duty. On these resolutions they acted; and they consider the circumstance, as it is, and ought to be, the proudest boast of integrity and independence. In the year 1826, the Catholic electors entered into similar resolutions, and acted upon them; and how was it taken? Why, it was considered by the very people who set this example, as a degree of intolerable presumption, which ought to be, and which accordingly was, visited with the severest punishment they could inflict.

The repealing of the remaining laws is not to be viewed as a mere question of qualifying a few for particular offices: it would be removing the disqualification by which the many are stigmatized. So long as any remain, the Catholic will still be viewed as a *helot*, and treated as such; his feelings will be disregarded, his comforts overlooked, and his prosperity be a subject of no consideration. The hog and the dog will be well fed and lodged, and the hovel of the starving tenant will still stand beside the gate of the demesne. This must be the case till all distinction is abolished, and all classes are amalgamated by a community of rights into one nation.

Further; it is agreed on all sides, that the agitation of this unhappy question generates a considerable alarm in the country, and gives an impression of insecurity which not only deters strangers from settling in it, but affords many of the natives a pretext for abandoning it. So far, it is one cause of the evil of absentees, and the removal of it would be a remedy. It surely is most desirable, to take from the opulent any excuse for abandoning their native country, and to induce them by every means to live at home, and so become the benefit, instead of the bane, of those who support them.

As to Emigration, we have recently gone over the whole subject, and shall merely say, that it would undoubtedly be a remedy for much suffering, could it be carried to the extent required, as well as applied to those who ought to be its real

objects. This we have shewn to be impossible*. There is a system in Ireland, however, which is now being acted upon, of which it is fearful to calculate the effects. In order to counteract the causes that have led to a redundant population, landlords are determined no longer to let out their land in joint tenancy, or in small portions. As the leases, therefore, fall in, the several smaller farms are thrown into one greater, and let to one family only. Had this been the system adopted from the commencement, it no doubt would have been both humane and judicious; the same portion of land would have given a comfortable support to one family, which now barely yields a miserable existence to many. But what would have been then a wise prevention, is now a desperate remedy, worse than the disease. The unfortunate cottier, to be sure, led a wretched life in his poor cabin, on potatoes and water; still, he had a cabin and potatoes for himself and his family. Now, he will have neither, nor the possibility of procuring them. We lately heard a gentleman of the county of Galway describing the improvement he had made, and was making, on his estate. He had one tract of land of 100 acres, let out into ten farms, on which lived as many families. He relet it, on the expiration of the leases, in two farms of 50 acres each, to two families, and dispossessed the rest. He was asked, what became of the other eight, consisting of about 40 persons. He replied, that he could not tell—he only knew that they clung so pertinaciously to their cabins after they had been dispossessed of the land, that he was obliged to pull them down over their heads, and scatter the mud and straw of which they were composed, as manure upon the land. Yet, this gentleman was really a humane man, and had the reputation of being a kind landlord. A Mr. Marshal states, in his Evidence before the Emigration Committee, that 1,100 persons were ejected by him from his estate; and when asked what became of them, he said, they were living among the neighbouring cottiers, and subsisting by depredation. Should this system be acted on to the extent contemplated, two millions of people of all ages, it is supposed, will be not only shut out from their present homes, but from the possibility of procuring a future habitation in their native land. What is to become of them?—Malthus would say, that, in time, they will be '*absorbed*.' This may be true, but it is frightful to contemplate the process of absorption. Two millions of human beings either hanged for the outrages of despair, or dying in bogs and ditches, is a prospect that

*. Eclect. Rev. Sept. 1827, Art. Report of the Emigration Committee.

never would be contemplated in any country but Ireland, where the mere natives, for seven hundred years, seem to have been put out of the pale of pity.

Now, were it proposed, and practicable, to take every family so dispossessed, afford them the means of transport, and set them down with farming utensils on the unoccupied tracts of Algoa Bay, or Upper Canada, there is no doubt they would make a happy exchange, and soon convert the desert into a smiling country. But how has this plan of emigration been acted on in Ireland hitherto? We had occasion to know, for we were concerned for some poor people who wished to avail themselves of it. It was necessary that the emigrants should, in the first instance, make certain provision for themselves, till they were located on the land; and then, and not till then, did they receive any assistance. A certain capital was therefore necessary in the first instance for those who wished to emigrate; and thus it held out an inducement to those only to leave their native land, who had some means of living at home! The little capital of the country was rendered still less by those who went, and the poverty of those who remained was increased by the abstraction. But the expense of transportation, under its best form, seems an insurmountable objection to any scheme of emigration to a foreign country, which could be applied to the numerous and destitute population of Ireland. The Emigration Committee state it at 66*l.* to locate a family of five persons in Canada. Happily for Ireland, her situation is such, that a plan of emigration may be acted on at home, to a great extent, and with incalculable benefit to the poor community.

It appears by the Report of the Bog Commissioners, that the arable land in Ireland amounts to nearly 13 millions of acres: of these, more than eight are now under cultivation, and less than five are capable of being made so. The greater part of this land now waste, was once under the plough, as is seen by the marks which yet remain, when the surface of bog is removed; but the ravages of war having nearly extinguished the population, agriculture was neglected; the water-courses being obstructed, waste water accumulated; and so, by degrees, more than one third of the fertile soil of the country became unproductive, by a process which has been known to take place even in the memory of living men. The idea entertained of an Irish bog, is, that it is a dead, dreary flat of interminable depth, of a soft, black, putrid mass, ready to swallow up every person who adventures on its surface. This idea is taken from the bog of Allen, along the edge of which the grand canal passes; and many strangers see it, who have never seen any

rather. But in various parts of Ireland, some of the most beautiful spots are only coated over by a slight covering of this substance. In the county of Tyrone, are many extensive tracts of land laid waste by the wars of Elizabeth, and kept so by the almost constant carnage which followed for 200 years. Yet, these were the finest parts of the country! They consist of a succession of undulating hills and dales, with picturesque lakes slumbering in the hollows. Wherever the surface is removed, large trees are found prostrate, which once clothed the hills, and the ridge and furrow of the plough, which once cultivated the valley*. What remains then, but to restore these places to their original use and fertility, when the means of doing it are ready at hand? Why not take a number of these unfortunate families turned out of their homes, and placing them on the most reclaimable parts of the bogs, enable them to convert them into a means of subsistence? The first expense incurred in transporting a family to Algoa Bay, &c. would build a cabin, inclose a farm, supply utensils; and with little more assistance, enable them to reclaim many a waste but fertile tract in their own country. The poor Irish who swarm to England for employment, are reprobated, because they live upon harder fare, do more work, and take less wages than the English labourers. Will they be more indisposed to frugality and industry, when they are cultivating spots for their own use, in their own native land, which all admit they are so much attached to? Every traveller sees patches of cultivation creeping up the sides of hills, and along the edges of bogs, in Ireland, effected by the patient, unassisted labour of these poor people, though pressed down with an intolerable load of rent, tithes, and taxes. Poor labourers are known to pay 30 and 40 shillings an acre, for permission to build a hovel on the edge of a bog, and reclaim a certain portion of the surface at their own expense. Give them farms on the bogs, rent, tithe, and tax-free, for 30 years, with a little aid in draining, and the expense of emigration, as a small capital to begin with; and it

* Some years ago, we passed through this region, accompanied by a gossoon, for a guide. In walking along, he stumbled over something which he thought at first was the stump of a decayed tree, sticking out of the sub-soil; but it proved, on examination, to be a large cow's horn filled with silver coins, principally of the Edwards, and struck at Dublin, Waterford, Carlow, and other local mints, then in Ireland. It had probably been the property of some cultivator of the land in those parts, who had lost his life in the commotion; and his farm, house, and treasure were, in process of time, covered over with the growing surface of bog. Some of these coins are still in our possession.

is probable, there would not be a sterile tract, or a starving man, in Ireland, at the end of their lease.

One word on an important subject, and we have done. The reformation said to be in progress in Ireland, has lately engaged much of the public attention; and our pages will bear witness that there is no one who has looked upon the conversion of the Irish with deeper interest than we have done. From the bottom of our hearts we exclaim in the words of the apostle;—‘Would to God they were not almost, but altogether ‘such as we are!’ There has been, however, a long pause in the announcement of its progress, and we fear, it is a ‘pause prophetic of its end.’ We fear that the obstacles to its success lie deep in the present state of Ireland. The sacred cause of the reformation ought not to rely on civil disabilities for its auxiliaries; and the Word of God is both degraded and enfeebled, when we call in the aid of pains and penalties to support it. The Protestant faith has hitherto been rejected in Ireland, because it has been enforced by penal statutes; and it will be rejected as long as a penal statute remains. To argue the point fairly with its opponents, it should be done on equal terms: now, the adversary has the advantage. So long as admission to office is held out as a bribe to the rich, or food and raiment to the naked and starving poor, the argument is against us. Remove the disabilities of the one, and raise the degraded state of the other; then, and not till then, we argue on equal terms. As matters stand, such things are said of the means used as we ought not to give a handle for; and if there be any foundation for the statements conveyed to us, we can only say,—‘*pudet hæc et opprobria dici, et non potuisse repelli.*’

Art. II. *Elements of Biblical Criticism and Interpretation.* Translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with Notes, by Moses Stuart, Associate Prof. of Sac. Lit. in the Theological Seminary at Andover, North America. Republished, with additional Observations, by E. Henderson, Theological and Resident Tutor of the Mission College, Hoxton. 12mo. pp. 152. Price 4s. London. 1827.

WE cannot go quite so far in our anticipations as some ardent theologians, who expect that the discordant opinions of good men are to be reconciled, and their differences terminated, by the advancement of biblical philology, correctly understood and applied to the interpretation of the Scriptures. There are other causes of diversity of sentiment, than those which such means might cure. Still, though their anticipations may be too sanguine, there is certainly reason to expect

that, in some degree, this result will be obtained; and the promotion, in any measure, of an object so desirable, furnishes a very sufficient inducement to every enlightened believer in the truth of Revelation, to assist in augmenting the means of biblical interpretation.

In this branch of theological science, it has long been a subject of just complaint, that the contributions of British scholars will not endure comparison with the publications of foreign authors. The universities of England, those sanctuaries and nurseries of learning, where leisure is so abundant, and the endowments provided for the encouragement of literature so magnificent, can boast, in later times, of but few contributions to divinity of any real value. A Margaret, or a Regius Professor, with a splendid income arising entirely out of his appointment to the office, is satisfied with the delivery of a very scanty number of lectures; and these, 'few and far between' as they are, have even the merit of being more in fulfilment of the duties of the office, than the services of some preceding professors. From the bishops and other dignitaries of the endowed Church, the cause of sacred learning, in our own times, has received but very limited assistance. Immense revenues, some of them quite princely, give them the command of all the requisites of useful literary occupation; their promotion is, or should be, the pledge of their capacity and attainments; and yet they have rarely produced any thing to entitle them to the gratitude of theological students. Some of them have the reputation of being learned, and they may be really learned, but theological science has not been much benefited by their learning. We do not mean this as a sweeping censure; we do not forget the exceptions, partial as they are; but, generally speaking, we are stating an admitted case. If, then, in the primary seats of theological erudition, and among those who should set the example of its proper application, there be so small a proportion of acknowledged tangible merit, it is not to be expected that, in lower and less favoured situations, there should be afforded much evidence of the diligent and successful prosecution of such studies.

As the end of the Christian ministry is the instruction of mankind in the knowledge of the Christian doctrine, all persons who assume that office, ought to be competent to expound it; and such competency certainly implies the previous investigation of the records in which it is contained. But qualifications of this kind are by no means highly prized; they can be easily dispensed with; and a teacher of the Christian religion may stand high in popular estimation, who is entirely destitute of them. The state of the sacred text, the value and preten-

sions of rival readings, the method of proceeding necessary in the settling of the meaning of particular terms and idioms, and the elucidation of the language of the Bible by the application of the laws of a comprehensive criticism, are objects which are much less regarded than their importance requires. As it is much easier to acquiesce in received modes of interpretation, than to examine their relevancy and sufficiency, they are, for the most part, implicitly adopted. A fanciful exhibition of a passage in the Bible, takes, however, only the preacher's ingenuity; and this cheap effort, unfortunately, too frequently succeeds in securing for him the admiration of persons (and these are but too numerous) whose taste is as corrupt as their judgements are perverse. How many ridiculous explanations of sacred texts might be collected to support the assertion, that a misdirected fancy thus ministering to sickly minds, has induced or confirmed in many, an aversion to the correct use of the knowledge conveyed in the pages of Revelation! How many passages are adduced in proof of doctrines which receive no support from them, and which they were never designed to teach!

We agree with the Editor of the Manual before us, in including among the various causes which have retarded the advancement of sacred philology in this country, the influence exerted by the publications of Parkhurst over the lexicography of Scripture, and that which was produced on Biblical Criticism by Bishop Lowth and his followers. The researches and decisions of Parkhurst were constantly controlled by his prejudices in favour of the Hutchinsonian notions; while the school of Lowth is characterized by an unwarrantable freedom in the use of conjectural emendations, which has proved highly injurious to the correct critical treatment of the Sacred Scriptures. But, although the Hutchinsonism of Parkhurst, and the capricious adoption of readings by Lowth, have operated extensively, and have produced consequences detrimental to the cause of truth, they are not, we apprehend, chargeable with the whole of the effect which Dr. Henderson has attributed to them. Nor can we admit, though prepared to support his testimony to a certain extent, that Biblical philology is so little cultivated among us as his representations would seem to imply. He has, however, assigned sufficient reasons for the republication of the work before us, and we shall be glad to render him such assistance in its circulation as our approval and recommendation may be the means of affording. It is an excellent text-book for a theological tutor, and will very essentially serve the purpose of those persons who, not having the benefit of a living instructor, would understand in what manner the study of the

New Testament should be prosecuted, so as best to repay the expenditure of time and labour devoted to the acquisition of Divine knowledge.

This Manual was prepared, for the purpose of being used as a text-book, by Professor Stuart. It comprises a translation, with some omissions, of Ernesti's '*Institutio Interpretis Nov. Test.*,' and extracts, in the form of notes on the several sections, from the *Hermeneutica Nov. Test.* of Morus. Occasional use is made of other works, and some additions have been introduced into the present republication by the English Editor. The subjects noticed are the following:—General Rules of Criticism in respect to the New Testament. On the Moral Qualifications of an Interpreter of Scripture. On the Literary Qualifications of an Interpreter. Of Interpretation in general. Of the Meaning of Words. Of the Kinds of Words and their various Uses. Rules of Interpretation. Of finding the *Usus Loquendi* generally in the Dead Languages. Other Means to assist in finding the Sense of Words, besides the *usus loquendi*. On finding the *usus loquendi* of the New Testament. Rules in respect to Tropical Language. Rules respecting Emphasis. Means of harmonizing apparent Discrepancies. On translating the Scriptures.

The first part of these '*Elements*' treats principally of the various readings of the New Testament, and is translated from Beek's '*Monogrammata Hermeneutices Labrorum Nov. Testamenti*.' This portion of the work can be of but little utility to a novice in Biblical Criticism. It is an excellent, though not a perfect compendium of the laws which govern the various lections of the New Testament; but it is more proper for the hands of the lecturer, than for the private study of a learner, who can gain from the perusal but little of the information which should be found in a book of elementary instruction. The sources of various readings should be pointed out, the different kinds of such variations should be described and distinguished, and the means of comparing and estimating their value should be stated to the pupil. In respect to these particulars, the treatise before us is defective, especially in the first two; nor is it remarkable for the lucidness of its arrangement. It would be injustice to a student, to omit referring him, on this branch of Biblical Criticism, to the admirable chapter of Michaelis, in which the subject is treated with great ability and skill. The chapter on '*Corrective Criticism*,' in Gerard's '*Institutes*,' may also be recommended to his attention. Examples are a necessary part of the instruction which an elementary work should convey, and these will be found in the works

to which we have referred; but, in the present compendium, the want of them will be a ground of complaint to the inquirer.

The 'Moral Qualifications of an Interpreter of Scripture', described in the introductory chapter of the second division of this manual, are deserving of serious consideration, and cannot be too strongly urged upon the student's attention. They have not always been overlooked by the compilers of works similar to the present, but we have sometimes perceived with regret, that they had not found the place in some other publications, which they might with propriety have filled. For this portion of the volume, its readers are indebted to the English Editor. 'The Bible', he remarks, 'should be interpreted in the spirit of the Bible.' To the neglect, we might perhaps say contempt, of this maxim, how many errors and daring speculations may be attributed! 'Foreign theological literature' is described by the Editor as being, from this cause, disgraced with puerile and irreverent interpretations, and with daring hypotheses: we could easily cite instances of irreverent and hazardous proceeding in the authors or editors of theological works not 'foreign.'

Horne's Introduction, and Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, are very proper books to be recommended, in the chapter 'on the Literary Qualifications of an Interpreter', as supplying an historical account of the author of each book of the New Testament, of the state of things when it was written, &c.; but we observe with some surprise, that Lardner's Supplement to the Credibility is not included in the Editor's enumeration of 'Books to be read for information on these topics.'

We extract some passages as specimens of the text and comment of this useful book.

'§ 9. *Conclusions from what has been said.* From what has already been said, in this chapter, about the use of words, we may discover the ground of all the certainty which attends the interpretation of language *. For there can be no certainty at all, in respect to the interpretation of any passage, unless a kind of necessity compel us to fix a particular sense to a word; which sense, as I have said before, must be *one*; and, unless there are special reasons for a tropical meaning, it must be the *literal* sense †. (Morus, p. 47. xi.)

* If any one should deny that the above principles lead to certainty, when strictly observed, he would deny the possibility of finding the meaning of language with certainty.'

† The secondary or figurative sense of words is as often necessary, as the literal sense. Many words have even ceased to convey a literal meaning. The obvious sense of a word, therefore, in any

‘ § 10. *Error of those who assign many meanings to a word, at the same time and in the same place.* Such an opinion is to be rejected, although the practice is very old, as Augustine testifies, Confess. XII. 30, 31. The opinion probably originated from the variety of interpretations given to the ambiguous passages; several of which appeared probable, and were recommended by a sentiment of reverence towards the authors of them. A principle of this nature, however, must introduce very great uncertainty into exegesis, than which nothing can be more pernicious. (Morus, p. 35. vii.)

‘ § 11. *Error of those who affirm that the words of Scripture mean all that they possibly can mean.* This sprang from the Rabbinical schools, and passed from them, in early times, to Christians. The transition is very easy from this error, to every kind of licence in the introduction of allegory, prophecy, and mystery into every part of the Bible; as the experience of the Jews, of the ancient fathers, the scholastic divines, and the followers of Cocceius, demonstrates.

‘ The Rabbinic maxim is; on every point of the Scripture, hang suspended mountains of sense. The Talmud says, God so gave the law to Moses, that a thing can be shewn to be clean and unclean in forty-nine different ways. Most of the fathers, and a multitude of commentators in later times, were infected with these principles. Little more than a century ago, the celebrated Cocceius, of Leyden, maintained the sentiment, that all the possible meanings of a word in Scripture are to be united. By his learning and influence, a powerful party were raised up in the Protestant church, in favour of such a principle. The mischiefs resulting from it have not yet ceased to operate.

‘ § 12. *The sense of words properly considered is not allegorical.* Allegory is rather an *accommodation of the sense of words*, or an accommodation of things, to the illustration of some doctrine. Moderately used, and well adapted, it may be of some profit which is entitled to regard. But when resorted to by the unlearned and those of an uncultivated taste, it commonly degenerates into empty and ridiculous trifling. (Comp. Morus, Dissert. Tom. I. p. 370, &c.)

‘ It is impossible adequately to describe the excesses and absurdities which have been committed in consequence of the allegorizing spirit. From the time of Origen, who converted into allegory the account of the creation of the world, the creation and fall of man, and multitudes of other simple facts related in the Bible, down to the Jesuit, who makes the account of the creation of the greater light to rule the day, to mean the Pope, and the creation of the lesser light and the stars, to mean the subjection of kings and princes to the

particular connection, is the necessary one; and a conviction that the sense in any case is necessary, will be in exact proportion to the degree in which it is felt to be obvious. By *obvious* here, is not meant what is obvious to an illiterate or hasty interpreter; but to one who has learning and good judgment, and makes use of all the proper means of interpretation.’

Pope, there have been multitudes, in and out of the Catholic church, who have pursued the same path. The most sacred doctrines of religion have often been defended and assailed by arguments of equal validity, and of the same nature, as the exposition of the Jesuit just mentioned. The spirit which prompts to this may, in some cases, be commendable ; but as it is a mere business of fancy, connected with no principles of philology, and supported by no reasons drawn from the nature of language, so it is, for the most part, not only worthless, but dangerous. And of what possible use, in the end, can a principle be, which can prove the most important doctrine, either of Judaism or Christianity, as well from the first verse of the first chapter of Chronicles, as from any part of the Bible : or, rather, of what use can the Bible be, if it may be interpreted by such principles ?

‘ § 13. *Properly speaking, there is no typical sense of words.* Types are not words, but things, which God has designated as signs of future events. Nor is any special pains necessary for the interpretation of them. The explanation of them, which the Holy Spirit himself has given, renders them intelligible. Beyond his instructions on this subject, we should be very careful never to proceed. As for those who maintain a typical design in all the parts of Scripture, they certainly display very little judgment or consideration ; for they lay open the way for the mere *arbitrary* introduction of types into every part of the Bible. The design of the Holy Spirit, in the mention of this or that thing in the Scriptures, can be understood only so far as he himself has explained it, or afforded obvious grounds of explanation.

‘ If it be asked, how far are we to consider the Old Testament as *typical* ? I should answer without any hesitation, just so much of it is to be regarded as typical, as the New Testament affirms to be so, and NO MORE. The fact, that any thing or event under the Old Testament dispensation was designed to prefigure something under the New, can be known to us only by revelation ; and, of course, all that is not designated by divine authority as typical, can never be made so, by any authority less than that which guided the writers of the Scriptures.

‘ § 14. *Danger resulting from the spirit of multiplying allegories and types.* That sentiment, which through imprudence or want of knowledge fell from some of the ancient fathers, and was echoed by many of the Romish doctors, viz. that *some passages of Scripture have no literal sense**, is dangerous beyond description. I presume they meant to affirm this of those passages, which they did not understand. Such a sentiment has been recently defended by Wittius, on the Pro-

* By *literal* sense here, Ernesti means a sense not *allegorical* or *mystical* ; for to these *literal* is here opposed, and not to *tropical*, as it commonly is. There are a multitude of passages in Scripture, which have only a tropical meaning, and which, nevertheless, are neither *allegorical* nor *mystical*.

verbs of Solomon ; and Thomas Woolston, taking advantage of this, has converted the narrations of our Saviour's miracles into mere allegories *.' pp. 36—39.

Art. III. *A brief Notice of some ancient Coins and Medals, as illustrating the Progress of Christianity.* By the Rev. R. Walsh, LL.D. M.R.I.A., late Chaplain to the British Embassy and Residence at Constantinople. 12mo. pp. 36. Plates. London, 1827. [Reprinted from the Amulet.]

IT is not long since our attention was called to a dissertation upon some coins of a city in Thessaly, which was not previously known to have existed†. Although of sufficient importance to have its coinage, its name had almost become lost to history. The boast of the poet, *monumentum ære perennius*, holds good of the pompous mausoleum, the flattering and treacherous marble ; but the most imperishable record of all, perhaps, is the medal. It is astonishing what a world of history may be compressed within the circle of the rudest coin, and how a whole train of laborious argument and learned speculation may be either set aside, or superseded, by the discovery of one of these portable monuments, these circulating histories, which present as it were a silver key to unlock the dark chambers of the past. Could we snatch Mr. Foster's lazy pen out of his hand, we would strike off a few eloquent pages upon this tempting subject, which no other writer could so well do justice to. We had in our hands, a few years ago, a real Perkin Warbeck.—What a jade is history, that she never chose to tell us, that we were so near having him among our crowned heads ; since, impostor or not, it is clear by this traitorous token, that he was to some extent backed in his pretensions.

The importance of these collateral documents, as illustrations of profane history, has not escaped the attention of the scholar and the antiquary ; and the ingenious Editor of Calmet's Dictionary has laid the public under obligations, by the numerous plates of ancient medals and coins, given in the enlarged edition, with a view to shew the absolute and universal prevalence of idolatry, in ages subsequent to the introduction of Chris-

* This shews how dangerous it is, to set the adversaries of religion an example of perverting the interpretation of the Scriptures.'

† Transactions of the Royal Society of Literature. Articles 11 and 12.

tianity. The latest of those adduced, which date in the second and third centuries of the Christian era, 'demonstrate the power of the sword and of the magistracy to be still in the hands of the heathen. Not one bears any impress of Christianity; and yet', it is added, 'we know from other authorities, that the doctrine of the risen Saviour was rapidly spreading throughout these countries: it was prevailing against the opposition of prejudices, supported by the sanction of the deepest antiquity.' The plates we refer to, are valuable, not only as affording evidence of the truth of history, and a graphic representation of the prevailing idolatry, but as they illustrate to a great extent, the rites, customs, dress, and sometimes the natural history of the respective countries. There are also given, some plates of Jewish coins, and a dissertation on the Hebrew money, which are highly interesting.

From the point, however, at which the Editor of Calmet stops, in his numismatic illustrations, the Author of the present essay sets out. Not one of those given by the former bears any impress of the Christian religion, it being the Editor's object to shew the prevalence of heathenism up to the third century. The design of the work as a biblical dictionary, not an ecclesiastical history, scarcely admitted of Mr. Taylor's taking a wider range, even had he possessed the requisite materials. But it was perhaps due to the memory of that able and indefatigable illustrator of the sacred volume, to except him from the sweeping charge,—too just in its intended reference, but not applicable to such a man,—that no one has thought it worth his while to make coins and medals subservient to the illustration of the progress of Christianity, while great pains have been taken to illustrate by such means the histories of Pagan Greece and Rome. For whom this remark was intended, we are not left in any doubt.

'Pinkerton is particularly testy on this subject. Coins of the Byzantine emperors, he calls "utterly barbarous;" and says, that "the admission of a coin of that barbarous nation the Jews, is justly esteemed a disgrace to a cabinet." The only work on coins published in England before his Essay, was an ingenious little treatise by the Rev. Dr. Jennings. He unluckily noticed some Jewish and Christian coins; and Pinkerton says, he would "pass him over in silent contempt, as he is taken up with Jewish shekels and divinity, as in duty bound to pray!"—*Pinkerton on Medals*, vol. i. p. xiii.'

That the imbecile and irreligious prejudice of such a man should have had the slightest influence upon medallists, is indeed a circumstance at once disgraceful and deplorable. Yet, Dr. Walsh informs us, that 'this affected contempt' for Chris-

tian medals, enabled him to make a larger collection in the East, than he could have hoped to obtain, had he had more competitors.

The first two of the series of Roman coins here given, are of the reign of Diocletian. One is copied from a Diocletian in the collection of the king of France, and represents, on the reverse, Jupiter armed with a thunderbolt, and trampling a kneeling figure which is supposed to designate Christianity. The legend is '*Jovi Fulguratori.*' The other coin, given by the Continuator of Bandurus, exhibits a similar design, with a head of Maximian on the obverse. In support of this interpretation of the allegorical figures, Dr. Walsh cites two inscriptions given by Gruter, said to have been found on some beautiful columns at Clunia, in Catalonia. They are to the following effect: 'Diocletian Jove, and Maximian Hercules, August Cæsars, having increased the Roman empire in the east and west, and extirpated the Christians who were overturning the republic.' 'To Diocletian Cæsar, and Augustus Galerius, having every where extirpated the Christian superstition, and restored the worship of the gods.' 'It is remarkable,' adds Dr. Walsh, 'that Gibbon, who quotes Gruterus for other inscriptions, takes no notice of these.' As some apology for Gibbon, however, in this instance, it might be urged, that the genuineness of *copies* of inscriptions is always liable to suspicion. Gruter has given another inscription, said also to have been found in Spain, which extols Nero '*ob provinciam his qui novam generi humano superstitionem inculcabant purgatam.*' Scaliger and other learned men, and Mosheim himself, have expressed their doubts as to the authenticity and authority of this inscription, although the latter writer maintains the reality and general extent of the Neronian persecution, in opposition to Dodwell*. We have no wish to palliate the malignant unfairness of Gibbon, whose credulity is as striking on some occasions, in admitting evidence hostile to the character of the Christians, as are his caution and scepticism on the opposite side. It must be conceded, nevertheless, that the statements of even Eusebius are not always deserving of implicit credence; and the exaggerated accounts put forth with regard to the number of the several persecutions, and the numbers of the martyred, justify a degree of reserve and suspicion. It is always difficult to ascertain the accuracy of numerical calculations, which are generally very arbitrary. But,

* See Mosheim's Commentaries on the Affairs of the Early Christians. Vol. I. pp. 185, *et seq.*

if any dependence is to be placed on the inscriptions above given, they not only shew that Gibbon's credulity was unreasonable, but prove how little he is to be trusted. The inscriptions are said to have been found in Hispania Tarraconensis, a part of Spain in which the Jews are known to have been numerous, and no doubt the Christians also, for it was the seat of an active commerce. Datianus, the governor of Spain, is admitted to have zealously executed the sanguinary edicts of Diocletian and Maximian; and 'it can scarce be doubted,' Gibbon is forced to say, 'that his provincial administration was stained with the blood of a few martyrs.' Taking the number of ninety-two martyrs in Palestine, as specified by Eusebius, as the basis of his calculation, he is willing to allow something less than 500 to all Italy, Africa, and Spain, during the two or three years that he supposes the persecution to have lasted. This would give about 160 to each. Under the Romans, Spain is supposed to have contained a population of at least 40,000,000; and out of these, we are to suppose, that, under a furious persecution, originating in the edict of a most cruel and superstitious monarch, and executed by a governor hostile to the Christians, only 160 individuals perished! We say nothing now of Africa, where, in the Thebais alone, from 10 to 100, according to Eusebius, were executed in a day. This statement, Gibbon boldly sets aside by impeaching the honesty of the historian, accusing him of evasion and artful management. Mr. Gibbon thinks 150 martyrs enough for all Africa, including Alexandria and Carthage; and therefore, the Thebais cannot be supposed to have furnished above a third of that number—say fifty in ten years, instead of 100 in a day; a modest correction of a contemporary writer! But with regard to Spain; supposing the inscriptions given by Dr. Walsh to be genuine, (the silence of Gibbon is in their favour, and we know of no reason for doubting it,) their being found within the province of which Datianus was governor, renders it highly probable, that these columns were erected by the obsequious zeal of that enemy of the Christian faith. We must then suppose, that the extirpation of the Christians was thus ostentatiously commemorated in that country, on the strength of 150 individuals having been put to death. Further, the triumph of Jupiter the Thunderer, over the prostrate superstition which had spread itself over all parts of the empire, and through every rank in society,—a triumph which was deemed worthy of being celebrated on the coinage of the empire,—is to be resolved into the infliction of capital punishment on somewhat less than 2,000 persons throughout the eastern and the western world! This is Mr,

Gibbon's way of treating ecclesiastical history. Yet, he could admit the statement of Grotius, that, in the Netherlands alone, more than 100,000 of the Protestant subjects of Charles the Fifth suffered at the hands of the executioner.

The truth of Christianity is not implicated in the number of its martyrs; and were it even admitted, that 'the number of Protestants executed in a single province and a single reign, far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire,'—it would prove only that Charles the Fifth and his viceroy were more execrable tyrants than Domitian or Maximian, and that greater atrocities have been committed in the name of Christianity, in consequence of the adulterous alliance of the civil and the spiritual power, than were acted in heathen times. It is 'a melancholy truth,' as Gibbon represents it, that the Christians—using that abused term in its popular sense—'have inflicted far greater severities on each other, than they had experienced from the zeal of infidels.' In other words, Papal Rome has been a more fierce and sanguinary persecutor of the saints of God, than Pagan Rome. And what is still more melancholy, Protestant England has trod but too closely in the steps of Catholic Italy and France; and had not civil liberty in this country interposed its broad shield over the people, the ecclesiastical sword would not have slumbered in its sheath. All this we admit, but not the malignant inference of our great anti-Christian historian. The same inspired volume that denounces the wrath of God upon the oppressor and persecutor, predicts the birth and reign of the laocertine monster, ecclesiastical tyranny. It is a trite but pithy remark; the corruption of the best things is the worst. It was no part of Gibbon's design, to trace to the deterioration of Christianity the evils committed in its name, or to shew how this deterioration kept pace with the destruction of civil freedom, to which the rise of ecclesiastical power so directly contributed. Philosopher as he was, he could leave out of consideration, every circumstance connected with the changes in the political condition of society, which might serve to throw light on the problem, how a system, pure, and merciful, and benevolent as the religion of Jesus, should become an occasion, and seemingly an instrument, of more cruelty, discord, and intolerance, than the worship of Jupiter, and Bacchus, and Cybele. Gibbon was in heart a pagan. His hero was Julian, and he regarded Christianity as an enemy.

The first Christian coin dates of course from the latter part of the reign of Constantine. For some time after his accession to the imperial throne, he adhered to the rites of heathenism,

and all his early coins bear the impress and inscription of Pagan worship, being frequently dedicated to Jupiter the Preserver (*Jovi Conservatori*), and other deities. Shortly after his conversion, he removed the seat of empire to Byzantium, where he ordered a new coinage to be struck, impressed with an emblem and legend alluding to the extraordinary circumstances related by Eusebius, as having led to his embracing Christianity. The coin of which Dr. Walsh has given an impression, represents, on the obverse, the bust of the emperor, surrounded with the legend, '*Flavius Valerius Constantinus, Perpetuus, Felix, Augustus.*' On the reverse, is the whole-length figure of the emperor, standing on the prow of a galley: in his right hand he holds a globe, surmounted with a rayed phoenix, the adopted emblem of his family; in his left is the *labarum*, or Christian standard substituted for the Roman eagle, inscribed with the monogram formed by the initials of Christ, X. P. Behind him is the angel of victory directing his course, and round the design is the appropriate legend, '*Felix Reparatio Temporum.*'

The next coin is a Constantius. On the obverse is the emperor's bust, and on the reverse, instead of the *labarum*, the monogram occupies the whole field, placed between the Greek alpha and omega, in allusion, apparently, to the titles indicative of the eternity of our Lord. The legend is '*Salus Augusti*'—the Salvation of Augustus; a simple and striking confession of faith, by no means countenancing the charge of a tendency to Arianism.

In the next plate, the head of the Apostate appears on a coin which exhibits on the reverse the Egyptian Apis, surmounted with two stars, with the legend, '*Securitas Reipublicæ*'. In another, the obverse exhibits a bust with rays issuing from the head, and round it the legend, '*Deo Serapidi*'; it is perhaps intended for Julian himself in that character. On the reverse is a whole-length figure of the dog-headed Anubis with the sistrum and caduceus; the legend '*Vota Publica*'.

In the coins of his successor, Jovian, the symbols of a base and degrading superstition, patronized by the 'philosophic' Julian, give place to the Christian symbol. On the reverse of the specimen, Jovian is seen on horseback, preceded by a soldier bearing the *labarum* surmounted with a cross, to which the emperor is pointing: behind him is an angel, with an olive branch in one hand, and with the other extending a crown towards the restorer of the Christian faith: the legend is, '*Adventus Augusti*'. Dr. Walsh has prefixed to this interesting little essay, a view of a temple now standing in the Island of Corfu, which appears to have been erected by this emperor du-

ring his very short but well employed reign. 'I cannot', he says, 'find any notice either of this temple or inscription in any author I have consulted; and I imagine they are now for the first time published. They are curious, as being one of the earliest edifices, perhaps, built expressly for Christian worship, and the only inscription extant which commemorates the circumstance.' The inscription is very perfect, and is on a tablet in the frieze over the gate. Dr. Walsh has given the original, with the following translation:

'I, Jovian, having powerful faith as the auxiliary of my attempts, have built this sacred temple to thee, blest Ruler on high! Overturning the heathen altars and shrines of the Greeks, I present this offering to thee, O King! with an unworthy hand.'

The next coin is of the reign of Theodosius the Great, the first emperor who surmounted the globe (the favourite imperial emblem) with the cross, intimating the triumph of Christianity over the whole earth. He seems, therefore, Dr. Walsh remarks, to have been the originator of the globe and cross, which other Christian monarchs, as well as our own, use, to this day, at their coronation. On the reverse of this coin, the emperor is seen robed, holding the *labarum* in his right hand, and the globe and cross in his left: the legend is, '*Gloria orbis terrarum*'.

Justinian was the first who introduced that fantastic modification of the Christian symbol which still continues to be distinguished, in the Eastern Church, by the appellation of the Greek cross. It appears on the reverse of his coins, standing on what seems meant for a pedestal of steps. On the obverse is the bust of the emperor, who wears a tiara surmounted with the cross, and holds in his right hand the cross-bearing globe.

The following coin is highly remarkable*. It is that of the atrocious and fanatical Justinian Rhinometus, who first introduced upon his coins the image of our Saviour; 'copied, it should appear, from a brazen statue of him over one of the churches, which was afterwards the cause of much tumult.'

The obverse represents the bust of Christ, holding in his left hand his Gospel, or perhaps the Prophets, which he seems to be explaining by the pointed finger of his right hand: his head is crowned with rays. The legend, with a mixture of Greek and Gothic letters, *Jesus Christus, Rex Regnantium*—Jesus Christ, the King of Kings. On the reverse, the emperor is represented in barred vestments, his head surmounted with a common cross, and holding in his right hand the cross of Justinian. The legend, *Dominus Justinianus, Servus Christi*—Lord Justinian, a servant of Christ.

* This coin has been given by the Editor of Calmet, as 'the reverse of a medal of Constantinus.' Vol. III. p. 544.

‘ The excess of images and pictures, now introduced into the Christian Church, excited in no small degree the concern of those who thought them inimical to pure worship, and a violation of the commands of God ; a reformation, therefore, commenced in the Eastern church, similar to that which, many centuries after, took place in the Western ; which was warmly supported by the Emperor Leo.

‘ Leo II. called Isaurus, from the place of his birth in Asia Minor, was originally called Conon ; but took the name of Leo when crowned Emperor in 717.—He began his reformation by assembling a council of bishops and senators, who both concurred with him in the propriety of removing all images from the altars and sanctuaries of Christian churches. In this reformation, he was violently opposed by Gregory II. pope of Rome, who excited the Latin people to revolt against him, and influenced Germanus, the patriarch of Constantinople, to resist his authority. He exiled Germanus, and sent a fleet to reduce his revolted subjects in Italy ; but the fleet was lost in a storm in the Adriatic, and an earthquake at the same time devastated Constantinople : these two circumstances were assigned by his opponents as evidence of God’s anger against him. A sect of Christians at this time started up, who were called Iconoclasts or image-breakers. They entered the churches, and like Knox’s reformers, and Cromwell’s puritans, defaced or destroyed every image they met. The emperor and his ministers were supposed to favour these men, whose zeal often carried them beyond the bounds of discretion*. There stood over one of the principal churches, an image of Christ, held in high respect by the people. Not content with destroying the images of saints, they tore down this also, as an idolatrous exhibition. The Latin writers, as may be supposed, were loud in their condemnation of this impiety. They asserted that Leo had secret connection with the Arabs and Jews, and with an atrocious sect called Manichæans, prevalent in the part of Asia Minor where he was born, and that he acted with a view to extirpate Christianity altogether. He however persevered in his reformation till his death, which happened in the year 741.

‘ His son Constantine Copronymus persevered in the same course as his father had begun, till he had eradicated the traces of superstition, and restored the worship of the church to its primitive purity and simplicity. That their object was not to abolish Christianity, but to purify it, appears from their inscriptions and coins. They erased all impressions of the Virgin, and even of our Saviour as idolatrous ; but they retained every where the great sign of salvation, the cross.

‘ * The number of images destroyed on this occasion, is thus justly regretted by a Byzantine historian :—“ Under Leo the Isaurian many ancient statues were destroyed, and disappeared through his extreme folly.” The exceeding scarcity of sculptured remains of ancient art in Constantinople at the present day, is attributable as much to this cause as to the ravages of the Turks.’

: ' There stood till very lately in Constantinople, an inscription over the great gate of the palace called Chalces, strongly expressing their sentiments on this subject, and indicating that their hostility was not directed against a sacred emblem, but against the unworthy and degrading representation of the living God, by an idol of lifeless matter. Under a large cross sculptured over the entrance of the palace, were the following words :—

[We omit the Greek original.]

" The emperor cannot endure that Christ should be sculptured, a mute and lifeless image graven on earthly materials. But Leo and his son Constantine have at their gates engraved the thrice blessed representation of the cross, the glory of believing monarchs."

' Copronymus died in the year 775.

' The reformation in the Greek church continued with various success for more than two centuries. Leo V., called Armenus, was so eager to effect it, that he is strongly reprobated by the Latin writers, who say—" he raged with every kind of atrocity against the sacred Catholic images." He was assassinated at the altar, with the cross in his hand. Michael Balbus, however, allowed, in 820, the worship of images to every man's conscience, but strictly prohibited their restoration in churches ; till at length Theodora, during the minority of her son Michael III., replaced them—exhibiting, as the Latin historians say, " a singular example of a woman who restored the worship of images."

' The zeal of the reformers now abated, the constant reclamation of the clergy of the Latin church prevailed, and images were again generally introduced. Johannes Zemisces slew the emperor Nicephoras Phocas in his palace, and was himself saluted emperor by his adherents, in the year 969 ; but the patriarch refused to confirm their choice till he had expiated his guilt. He therefore bestowed all his goods to the poor, and performed other penances, when he was at length accepted of. Among other acts of piety recorded of him, is the restitution of the statue of the Virgin. He had defeated the Bulgarians, who had made an inroad into the territories of the empire, and found among their spoils a chariot, on which he placed an image of the Virgin of great reputed sanctity, and made with her a triumphal entry into the city. This he deposited with great solemnity in the principal church, where it was kept like that of Minerva, as the great palladium of the state. This image he has represented on his coins, and was the first who introduced the practice. He also restored the image of Christ, being the first who devoted both the obverse and reverse to his image and inscription. He died by poison in the year 975.'

Dr. Walsh has given an engraving of a coin of Leo Isaurus, in which his head appears on the obverse, in place of the image of Christ introduced by his predecessor : in his right hand he holds the Greek cross. On the reverse are Leo and his son Constantine, both crowned. In the next, the coin of Johannes

Zemiscos, the image of Our Saviour re-appears on the obverse; the legend, Emmanuel; while the reverse represents the Virgin, her head surrounded with a *nimbus*, and her hands spread out, with the letters MP, ΘΥ, for ΜΗΤΗΡ ΘΕΟΥ, the Mother of God. This is the last of the series. From this time till the destruction of the lower empire by the Turks, the coins hitherto found have been very irregular and imperfect, containing either no legend, or merely an obscure monogram. The image of the Virgin maintained her place on the coinage. Few coins of the Comneni and Palæologi have hitherto been found, and none that are known to belong to the last Constantine.

The downward progress of superstition is strikingly exhibited in this brief numismatic history. The head of Christ is not, indeed, peculiar to the Greek coins. Among the Roman senatorian coins of the twelfth and thirteenth centuries, there is a gold medal, on the obverse of which Christ is depicted, holding in his left hand a book—not the Gospels, not the Prophets, but bearing this inscription, ‘The vow of the Roman senate and people: Rome the capital of the world.’ On the reverse, St. Peter is delivering a banner to a kneeling senator, with the name and arms of his family impressed on a shield*. We wish that Dr. Walsh would extend his present interesting essay, so as to comprise an account of all the known coins, Greek or Roman, of *undoubted genuineness*, which may serve to throw any light on ecclesiastical history. It is probable, that further inquiry would lead to the discovery of many coins and medals of this description, in public and private cabinets, notwithstanding the neglect with which he complains that the subject has been treated. In any future edition, it will be advisable to specify the metal of the coin. Gibbon informs us, that the first Cæsars were invested with the exclusive prerogative of coining gold and silver, while they are believed to have abandoned to the senate the baser metal of bronze or copper, on which ‘the emblems and legends were inscribed on a more ample field by the genius of flattery, and the prince was relieved from the care of celebrating his own virtues’. Some of the provincial coins carry this adulation to the excess of religious worship†. Subsequently to the time of Diocletian, the sole direction of the mint was assumed by the Roman emperors; but, after an interval of 800 years, it was claimed by the Roman senate, and tacitly re-

* Muratori in Gibbon, ch. lxix.

† Wheler mentions a medal of Perinthus, having on the obverse, the head of Septimius Severus, and on the other, a galley with its sails hoisted, with the legend Περινθίων Νεωκόρυ, the Perinthians worshippers (of the Emperor).

nounced by the Popes. It would be desirable to ascertain at what period, and by what steps, the coinage of all descriptions of money became universally a royal prerogative, as it appears to have been long enjoyed by free cities.

It is impossible not to feel some interest in the inquiry, how far the portrait of Our Lord, which appears on these and other coins, perpetuates a traditional resemblance of higher antiquity. Dr. Walsh has given a copy of an antique medal, a specimen of which was found some years ago in the county of Cork, but a more perfect one came into his possession about the same time, obtained from a Polish Jew at Rostock, in Germany. On the obverse is the head of Christ, and on the reverse, a Hebrew inscription, without vowel points, occupying the whole field: the following is the translation:—‘The Messiah reigns: he came in peace, and, being made the light of man, he lives.’ This coin is said to have made its first appearance at Rome in the Pontificate of Julius II.; and the opinion of several learned writers is, that the original was not a coin, but a *tessera*, or amulet, struck by the first Jewish converts to Christianity, and worn by them as a pious memorial of their Divine Master. The date is supposed to be indicated by the Hebrew letter (aleph) on the obverse, which represents the numeral 1, and is thought to intimate that it was struck in the first year after the resurrection. Many learned Jews to whom Dr. Walsh shewed the medal, concurred in this conjecture. That the letter was intended to convey this idea, may be granted, without admitting the genuine antiquity of the coin. It seems incredible that such a medal should have existed at so early an age, and not be referred to in any ancient documents. About the time of Constantine, portraits of Our Lord appear to have been in great request; and had this been known to exist, it would doubtless have been gladly adopted. The mosaics in the churches of Italy have preserved several: we know not how far they correspond to the one in question. Those on the coins of Justinian Rhinometus and Zemisces are quite different. The head on the Hebrew medal is conformable to the representation of our Saviour’s person, in the letter said to be sent by Lentulus to Tiberius. The hair is divided after the manner of the Nazarenes, plain to the ears, and waving on the shoulders; the beard is thick, not long, but forked; the bust fine, and the face has been pronounced beautiful. Dr. Walsh speaks of the medal as exhibiting a pensive sublimity in the air and character, exactly according with our ideas of the great prototype. Were the famous passage in Josephus regarded as genuine, it would render it not improbable that some portrait of Our Lord

was then extant. But if that be a forgery, a fictitious portrait might seem a natural counterpart to the pious literary fraud.

It is certain, that there has always existed a particular tradition concerning the figure and person of Our Lord; and Nicephorus, in his Ecclesiastical History, describes them ‘after the images believed to have been painted by St. Luke.’ Nicephorus, however, as the Editor of Calmet remarks, ‘is too late to be much depended on; and so’, he adds, ‘are all representations of the person of Jesus.’* The only question seems to be, whether this medal has any claims to be regarded as an exception.

Ælius Lampridius relates, that Alexander Severus kept the representation of Christ with that of Apollonius, Abraham, Orpheus, and others; on which he makes the following remark:—“The mind shudders to think, much less to believe, that Pagans should preserve a representation of Christ, and his disciples neglect it.”

But is it conceivable that, if a genuine representation existed, his disciples should ever have lost it through neglect? Does not the charge refute itself? And as we know that there were many pretended likenesses of our Lord, does not their variety disprove the claims of any one to authenticity? Eusebius relates, that many among the heathen had procured images of our Saviour and of his apostles, which were preserved by them in their houses with great care and reverential regard; and the Carpocratians, a celebrated Gnostic sect of the second century, exhibited, according to Irenæus, both statues and pictures of Christ, alleging that *Pilate* had caused a likeness to be painted of him†. The Emperor Tiberius is said to have cherished the intention to assign the statue of our Lord a place in the Pantheon, but the design was opposed by the senate. From these several facts or statements, it may be inferred, that ancient representations of the person of Jesus Christ were at one time numerous and current; but it is, we apprehend, almost equally clear, that none of them had the sanction of apostolic tradition or the consent of the Church Catholic. On the other hand, it may be admitted, that a general recollection of our Lord’s person must long have been retained by his contemporaries, and perpetuated by tradition; and if an actual image was preserved in any shape, it was, perhaps, most likely to be in that of a portable medal, which should, as it were, tacitly assert the

* See Calmet’s *Diet. Art. Jesus*; and *Fragments. CCLXXX. Vol. iii. p. 543.*

† See *Mosheim’s Comm. Vol. i. p. 158.*

royal dignity of the King of Kings, and that in a manner least likely to offend the Jewish prejudices against sculptured and graphic representations, as well as best adapted for permanence, and most easily multiplied.

No truly Jewish coin that has come down to us, has any representation of either man, animal, or living creature upon it*; and it may, perhaps, be questioned, whether the Hebrew Christians would have approved of the image of our Saviour being thus preserved. To this, it may be replied; that the lawfulness of that exercise of Cæsar's prerogative, which stamps with his image the currency of his empire, is tacitly admitted by our Lord himself.—Matt. xxii. 20. Besides, the religious objection would not equally apply to this mark of homage to our Lord. The coins of the heathen might be regarded as idolatrous, not simply as bearing the image of the sovereign, but as setting forth in terms of adulation his pompous titles, which sometimes implied Divine honours. In many of the Roman coins, some patron deity is represented on the reverse; as, in the money of the Mohammedan nations, the names of God and the Prophet, and those of the twelve Imaums, are introduced. Ideas of religious homage and worship seem to have been very extensively associated with the honours of the coinage. This may explain the care bestowed upon the emblems and symbols of heathen or Christian worship, which alternately appear upon the coins above described. A coin or medal, then, would be regarded as a highly proper vehicle for a religious sentiment.

The Jews did not themselves exercise, so far as appears, any of the arts of painting, engraving, or sculpture. 'It is, therefore, very probable,' Calmet remarks, 'that, in minting their money, they employed Phenicians, who were accustomed to the engraving of coins and medals.' If we suppose this coin to have been struck by Tyrian Christians, accustomed to this mode of exercising their art, and to the use as well of the Hebrew as of the Greek character, it would account for its existence. Had it been struck in later times, it seems probable that the legend would have been Greek; and the *nimbus* would, no doubt, have surrounded the head of Christ, had it been the pious forgery of Greek Christians, as represented on the Byzantine coins. These considerations may be thought to have some weight on the affirmative side of the question relating to the authenticity of the medal. What further arguments, *pro* and *con*, are adduced by Theseus Ambrosius, Waserus, Alstedius, Hottingerus, Wagenseil, Leusden, Surenhusius, Rowland,

* See Calmet's Dictionary, Fragments, vol. iii. pp. 363—6.
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Jobert, and others who are enumerated by Dr. Walsh as having noticed it,—we must confess ourselves ignorant. If, as the last-mentioned writer seems disposed to admit, it be really the work of some Jew converted to Christianity, whether it be a genuine and authentic portrait or not, it must be pronounced one of the most curious and interesting medals which could engage the attention of an antiquary,—considered either as the production of Jewish art, or as a relic of Christian antiquity.

Whether it were desirable, if practicable, to recover an authenticated representation of the Son of Man in the form of his humiliation, will be questioned by many Protestant Christians. There is little reason to suppose that it would tend to strengthen, in the mind of any devout person, an attachment to the Saviour, or an impression of the moral beauty and glory of his character, by which he was demonstrated to be “the only begotten of the Father, full of grace and truth.” It is, indeed, more than possible, that the strong national cast of physiognomy by which our Lord’s affinity, “as concerning the flesh,” to ancient Israel, was doubtless attested,—would be an offence to the Gentile world. Christ is now, only to be spiritually known. And this sentiment may be considered as at least entering into the meaning of St. Paul’s declaration (although a different gloss has been given to it): “Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.” * ‘*Sensus est,*’ says Calvin; ‘*Etiamsi Christus ad tempus versatus fuerit in hoc mundo, et agnitus hominibus in iis quæ spectant ad conditionem præsentis vitæ; nunc alio modo cognoscendus est, nempe spiritualiter, ut nihil mundanum de ipso cogitemus.*’

There remains one solemn consideration connected with this subject, which the piety of the Editor of Calmet has not overlooked; and we shall conclude this article with citing the remark which introduces his ‘Fragment’ on the Portraits of Christ.—(Fragments. CCLXXX.) ‘We expect a time, when ‘He (the Prince of Peace) shall appear to all nations under ‘that illustrious character; and the humble form of the man ‘who had no personal beauty to attract applause, shall be lost ‘in the dignity and glory of his exalted station.’

* 2 Cor. v. 16.

- Art. IV. 1. *A Description of active and extinct Volcanos*; with Remarks on their Origin, their Chemical Phænomena, and the Character of their Products, as determined by the Condition of the Earth during the period of their Formation. By Charles Daubeny, M.D. F.R.S. Plates and Wood-cuts. 8vo. pp. 486. Price 16s. London. 1826.**
- 2. *A Tabular View of Volcanic Phænomena*, comprising a List of the Burning Mountains that have been noticed at any Time since the Commencement of Historical Records; or which appear to have existed at antecedent Periods: together with the Dates of their respective Eruptions, and of the principal Earthquakes connected with them. By Charles Daubeny, M.D. F.R.S. Oxford.**
- 3. *Considerations on Volcanos, the probable Causes of their Phenomena, the Laws which determine their March, the Disposition of their Products, and their Connexion with the present State and past History of the Globe*; leading to the Establishment of a new Theory of the Earth. By G. Poulett Scrope, Esq. Plates, and Wood-cuts. 8vo. pp. 301. Price 12s. London. 1825.**
- 4. *Memoir on the Geology of Central France*; including the Volcanic Formations of Auvergne, the Velay, and the Vivarais. By G. Poulett Scrope, F.R.S. F.G.S. &c. Atlas of Maps and coloured plates. 4to. pp. 198. Price 3l. 8s. London. 1827.**

IT is with this subject, precisely as it is with other inquiries connected with the phenomena of nature; nothing is more easy than to put together a series of superficial statements, and to found upon them the usual per-centage of vague and common-place speculation; while, on the other hand, there is nothing that requires a severer application, both of the analytic and the synthetic faculty, than an investigation of facts on an extensive scale, as the basis of clear systematic arrangement. It would be difficult, we think, to find a more striking illustration of this, than is supplied by a comparison of the volumes before us, with the only comprehensive work on the subject, previously existing, so far as we recollect, in the English language. In 1801, the Abbé Ordinaire, a French ecclesiastic resident in England, amused his leisure by the compilation of a ‘*Natural History of Volcanoes*.’ He was altogether unequal to a task of such extent and importance; and his labours terminated in the production of a book, popular and readable, indeed, but crude and superficial; solving no doubts, clearing up no obscurities, and leaving all the scientific portion of the investigation in complete abeyance. As a collection of facts, it was incomplete, even at the time of its publication; and the attempts at explanation add to the length only, not the value of the

work. As an evidence of the Abbé's incompetency to his task, it may be mentioned, that he had been, previously to his emigration, canon of St. Amable, at Riom, in Auvergne; a province affording a wide field for geological inquiry. Of the remarkable phenomena with which he was surrounded, he appears, however, to have taken the slightest possible cognizance: his notices are brief and negligent, and his local observation does not seem to have been more minute or accurate, than that of the rustic *cicerones* of those extraordinary tracts. Nor is the Author's good taste more conspicuous than his science. Having occasion to exemplify the astonishing distance to which ashes have been carried by the wind, after their projection from the crater of Etna, he states, that they have been known to reach the Egyptian port of Alexandria; 'a town,' as he, with exquisite *apropos*, informs his readers, 'the inhabitants of which have lately witnessed an event, that, though of a different kind, must have appeared to them quite as extraordinary. At the Eastern confines of Africa, on the 1st of August, 1798, they saw thunderbolts dart from the north-west of Europe, break suddenly over their shores, and in the course of a few hours, completely destroy a powerful navy, that rode at anchor before the town. I need not add, that the thunderbolts I mean, were those of Great Britain, directed by Lord Nelson'!!

The works now before us are of a very different order. They give the results of long, laborious, and specific investigation, conducted, to a considerable extent, among the very localities of volcanic action. A mere closet geologist is but a sorry authority even in matters of general science; and still less is he to be trusted where all is in apparent wreck; where the established arrangement of creation has been shattered into strange and bewildering disorder, by the most terrific agencies, while other processes, obvious only to the prepared and practised observer, have wrought changes more minute, but not less characteristic of Nature in her elemental operations. In the present instance, we have to do with men who have added actual inspection to scientific accomplishment. Skilful mineralogists, and accustomed to analysis and induction, they went forth to perfect their knowledge by extensive examination of every object that might tend to illustrate their favourite science. Dr. Daubeney, indeed, had projected a personal investigation of all the volcanic districts throughout the globe. With this view, he applied, if we understand him rightly, for a travelling fellowship; but it seems that, although a member of the university, there were difficulties in the way: whether real or punctilious, does not appear. Of whatever kind they may

have been, it is much to be regretted, that any obstacles should have been suffered to prevent an appointment so entirely appropriate. An opportunity has been lost, and a fresh instance afforded of the absurdity of chaffering about forms and eligibilities, when major interests are involved. It is strange, too, that, among the men of hoards or of waste, the great landed proprietors, or the commercial *millionnaires* of this country, none can be found to patronize an enterprise of this kind. Fewer hundreds would be required for its prosecution, than thousands for the capricious purchase of some article of ostentatious decoration, on which the proprietor looks with a careless eye, and his visitors with but a momentary admiration. With such means, however, as Dr. Daubeny had at his command, he travelled over some of the more interesting and instructive ranges of volcanic territory within the limits of Europe. France, the Rhine, Hungary, Italy, Sicily, and the Lipari Islands, were explored with scientific accuracy; and the important results of his observations are given in a very clear and impressive manner, in the volumes under review.

Mr. Scrope is, we infer from various indications, a gentleman very much at his ease in point of worldly substance, and one of that rare class among fortune's favourites, who employ her liberalities in the advancement of knowledge. He, too, has journeyed far and profitably in quest of facts; and, although, perhaps, a little too hasty in his generalizations, his inferences are those of an eye and mind prompt to observe, and skilful in tracing and exhibiting the relations and combinations of natural objects.

‘ I had previously explored the volcanos of Italy and its islands, Vesuvius, *Ætna*, Stromboli, and Vulcano, and repeatedly traversed that band of territory on the western side of the Apennines, comprised between Santa Fiora in Tuscany and the Bay of Pæstum, which is known to have been the theatre of volcanic phenomena on a very extensive scale. The next step seemed to be the examination of Auvergne, and its neighbouring districts;—a country incontestably replete with the products of extinct volcanos, passing indeed as the type of this class of formations, and where they are peculiarly interesting from being found in immediate contact with, not only the (so called) primitive class of rocks, but that also which is supposed to have been last deposited, the tertiary and freshwater strata. For this purpose, in the beginning of June 1821, I established myself at Clermont, the capital of the department of the Puy de Dome, and from thence, as a central point, made excursions through the vicinity; successively transferring my head-quarters, as it became convenient, to the baths of Mont Dor, Le Puy (*Haute Loire*), and Aubenas (*Ardèche*). The plan I constantly pursued, and which experience fully confirmed as the best, was to explore my own way,

hammer in hand, with no other guides than a sheet of Cassini's map and a compass: I found it an unnecessary precaution to carry arms. The Auvergnat mountaineer is always eager to offer assistance, hospitable and respectful, in spite of his unconcealed astonishment at the apparent object of a geologist's researches. I do not indeed recollect ever meeting with difficulties, but once; when, having accidentally left my passport at Clermont, I was arrested by the *gens d'armes* of Besse, a small retired town on the Mont Dor; and, after a fruitless expostulation with a superannuated *Juge de Paix*, was imprisoned for the night, and marched off during the two next days by a circuitous route to Clermont. I mention this as a warning to any one who may, like myself, explore his way through any part of France, and imagine that a harmless geologist runs no risk of being mistaken for a conspirator, and made a prisoner of state.'

If any thing were wanting to prove the necessity of this patient and laborious collection and collation of materials on the very localities of their production, illustrations in abundance might be exhibited from the vagaries of the many idle and ingenious gentlemen who have, in the seclusion of their cabinets, taken an arm-chair survey of the wide field of geological speculation. They have invented 'Theories of the Earth' *ad libitum*—plausibly set forth, with principles and corollaries in all requisite form, and deficient only in the somewhat important quality of accordance with the facts and philosophy of the case. Whiston derived the *materiel* of creation from the atmosphere of one comet, and found the elements of destruction in the tail of another. Woodward suspended the principle of cohesion, and dissolved the whole terrene mass into a muddy matrix of organization. Burnet was a man of genius, and his '*Telluris Theoria Sacra*,' though its philosophy is worthless, as was proved by its unresisting fall before the masterly 'Examination' of Keill, will not, in the perusal, disappoint the reader who is to be gratified, in the absence of scientific accuracy, by eloquent composition and magnificent painting. We shall be excused for introducing in this place, a few sentences descriptive of volcanic phenomena. '*Quoad Montes ignivomos, his nihil habet terribilius hodierna natura; nihil quod magis percellit et terrorem incutit; sive mugiant et fremant intus, terramque concutiant; ut solent, sæpenumero; sive ruptis fornicibus exæstuent, flammarum globos et piceas nubes eructantes. Neque tantum flammæ et fumos eructant, sed etiam moles metallicas, et semiusta saxa, et candentium favillarum nimbos per vicinos agros, oppida, urbes, projiciunt. Quid dixi, per vicina loca? in regiones longinquas, et, si vera est historia, transmarinas, torquent sua ignita missilia. Disponuntur autem diversis locis et intervallis, per totum terrarum orbem, hujusmodi montes ignivomi, tanquam milites stationarii in suis præsidiis: ut eductis*

' aliquando, junctisque copiis, totam terram obruant et pessum-
*' dent.' **

Dr. Burnet's 'Theory' covered the abyss with a superficial crust, constituting the exterior of the globe. At the Deluge this was broken up, forming the mountains by its fragments, and the seas by its collapse. Descartes and Leibnitz represented the earth as an extinguished and vitrified sun, first exhaling, and then condensing the vapours, which, in their present state, compose our oceans. De Maillet imagined the actual condition of the globe to be the result of the gradual secession of the waters which originally covered it. All animals were primarily inhabitants of this 'vast deep'; and man himself is nothing more than a civilized fish, having, by a slow adaptation of his habits to his new domicile, gradually laid aside his fins and tail. The sun, according to Buffon, supplied the elements of our planet, as well as those of his revolving system, through the concussion of a comet, which struck off from it a sufficient number of fragments to furnish him with his present satellites. 'Other writers,' observes Baron Cuvier†, 'have preferred the ideas of Kepler, and, like that great astronomer, have considered the globe itself as possessed of vital faculties. According to them, a vital fluid circulates in it; a process of assimilation goes on in it, as well as in animated bodies; every particle of it is alive; it possesses instinct and volition, even to the most elementary molecules, which attract and repel each other according to sympathies and antipathies. Each kind of mineral has the power of converting immense masses into its own nature, as we convert our food into flesh and blood. The mountains are the respiratory organs of the globe, and the schists its organs of secretion; it is by these latter that it decomposes the water of the sea, in order to produce the matter ejected by volcanoes. The veins are carious sores, abscesses of the mineral kingdom; and the metals are pro-

* Dr. Burnet himself published a translation of the original Latin; and we had intended to cite his own rendering of the above passage. In this instance, however, as indeed throughout the work, his spirit seems to flag when he writes in English. In his version of this paragraph, he takes away the point and finish of the picture, by leaving out the personification of burning mountains as the soldiers of God, ready to rush forth to the destruction of a guilty world.

† In his valuable 'Essay on the Theory of the Earth,' as translated by Professor Jameson. This able treatise contains a complete demolition of the malignant reveries of Dupuis and Volney, who, taking for their text the celebrated Zodiac of Dendera, endeavoured to prove the falsehood of the Mosaic history. The Translator's notes are not always to our taste.

‘ ducts of rottenness and disease, which is the reason that almost
 ‘ all of them have so bad a smell. More recently still, a phi-
 ‘ losophy which substitutes metaphor for reasoning, and pro-
 ‘ ceeds on the system of absolute identity or of pantheism,
 ‘ attributes the production of all phenomena, or, which, in the
 ‘ eyes of its supporters, is the same thing, all beings, to polari-
 ‘ zation, such as is manifested by the two electricities; and de-
 ‘ nominating every kind of opposition or difference, whether of
 ‘ situation, of nature, or of function, by the title of Polariza-
 ‘ tion, opposes to each other, in the first place, God and the
 ‘ universe; then, in the universe, the sun and the planets;
 ‘ next, in each planet, the solid and the liquid; and, pursuing
 ‘ this course, changing its figures and allegories according to
 ‘ its necessities, at length arrives at the last details of organic
 ‘ species.’

Crystallization—*detritus*, pressure, and caloric—the suc-
 cessive lapse of minor seas—the effects of immense tides—the
 accretion of meteoric stones—a traversing loadstone, shifting
 the centre of gravity—these and many other imaginations have
 been, at different periods, put forward by men of no mean
 name, as sufficient to account for the structure and vicissitudes
 of the earth. After all, however, that the vanity of human
 science has grasped at, and the restlessness of human curiosity
 achieved, we have not got beyond our first lesson:—“*In the*
 “*beginning, God created the heavens and the earth.*” The matter
 is as simple as an infant’s task, if we will take the Creator’s ac-
 count of his own work, but is pressed down with an atlas-load
 of difficulties, when we entangle ourselves with the “*oppositions*
 “*of science falsely so called.*” We first make contradictions,
 and then, wondering at our own perverse ingenuity, set them
 down as insurmountable. We begin by multiplying fantastic
 obstacles, and finish by standing aghast at hinderances of our
 own invention. It is taken tacitly for granted, that we are so
 far in possession of the master-key of nature, as that there can
 remain no very important agents yet undetected by the keen
 and persevering researches of scientific men; whereas, there
 may exist active and interior elements, of which the operations
 now in view are but the faint and extreme vibrations. The
 central secrets of nature are as yet unviolated. We stand but
 on the threshold of the great temple of creation, and it may
 be the work of eternity to explore its mysteries.

From the peculiar character of their phenomena, it might have
 been supposed, that burning mountains would in all ages have
 obtained a specific attention, as calculated to throw much light
 on inquiries which have ever excited more or less of cu-
 riosity, though most frequently of a superficial or misdirected

kind. But the spirit of Pliny slumbered through a long succession of centuries. Investigators were content with pebble-hunting and metallurgy; and it has only been within our own times, that Nature has been traced to her deep and dangerous haunts, and resolutely questioned of her mysterious operations. Spallanzani, Dolomieu, Sir William Hamilton, and others, distinguished themselves by minute and well-conducted investigations of volcanic tracts, and treasured up a valuable collection of important observations for the use and guidance of their successors.

‘ At this period WERNER made his appearance in the field of geology; and by the fascination of his enthusiasm, the novelty of his theories, and the apparent truth of the limited number of facts on which they were built, drew triumphantly after him the whole body of European naturalists, changed for a time the direction of geological research, and confined it to that series of formations which he was the first to point out. Werner unfortunately enjoyed no opportunity of studying the phenomena of active volcanos; and that he was totally unacquainted with their nature and effects, is evident from his supposing them analogous to the placid combustion of ignited coal-beds. From this cause, and in part perhaps from others, he seems to have entertained a contempt,—it might almost be said an antipathy to them. His numerous disciples, and those of the schools founded upon his system, inherited this aversion. They followed his example, in confining the effects of these extraordinary subterranean agents within the narrowest imaginable compass, and reducing to a comparative nothing the share they have had in the construction or derangement of the globe’s actual surface.’—*Scrope’s Memoir*.

A vigorous re-action has, however, taken place; and for some years past, this branch of natural philosophy has been diligently and successfully cultivated, and the results of the investigation will be found in the documents before us. We shall endeavour, as briefly as possible, to give a general view of their contents, without entangling ourselves in the controversies agitated among geologists. For ourselves, we feel no disposition to advocate extreme opinions on either side. We are inclined to view the present state of the science as an accumulation, rather than a classification of facts, and to think that matters are not, as yet, ripe for theory. Where knowledge is incomplete, no system that aims at any thing more than indicial arrangement, can be otherwise than injurious; it pre-occupies the mind, and disqualifies it for patient investigation and impartial decision.

Dr. Daubeny’s work retains its original form of lectures, four in number, as delivered before the University of Oxford. The first and second relate to volcanic regions actually visited by the Author. The third contains a general description of similar

tracts in countries beyond the range of his travels. The fourth gives a clear and intelligent statement of 'general inferences respecting volcanic phenomena.' The most interesting parts of the volume are those which contain the results of personal examination; and among these, we have been most gratified with the sections illustrative of the volcanic districts of Auvergne; an extensive and highly instructive range of country, exhibiting in all directions the wild disturbance of elastic fluids and fiery inundations, bursting through the superincumbent strata of the globe. To this tract, Mr. Scrope has devoted an entire memoir, with a distinct atlas of coloured views and sections. Mr. S., as we have before intimated, is an acute and ready systematizer; and this peculiarity manifests itself throughout his composition. He is not satisfied with collecting facts; but hastens with (as we think) somewhat too much of precipitation, to refer them to general principles. There is, however, nothing frivolous in these excursions from the beaten path. A vigorous mind manifests itself throughout; and, although the more calm and philosophic cast of Dr. Daubeny's Lectures is in better taste, and argues a sounder and more trustworthy discretion, it will be found a bracing exercise, to follow out Mr. Scrope's illustrations of the laws of volcanic agency, as given, with considerable detail, in the 'Considerations on Volcanos.' If his *tranchant* tone is sometimes indicative of presumption, and his style is occasionally disfigured by affectation, these are faults which, if he be, as we imagine, a young man, time will correct.

'To those who now travel over the mountains of central France, and see on all sides marks of volcanic agency exhibited in the most decided manner, numerous hills formed entirely of loose cinders, red, porous, and scarified as those just thrown from a furnace, and surrounded by plains of black and rugged lava, on which the lichen almost refuses to vegetate, it appears scarcely credible that, previous to the last half century, no one had thought of attributing these marks of desolation to the only power in nature capable of producing them. This apparent blindness is, however, very natural, and not without example. The inhabitants of Herculaneum and Pompeia built their houses with the lavas of Vesuvius, ploughed up its scorise and ashes, and gathered their chesnuts from its crater, without dreaming of their neighbourhood to a volcano which was to give the first notice of its existence by burying them under the products of its eruptions. The Catanians regarded as fables all relations of the former activity of Ætna, when, in 1669, half their town was overwhelmed by one of its currents of lava.

'In the year 1751, two members of the Academy of Paris, Guettard and Malesherbes, on their return from Italy, where they had visited Vesuvius and observed its productions, passed through Montelimart, a small town on the left bank of the Rhone; and after dining with a party of savans resident there, amongst whom was M. Faujas

de St. Fond, walked out to explore the neighbourhood. The pavement of the streets immediately attracted their attention. It is formed of short articulations of basaltic columns planted perpendicularly in the ground, and resembles in consequence those ancient roads in the vicinity of Rome, which are paved with polygonal slabs of lava. Upon enquiry, they learnt that these stones were brought from the rock upon which the castle of Rochemaure is built, on the opposite side of the Rhone; and were informed, moreover, that the mountains of the Vivarais abounded with similar rocks. This account determined the Academicians to visit that province, and step by step they reached the capital of Auvergne, discovering every day fresh reason to believe in the volcanized nature of the mountains they traversed. Here all doubts on the subject ceased. The currents of lava in the vicinity of Clermont, black and rugged as those of Vesuvius, descending uninterruptedly from some conical hills of scorix, most of which present a regular crater, convinced them of the truth of their conjectures, and they loudly proclaimed the interesting discovery. On their return to Paris, M. Guettard published a memoir announcing the existence of volcanic remains in Auvergne, but obtained very little credit. The idea appeared to most persons an extravagance; and even at Clermont, a sagacious professor, who ascribed the volcanic scorix to the remains of iron-furnaces, established in the neighbouring mountains by those authors of every thing marvellous, the Romans, gained far more partizans than the naturalist. By degrees, however, the obstinacy of ignorance was forced to yield to conviction.'—*Scrope's Memoir*.

These mountains admit, for the purposes of description, of an easy arrangement: the Monts Dome—the Mont Dor—the Cantal—with their respective dependencies, and a fourth district, comprising the ancient provinces of the Velay and Vivarais. Without attempting a minute or scientific account of these divisions, we shall endeavour to furnish a general notion of their distinguishing characteristics. The Dome mountain and its connected elevations, are in number about seventy, of all dimensions, independent of each other, and forming, with the accumulations of scorix and ashes, a high but irregular ridge, trending north and south, about eighteen miles in length, and two in width. These hills are all volcanic cones; and, with the exception of four or five, consisting of *trachyte*, they are made up of scorix, blocks of lava, lapillo, and pozzolana, with occasional masses of domite and granite. Their elevation from their base, varies from 500 to 1000 feet. They are covered with thin herbage, and partially with forests of beech. Their lavas have deposited over a considerable extent of surface, irregular masses of 'scoriform rock', suggesting the idea of a 'black and stormy sea of viscid matter' arrested and fixed in the moment of its wildest commotion. In the midst rises the 'giant of the chain', the lofty Puy de Dome. The Mont

Dor is formed by an aggregate of rocky summits, of which the highest attains an elevation of 6217 feet. From this groupe, the sides of the mountain slope away until they are lost in the plain. In their descent, they are deeply furrowed by the valleys of the Dordogne and Chambon, and more superficially channelled by a number of inferior water-courses, all originating near the top, and radiating to all points of the horizon. The Cantal is somewhat lower than the Dor, and resembles it in form, excepting that its sides are more regular in their declination, and the valleys are inferior in breadth. The fourth region, including the Velay and Vivarais, is of a more irregular and miscellaneous character. We have given this sketch of the volcanic districts of France, that our readers may have a general reference to the localities in question; but a definite and discriminating view of their specific characters would involve so much of minute and controversial statement, as would press inconveniently on our limits, and be quite unsuited to the requisitions of any but scientific readers. Those who may wish for ampler detail, will find it in Mr. Scrope's Quarto; while such as may desire a description at once succinct and satisfactory, are referred to Dr. Daubeny. Before we leave this part of our subject, we feel bound to notice a passage, in which Mr. Scrope, with more than his usual precipitancy, rushes to a hazardous conclusion; and to which a salutary corrective is applied by Dr. Daubeny. Having pointed out the signs of gradual and extremely slow operation which he apprehends to manifest themselves in these regions, Mr. S. finishes with the following flourish.

‘ The time that must be allowed for the production of effects of this magnitude, by causes evidently so slow in their operation, is indeed immense; but surely it would be absurd to urge this as an argument against the adoption of an explanation so unavoidably forced upon us. The periods which to our narrow apprehension, and compared with our ephemeral existence, appear of incalculable duration, are in all probability but trifles in the calendar of nature. It is geology that, above all other sciences, makes us acquainted with this important, though humiliating, fact. Every step we take in its pursuit, forces us to make almost unlimited drafts upon antiquity. The leading idea which is present in all our researches, and which accompanies every fresh observation, the sound which to the ear of the student of Nature seems continuedly echoed from every part of her works, is—

‘ Time !——Time !——Time !

‘ At least, since, by a fortunate concurrence of phenomena, we are enabled to prove the valleys which intersect the mountainous district of central France to have been for the most part gradually excavated by the action of such natural causes as are still at work,

surely it is incumbent on us to pause before we attribute similar excavations in other lofty tracts of country, in which, from the absence of recent volcanos, evidence of this nature is wanting, to the occurrence of unexampled and unattested catastrophes, of a purely hypothetical nature!—*Scrope's Memoir*.

Mr. Scrope has been taking a lesson from the Brazen Head. As argument, or argumentative statement, his inferences are as unsubstantial as they are positive. From one class of facts, and one order of agents, he assumes the whole; and the only real result is a fresh illustration of the narrowing influence of system. Without involving ourselves in the circuitous movements which would be necessary to give tangibility to this reasoning, we shall cite Dr. Daubeny's more comprehensive view of the same phenomena. Mr. Scrope's deductions appear to coincide completely with those of his friend M. Bertrand Roux; and Dr. D., after a reference to this gentleman's 'excellent description of the environs of Puy,' proceeds as follows.

'From his statement it would appear, that the basaltic rocks of this neighbourhood are of very different ages, though I cannot admit that we are justified in estimating their relative antiquity by comparing together the depth to which the several parts of this formation have been worn away. M. Bertrand Roux himself furnishes us, in my opinion, with a convincing proof, that the effect has not been dependent on the longer or shorter continuance of causes now in action, when he mentions that the rock on either side of the old Roman roads, none of which can be less than 1300 years old, has undergone since that period scarcely any sensible decay. Instead, therefore, of considering with M. Roux the amount of the destruction that has taken place in different parts of the formation, a sort of chronometer to assist us in determining their relative age, I should rather adopt the *converse* of the proposition, and argue that the time required would, according to his own shewing, have been so immense, that we are in a manner driven to suppose the effect to have been brought about by causes differing in their mode of action from those at present in operation.

'The conclusion arrived at by either process of reasoning corresponds, however, in assigning to the volcanic products alluded to a very remote antiquity; for whilst M. Bertrand Roux is bound to suppose them as much older than the Roman roads, as the whole amount of the degradation they have experienced exceeds that which has taken place since the date of the latter, my conclusion leads me to place their formation at an epoch at least somewhat more remote than that of the last general revolution which has affected the face of our planet.

'A limit, on the other hand, is set to the age that can be assigned to this volcanic breccia, by the circumstance of its being superposed on strata containing fresh-water shells and bones of mammalia simi-

lar to those of the basin of Paris. Hence, the eruptions to which the materials of this tuff owe their existence, though anterior to the period at which the valleys were excavated, must date from one subsequent to the formation of the tertiary rocks found in that neighbourhood.'—*Daubeny. Description.*

In further counteraction of Mr. S.'s peremptorily affirmed hypothesis, we shall cite an additional opinion; and it shall be that of an authority which, in all such inquiries, must be held of peculiar weight. Baron Cuvier, from whom we have already borrowed illustration, gives an unhesitating decision in favour of a great and comparatively recent revolution, to which the globe has been subjected. And let it be observed, that Dolomieu, to whom he refers in the first sentence, was thoroughly and practically conversant with volcanic phenomena.

'I agree, therefore, with MM. Deluc and Dolomieu in thinking, that if anything in geology be established, it is, that the surface of our globe has undergone a great and sudden revolution, the date of which cannot be referred to a much earlier period than five or six thousand years ago; that this revolution overwhelmed and caused to disappear the countries which were previously inhabited by man, and the species of animals now best known; that, on the other hand, it laid dry the bottom of the last sea, and formed of it the countries which are at the present day inhabited; that it is since the occurrence of this revolution, that the small number of individuals dispersed by it have spread and propagated over the newly exposed lands; and consequently, that it is since this epoch only, that human societies have assumed a progressive march, that they have formed establishments, raised monuments, collected natural facts, and invented scientific systems.'—*Cuvier's Theory of the Earth.*

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comes concentrated in subterranean masses of lava, and, in his own words,

‘ There can be little doubt that the main agent in all these stupendous phenomena, the power that breaks through the solid strata of the earth’s surface, elevates lavas to the summits of lofty mountains, and launches still higher into the air the shattered fragments of the rocks that obstructed its efforts, consists in the expansive force of elastic fluids struggling to effect their escape from the interior of a subterranean mass of lava, or earths in a state of liquefaction at an intense heat. It is also scarcely to be questioned, that, these aeriform fluids are generated in the lava by means of its exposure to the intense heat which produces its liquidity. In other words, that this substance exists in a state of either temporary or continual ebullition.’

He illustrates this by a very interesting description of the operations of Stromboli, as observed by himself.

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We have every possible sentiment of respect for the medical profession. We have experienced, in trying circumstances, the skill, liberality, and devotedness of its practitioners; and we would not be misunderstood as intending to treat with levity the speculations which ingenious men have applied to the theory of their noble art. But we cannot help, in common with many enlightened individuals in 'the profession', regretting the tendency to excess in these matters. We think that there is discernible in all this, somewhat of an inclination to depart from the plain, practical, Hippocratic path, and to waste in systematizing processes, those exertions which should be directed to a vigilant observance of the specific, though variable, elusive, and often baffling, phenomena of disease. Extremes meet; and, although theory and empiricism may seem to be the furthest links of either end of the chain of science, they seem to have a magnetic tendency to approximation.

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We are glad to see Chalon coming forward in this way. The subject in the *Souvenir*, from Beaumarchais' *Mariage de Figaro*, is full of expression. Never was a story better or more characteristically told; and the engraver has realized, with much skill, the peculiar manner of the artist. In the 'Ruby' of the *Philippine Isles*, the tale is coarsely told; the female's countenance is disgustingly expressive of her profession, and though we admire the talent of the designer, we cannot praise the selection that consigned his work to the burin. The *Keepsake* has a clever subject from the same pencil;—Louis XIV. kneeling at the feet of La Vallière. The gorgeous attire, with all its flounce and flutter, the theatrical attitudes of the personages, and the architectural accompaniments, are all in grand costume; and *Louis Quatorze* was never more himself than in the lively draught before us. The plate is admirably engraved by Charles Heath, who is also, as we should have mentioned, the burinist of the 'Enchanted Stream,' and who has exhibited his distinguished talents to great advantage in others of the subjects under our eye. He has been highly successful in his spirited translation of Howard's well known 'Hylas.'

Our old favourite, Smirke, never equalled in his own peculiar line, has given two good specimens of his talent; the 'Rivals,' and the 'Triumph of Poetry,' excellently rendered by William Finden and Ambrose Warren. The first is in the *Keepsake*; the second, in the *Forget-me-not*.

Stephanoff has contributed two exceedingly pleasing subjects to the *Keepsake*.

Westall does not shine this year. Corbould, though always correct and never offensive, is seldom original or piquant. His *Death and Glory* print, the 'Dying Warrior,' in the *Pledge of Friendship*, is one of his best designs.

Mr. Wood promises well, but he has much to do before performance. His 'Psyche' is hard and unfeeling. His 'Sylph' is better. Mr. Wright's accompaniments are better than his figures. His lady and cavalier are an ugly couple, and his dancing girl is sadly deficient in *sveltezza*.

Pickersgill's 'Oriental Love-letter,' in the *Bijou*, is a well conceived picture. Thomson's 'Booroom Slave,' by E. Finden, in the *Forget-me-not*, is a beautiful figure, and an exquisitely finished print. There is in the *Friendship's Offering*, a sort of pendant to this, but still better; the 'Captive Slave,' a striking portraiture of a negro in prison, by the same engraver, from a painting by Simpson.

There are some good landscapes. Turner's 'Florence,' in the *Keepsake*. Martin's 'Sadak,' perhaps his best picture, in

the same; and his 'Seventh Plague of Egypt,' in the Forget-me-not. Prout's 'Rialto,' in the same work; and Linton's 'Grecian Armament,' in the Souvenir.

We had nearly forgotten two peculiarly interesting subjects in Friendship's Offering; the 'Villeggiatura,' a sort of *Fête Champêtre*, by Bone, and 'Titian's last Picture,' by the same promising artist, who is absurdly characterised in the book as uniting the nature of Stothard with the elegance of Watteau. He does what is far better; he paints from his own mind, and in his own style.

The Amulet has a fine Vandyke, and the Souvenir has, for its frontispiece, a well-conceived subject from Leslie; 'The Duke and Dutchess reading Don Quixote'; though the lady is neither handsome nor stately.

We drew so largely on the contents of some of these works, in our former article, that we must be very sparing in quotation. The Bijou will be found fully equal to its competitors, as regards the names of contributors. Among these, are Dr. Southey, S. T. Coleridge, James Montgomery, Mrs. Hemans, L. E. L., James Hogg, Horace Smith, Charles Lamb, Allan Cunningham, T. Hood, &c. The prose contributions are decidedly the best. 'Jessy of Kibe's Farm', is a very touching tale. 'Essex and the Maid of Honour', would have done no discredit to the Author of *Waverley*; and the 'Sketch from Life,' is admirably executed. 'Sans Souci,' by L. E. L., is spirited and elegant. 'The Hellweathers', by N. T. Carrington, is a beautiful and pathetic descriptive poem. Mr. Hood has struck some brilliant sparks out of the old armour he hammers on; but he cannot help, as usual, playing with edge-tools, and rattling the cross-bones in our ears. We find no poem that will suit us, but the following delightful stanzas.

' THE CHILD AND FLOWERS.

' Hast thou been in the woods with the honey-bee?
Hast thou been with the lamb in the pastures free?
With the hare through the copses and dingles wild?
With the butterfly over the heath, fair child?
Yes: the light fall of thy bounding feet
Hath not startled the wren from her mossy seat;
Yet hast thou ranged the green forest dells,
And brought back a treasure of buds and bells.

' Thou know'st not the sweetness, by antique song
Breathed o'er the names of that flowery throng;
The woodbine, the primrose, the violet dim,
The lily that gleams by the fountain's brim:

These are old words, that have made each grove
 A dreamy haunt for romance and love ;
 Each sunny bank, where faint odours lie,
 A place for the gushings of poesy.

‘ Thou know’st not the light wherewith fairy lore
 Sprinkles the turf and the daisies o’er.
 Enough for thee are the dews that sleep
 Like hidden gems in the flower-urns deep ;
 Enough the rich crimson spots that dwell
 Midst the gold of the cowslip’s perfumed cell ;
 And the scent by the blossoming sweet-briars shed,
 And the beauty that bows the wood-hyacinth’s head.

‘ Oh ! happy child in thy fawn-like glee !
 What is remembrance or thought to thee ?
 Fill thy bright locks with those gifts of spring ;
 O’er thy green pathway their colours fling ;
 Bind them in chaplet and wild festoon—
 What if to droop and to perish soon ?
 Nature hath mines of such wealth—and thou
 Never wilt prize its delights as now.

‘ For a day is coming to quell the tone
 That rings in thy laughter, thou joyous one !
 And to dim thy brow with a touch of care,
 Under the gloss of its clustering hair ;
 And to tame the flash of thy cloudless eyes
 Into the stillness of autumn skies ;
 And to teach thee that grief hath her needful part
 Midst the hidden things of each human heart !

‘ Yet shall we mourn, gentle child, for this ?
 Life hath enough of yet holier bliss !
 Such be thy portion !—the bliss to look
 With a reverent spirit, through Nature’s book ;
 By fount, by forest, by river’s line,
 To track the paths of a love divine ;
 To read its deep meanings—to see and hear
 God in earth’s garden—and not to fear !’

We like every thing in this but the limping, slip-shod measure, which we defy even Mrs. Hemans to make either musical or graceful. It puts us in mind of a bad performer continually breaking his time.

The Contributors to the *Keepsake* are anonymous. This course, we are told, has been adopted, ‘partly from a regard to the wishes of individuals, which prevented the divulgement of names in some instances, and partly from an inclination to risk the articles on their own merits, unaided by the previous reputation of the writers.’ There is something to be said *pro*

and *con* in this matter. With regard to the inclination of the anonymous Editor to conceal the names, we give him the credit of ingenuity for thus making a merit of the sort of necessity laid upon him by those contributors who were either too proud or too humble, too well known or too little known, to render such publicity an object or a gratification. We must admit that the best things in the rival publications, are not uniformly those to which the most popular names are appended. To secure an *advertisable* list of contributors, an Editor is under considerable temptation to put up with very indifferent articles. Some of the contributors are at once too good-natured to refuse their aid, and too indolent to exert themselves. Others may have no objection to open their portfolio, but they may dislike to see their names placarded, or may be fastidious as to the company in which they appear. The number of these annual publications, and the recurrence of the same names in each, must tend to generate some degree of this feeling. Still, one of the most pleasing and attractive features of these literary *albums*, has been, the brilliant constellation of names which they have exhibited; and we are much mistaken if the public suffrage do not prove to be in favour of the plan from which the Editor of the *Keepsake* has ventured to deviate.

The volume before us aims at little above an ‘elegant lightness’ appropriate to the object of the work, which is, ‘to render the union of literary merit with all the beauty and elegance of art, as complete as possible.’ Art certainly here takes the lead, and Poetry is the handmaid of her younger sister. Turner’s ‘Florence’ is illustrated by the following lines.

‘Florence! from the mountain’s brow,
I have won thy beauties now;
From the woody Apennine,
Florence! I have made thee mine.

All thy waving cypress-trees,
Domes and graceful palaces;
All thy river and thy rills,
City of a thousand hills!

‘These are thine; but where are they,
Thy merchant kings of noblest sway?
They have fled, and left behind—
What? the freedom-seeking mind?
Hearts in which is shrined for thee,
The altar-flame of liberty?
All that marks the good and brave?
No! a half unfinished grave.

‘Vallombrosa’s sacred shrine,
Shadowed by the giant pine;

Fiesole's romantic height,
 With its swelling dome elate ;
 Arno, too, I see ; but where
 The sounds that once were thrilling there ?
 Broken is the Tuscan lute :
 Listen ! all its strings are mute.

' Bright thy sky, and rich thine earth,
 Why has man forgot his birth ?
 Not ev'n babbling Echo dare
 Reply to Freedom's loud despair.
 All the splendid past is vain ;
 Its light shall never wake again.
 Mouldering ruin o'er thee falls,
 City of a thousand halls !'

The Cook and the Doctor, whether by the Author of *Whims and Oddities*, or by Horace in London, is extremely clever in its way—highly seasoned with puns and well garnished with rhymes *à la Smith*. The following translation of a beautiful Ode by Theodore Körner, the German Alcæus, is both interesting for its subject and author, and for its felicitous and musical versification.

' Silence now the close of day presages,
 Redder sinks the sun's expiring glow ;
 Many a rising thought my heart engages
 In the shade your wreathed branches throw.
 Mighty witnesses of other ages !
 Green ye flourished centuries ago :
 In these limbs of giant mould appears
 The deathless record of departed years.

' Low is many a work of glory lying ;
 Death the fair has withered, dimmed the bright ;
 I can find, where yonder gleams are dying,
 Man's sad emblem in the fading light.
 You, on prouder strength than his relying,
 Live in Ruin's and in Time's despite ;
 And the breeze through your old boughs which sighs,
 Tells how greatness Death and Time defies.

' And ye have defied them ;—proudly blooming,
 There ye speak your challenge to them both :
 Never way-worn man, his staff resuming,
 But to leave your friendly shade was loath.
 Winds to death your leafy honours dooming,
 Do but foster your majestic growth.
 Leaves more plenteous Spring shall raise from those
 Swept by Autumn to their rich repose :—

‘ Types of the strong faith of a constant nation,
Which flourished once beneath a happier fate ;
When, with Death’s glad and willing consecration,
Patriots founded first each infant state.
But why renew the strain of lamentation,
Which all must raise alike, all raise too late ?
First, dearest land of all this earth can show,
Thy oaks still bloom :—my country ! thou art low.’

We might almost venture to affix the initials T. C. to these spirited stanzas. They either are his, or ought to be.

With regard to the tales, romantic or humorous, and dramatic dialogues, we shall content ourselves with saying, that some of them are sufficiently clever and amusing. More than this, it is unnecessary to say. It were useless to condemn what we might not be able entirely to approve of; and as the cravings of the imagination must be supplied in this day of intellectual luxuries, we are glad that so little that is positively deleterious is mingled in their composition. We can make room for only one more extract; and it must be the stanzas

‘ TO A FIRST-BORN CHILD.

‘ My child!—how strange that name appears
To lips unused as mine !
How thrilling to my listening ears
Those infant cries of thine !
How many a thought mysterious burns
Within my heart and brain,
As still my frequent glance returns
To gaze on thee again !

‘ And as I gaze on thee, the past,
Present, and future, twine
A tie that binds me still more fast,
At every look of thine.
The past, thy mother’s fondness bade
Be hallowed time to me :
The present—can it be but glad
While blest with her and thee ?

‘ The future wraps its dusky veil
O’er what I fain would know :
How, o’er the sea of life, the gale
Thy fragile bark shall blow.
Forward I look with hope awhile,
Then sadden into fear.
Perhaps thy life may be a smile,
Perhaps, perhaps a tear.

‘ My child ! with love’s best treasures fraught,
 My first-born and my pride ;
 To whom I turn in every thought,
 With every hope allied :
 Sweet be thy slumbers, soft and deep,
 While life no sorrow feels !
 A mother lulls thine eyes to sleep ;
 A father’s blessing seals.’

Art. VII. *The Early Life of Christ, an Example to the Young.* By Henry March, Author of *Sabbaths at Home*. 12mo. pp. 188. Price 4s. London. 1827.

WE cannot too strongly recommend this admirably conceived and judiciously executed work. It is the reproach of modern theology, that so little practical use is made of the Example of Christ; that it occupies so obscure a place in the doctrinal system, and is so seldom, or so slightly dwelt upon, as supplying the grand motive to virtue, as well as the standard of Christian morality. As a moral instrument of education, we fear that it is still more undervalued or neglected. Yet, to the tender mind of a child, nothing can be more affecting, no form of instruction more impressive, than the life and example of the Saviour. In youth, the principle of imitation is so strong, that the argument from example is direct and forcible beyond every other. The affections too, especially that most salutary instinct of the heart, admiration, are readily excited; and we had almost said, it is the teacher’s, the mother’s fault, if a child is not taught this first lesson, yet the highest in the Christian school,—to love and to copy the Lord Jesus Christ.

It may perhaps have been thought, that the scriptural materials for lectures on the *early* life of our Lord, are too scanty to afford a ground-work for any lengthened or specific exhibition of his character as an example to the young; at least, without the indulgence of much fanciful speculation, or the exercise of a misplaced ingenuity. Nothing, however, can be more sober and judicious, than the manner in which Mr. March has availed himself of the brief account of our Lord’s early life given by St. Luke, of which, in fact, this volume forms an admirably simple, yet in many respects original exposition. The praise of ingenuity cannot be withheld from him; but this is never shewn in accommodating the language of Scripture to a sense foreign from the intention of the inspired writer, or in wire-drawing the sacred text. The instructions and practical remarks which occur under each head, are far from common-place, yet, they never seem forced, and they are

often the more striking from their very simplicity; naturally rising out of the subject, although not so obvious as to be anticipated. The passage upon which this exhibition of our Lord's example is founded, is introduced with the following observations.

'When it is considered who He was, and what that errand was on which He came into the world, how natural is it that there should arise an intense curiosity to know the history of His earlier days. How natural the awaking of ardent desire to become acquainted with the circumstances that marked those thirty years, that long proportion of His brief sojourn upon earth; to know what indications of his Divine greatness, and wisdom, and power, were given by Him during the progressive stages of his life, from infancy to youth, and from youth to manhood. But, however contrary to our expectations, or disappointing to our wishes, it may be, it has seemed fit to the Divine wisdom, that, of all which occurred during that period, nothing should be recorded except one solitary incident. This incident is preserved by the evangelist Luke, and related with the peculiar characteristics of that sacred writer, who is distinguished for the vivid and picturesque manner in which he places before the mind's eye the things which he describes. They who revere and love the scriptures, and prize above all earthly good whatever is revealed of Christ, cannot but read and meditate with the deepest interest this only fragment, containing all that has been made known to us of his life from the time of infancy to that of his public entrance on his ministry.'

The volume appears without any table of contents, but the titles of the chapters are as follows. I. Prefatory Observations. II. On the Personal Endowments of Christ, bodily, mental, and spiritual. III. On the Attention of Christ to the Duties of Religion. IV. Christ's Thirst after Knowledge and extraordinary Acquisitions. V. On the Supreme Devotedness of Christ to the Chief End. VI. On Christ's exemplary Submission to his Parents. VII. On the Estimation with which Christ was regarded both by God and Man.

Speaking of the bodily endowments of Christ, Mr. March says:

'It cannot be doubted that Jesus was partaker of all the sinless infirmities of the human nature, for "in all things it behoved him to be made like unto his brethren;" but with this difference, that we are necessarily subject to them, whereas he voluntarily assumed them. Yet, as little can it be doubted, that Christ assumed humanity in its most perfect state; not being, as many among men, the subject of any original bodily defect, nor of any hereditary imbecility or disease. He was not only truly man, but man "in his best estate;" free, not merely from whatever was vicious, but from every infirmity not necessarily belonging to the present condition of the human

kind. Hence, when it is related by the Evangelist, that he "grew," and that he "increased in stature," it is most reasonable to conclude that his meaning is, that Jesus, as he advanced in years, made the fullest progress in bodily health and vigour. To this effect, indeed, in him every thing conspired. All the common hindrances were absent. There was nothing of originally infirm or morbid constitution. A perfectly sound and pure constitution was not vitiated in the beginning by the foolish and pernicious indulgencies of parents. Joseph and Mary were poor, and therefore could not deprave his health by pampering him with luxuries: they were wise and holy persons, and therefore they would not.

'Here we see the advantages of an humble condition in life, in connexion with godliness; and well would it be for some young persons who are tempted to envy those who have rich and indulgent parents, to remember that such commonly pay a dear price for their pleasures, in the loss of vigorous health and of the power of bodily and mental labour, or in the want of self-denial and self-government; and that, wanting these, they have little capacity for the best and purest earthly enjoyments. How many are now occupying useful and honourable stations in society, who, under the wise and good providence of God, owe their healthfulness, their power of application to business, their habits of cheerful industry, and their capacity of enjoying with a lively zest the simple comforts of life, to the wholesome restraints and discipline to which they were subjected in early years; because either their parents had it not in their power to ruin them by indulgence, or, (which has sometimes happened,) having the power, they had too much wisdom and grace to abuse it! Christ, who "is Lord of all," and who was free to select the most elevated condition of human life, saw fit to choose the humblest, and to be born of one who was as remarkable for her poverty as for the sanctity of her character. Let the recollection of this, suppress those feelings of pride and self-elation which are so prone to rise in the hearts of those who are the children of affluent parents, when they look around on their poorer school-fellows or acquaintance. And let it also avail to shame away the pinings of envy or the fretfulness of discontent, which are so commonly awakened at sight of the glitter of wealth, and of the many gratifications which it commands, in the minds of those from whom they are withheld; and let it prompt them to fervent prayer for like mindedness with Jesus Christ, who, though he was rich, yet voluntarily became poor.' pp. 16—19.

Mr. March adopts the opinion, certainly not one in any way derogatory to the essential dignity of our Lord's character, that Jesus wrought with his father at the same occupation. His being styled the carpenter by the Jews, is, however, no sufficient proof of this, as it is customary in the East, and not uncommon in low life among ourselves, to designate the son by his father's trade, especially if contemptuous or reproachful ideas can be conveyed by the appellation. In the following observations on the value of health, and the importance of making almost every effort and every sacrifice to preserve it, we entirely coincide.

‘What is life without health? It is rather existence than life. What are all riches, power, reputation, influence, to him who is deprived of health? They are as nothing; or, rather, they are worse, serving only to tantalize, and to increase the grief of their possessor. Without health, we may suffer the will of God, but we cannot do it; and it is the happiness and honour of a Christian to glorify his Divine Master by a life of holy activity. Such was his own life on earth; his youth was spent in humble, yet useful and exemplary occupation; his manhood in laborious benevolence—“He went about doing good.” But this he could not have done without health. But for some good measure of health, how could the Apostles have endured such almost incredible privations and sufferings, or have performed such wonders of beneficence towards their fellow-men? Health is the instrument by which good is wrought; he, therefore, that has not the instrument cannot do the work, but must remain a powerless, inefficient, useless being, a passive melancholy spectator of the happy and beneficial activity of others.

‘Yet immensely valuable as the blessing is, how few that possess it justly appreciate it. A strange infatuation seems to blind the healthful; to-morrow, they think, will be as to-day, and still more abundant in vigour. They smile at admonitions to care, and at precautionary advice, as needless, and even whimsical. They even seem to take pleasure in shewing how totally they disregard them, by a display of presumptuous confidence, and by a yet bolder exposure of themselves to danger. This miserable folly, though not confined to them, is certainly most usually found among the young; and, at this hour, thousands, in the different stages of mature life, are suffering its bitter consequences in the loss of all, or nearly all, capacity of enjoyment, and in the inability either to improve their own condition, or to minister to the good of others.’ pp. 22—23.

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‘But, in these days, the voice of warning needs to be powerfully addressed to those young persons also who are likely to suffer from the prevailing mode of female education. Time was when for them, that instruction was deemed the best which formed them to be adepts in domestic economy; active, thrifty, and notable housewives; when literary pursuits and elegant accomplishments were regarded as unsuitable to their province, and as having a direct tendency to disqualify them for the discharge of their proper duties. But though the notions then entertained on the subject of female education are now generally allowed to have been too contracted and illiberal, yet the prejudices of what, on some accounts, still deserve to be called the good old times, made a valuable provision for training up a race of healthful and active, as well as useful women. Who can contemplate, without alarm for the consequences, the inordinate time and pains that, in the present day, are bestowed on the acquisition of light accomplishments,—the continued hours spent in sedentary occupation, and commonly in a confined and unwholesome atmosphere? To what cause so probable can be ascribed the increase of some prevalent disorders, as to this method of education, which leaves so

little opportunity for the cultivation of bodily strength and activity, by the free and plentiful use of exercise in the fresh, enlivening, and invigorating air? Alas for the next generation of husbands and children, if they are to be tended and nursed by sickly wives and mothers! The want of healthful cheerful activity in household and maternal duties, will be poorly compensated by the sight of faded drawings, or the sound of half-forgotten French phrases, and, now and then, of an ill-played tune on a neglected instrument. But even if considerable proficiency be made in accomplishments, and real ability and skill be acquired, what will they all profit if health be lost?

‘It can never be too often inculcated, nor too deeply impressed on the minds of young persons, that, while “one thing is needful” in the highest and most absolute sense; while “wisdom,” or true religion, “is the principal thing;” the next in importance is health. Without it even religion loses much of its value, in so far as it almost wholly terminates in the benefit of the possessor, who lives in melancholy inability, a stranger to the blessedness of going about doing good. Ask the missionary the value of health, who, sinking under the power of some consuming malady, sees the wretched multitude dying in their sins around him, and can no more warn nor intreat them, nor point to Him who is the way, the truth, and the life. He shall tell you how willingly he would forego all wealth, and learning, and reputation; how gladly, were he possessed of them, he would exchange them all for ability again to devote himself to the “work of faith and labour of love.” But what *he* deeply feels is not embittered by mournful regrets and self-upbraiding at the remembrance of health once enjoyed but wilfully neglected, or wasted in the pursuit of inferior, if not unworthy, objects. No: with all due care, he falls by a stroke that neither foresight, nor prudence, nor skill could avert; but he falls in the noblest of all human undertakings, and God approves, and all just men and all holy angels bless him in his fall; for, while the exalted privilege was granted to him, as one “bought with a price,” he had glorified God with his body as well as with his spirit, which were God’s.’ pp. 26—29.

In reference to our Lord’s mental endowments, St. Luke declares, that Jesus ‘waxed strong in spirit’,—acquired strength of mind, as Campbell renders it; and that he ‘increased in wisdom.’ ‘As man,’ Mr. March remarks, ‘the mental faculties of Christ were limited, and therefore capable of enlargement with advancing years.’

‘This proof, that he was properly human, is no hindrance to the confidence of him who looks to Christ as a Saviour; he does not recoil from it, it is not unwelcome to him, it is the reverse; in conjunction with other proofs that evince him to be divine, it is even delightful. He knows that to Christ’s becoming flesh he owes all his hopes of redemption. He understands what necessity there was that atonement should be made in the same nature that had sinned; and that, therefore, “forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that, through death, he

might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." To deliver us, he must die; and, in order to die, he must become man. Young persons should be put on their guard against "the cunning craftiness" of some who would unsettle their faith in the great fundamental of Christ's deity, and who, when with imposing pomp of argument they have proved the unquestioned truth that he was man, affect to triumph as though they had also proved that therefore he is not God. "Yes, he was man," may his confiding disciple say. "The Word became flesh and dwelt among us. My spirit, with adoring admiration and gratitude, rejoices at the thought. For in the flesh He preached his own gospel, and taught lessons of heavenly wisdom for my instruction; in the flesh he wrought unnumbered miracles of mercy for the confirmation of his truth, that my faith might be founded on a rock; he obeyed in my stead that righteous law whose commands I had broken, and whose curse was upon me; he exhibited for my imitation a perfect model of holiness and benevolence; and, at last, he 'gave himself for me,' completing all by his one offering on the cross. Yet, in all these things, it was 'God manifest in the flesh.' As such, I place in him my whole trust, knowing that 'He is able to save to the uttermost,' and 'to keep that which I have committed unto him until that day.'"

'Jesus "waxed strong in spirit," his intellect expanding and strengthening as he grew in years. His human understanding, doubtless, was originally the most perfect of its kind. He was all, in mind, that man could be. And its increase in power was not impeded by any of the hindrances that are common to fallen man. It suffered nothing from disease, nor from pain nor languor, the consequences of disease. Indolence, that great foe to increase of mental vigour, he was a stranger to; its enervating influence never came upon him. No debasing superstition ever enthralled his spirit; no prejudice ever obscured its vision; no proud, or sensual, or angry passion, ever disturbed its exercise; all was light, calmness, and order, and, according to its capacity, it expatiated through the regions of holy and heavenly knowledge, at pleasure, and without a chain. The power of abstracting the mind from whatever is trivial, impertinent, or vain, of fixing it intently on high and worthy objects, and of pursuing its search or its contemplations, free from the wanderings of foolish desire, and from the incursions of a vagrant or polluting fancy—a power so necessary to any great increase of intellectual strength and elevation—he doubtless possessed in the fullest measure. And these endowments he possessed as man.' pp. 34—36.

'The Word was made flesh'—became man. How far from being received in its fullness of meaning is this inspired declaration, so sublimely simple, yet so comprehensive of all that it concerns us to know and believe! While the *soi-disant* Unitarian denies Jesus to be the Word, the believer is apt almost to lose sight of the fact, that the Word became incarnate, and was made man. It is one of the worst effects of heresy, that it

drives many to take up with its opposite for the truth; whereas there is always some truth at the bottom of heresy. Protestants, with reason and Scripture on their side, object against the doctrine of transubstantiation, that it attributes to the human body of our Lord the omnipresence which belongs to his Divine nature; and that, in thus confounding his Deity with his humanity, it presents to our faith a physical impossibility, or rather an absurdity. It would be well, however, if clearer ideas prevailed among Protestants with regard to the distinction which the inspired writers are so careful to keep in view, between what appertained to Christ as man, and what essentially belonged to his Divine nature as the Word, the only begotten of the Father. Let us not fear to speak of our Lord as the inspired Apostles spoke and wrote of him; nor, in our zeal for the honour of his Deity, lose the benefit and consolation to be derived from a firm and distinct apprehension of his real and proper humanity, under which view it is that he stands related to his church as their mediator, intercessor, and example.

The fifth chapter, on the devotedness of Christ to the chief end, is peculiarly valuable, not only on account of the important instruction which it contains, but as rescuing from misapprehension a part of our Lord's conduct which has to some persons presented a difficulty. The distinguishing merit of the work is, that the Author has so evidently entered into the spirit, as we should say in any other case, of the character which he has undertaken to portray. In the 'very remarkable and 'instructive reply of Jesus to Mary'—Luke, ii. 49—the first thing observable, Mr. March remarks, is this; 'that he continually bore in mind who he was, and what was the end of 'his mission!'

'In the expressions used, and in the whole manner, there is an indescribable air of greatness and dignity. He remembered who he was—the Son of God; whom he calls his Father with a familiarity that would have been utterly unsuitable in another, especially, as was now the case, in the presence of the earthly parent, for such Joseph, though not really so, was by all regarded. Another, in like circumstances, had he spoken with propriety, would have used some distinguishing appellation, as, my *heavenly* Father. But Christ had but one Father, even God, to whom he was son by a relationship incomprehensible by human, and probably by angelic minds; yet involving in it no inferiority but such as he voluntarily assumed when he "became flesh"; which is proved by his own sublime declaration, "I and the Father are one." A saying which they who heard it received at once in its obvious meaning, as intended to assert an equality with God. In harmony with this, and evidently under the consciousness of his divine Sonship, he asks, "Knew ye not that I must be about my Father's business?" or, more literally, "in the

things of my Father." That is ;—were ye not aware that it behoves me to be occupied in those matters, and in those places, which relate to the law, the worship, and glory of my Father? He uses a strong expression ; "knew ye not that I *must* be about my Father's business?" by which he plainly intimates, that to be employed in things immediately relating to the Divine honour, was what peculiarly belonged to him, his proper concern, the chief end of his coming and incarnation. So, at the close of his ministry, he declares, "I have glorified thee on earth ; I have finished the work which thou gavest me to do ;" from which expressions it is clear, that the work which had been given him to do, and which he had now finished, was that of glorifying the Father on the earth. This was the chief end of all that he taught, and all that he did, and all that he suffered.' pp. 102—104.

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' When Mary, in the fulness of her distressed spirit, exclaimed, "Son, why hast thou thus dealt with us?" she evidently considered that the conduct of Jesus was censurable. And his answer implies that it *would* have been censurable had there not been such a sufficient and important reason for it, as the superior duty which he owed to his Divine Father ; a duty which, he gently insinuates, she ought to have remembered, and the recollection of which would have prevented her immoderate grief. Yes, it is a duty of most weighty obligation, to give no unnecessary occasion of sorrow to a parent's heart. For what obedience, respectful attention, and tender regard to their feelings, may not parents justly expect from those for whose support and welfare they have laboured, and contrived, and suffered anxiety? Especially, what may not a mother expect, she who first brought them into life at the peril of her own ; who watched over them through all the helplessness, the sicknesses of infancy, through long days of incessant fatigue, and long nights of sleepless solicitude, who bore with their fretfulness and follies, directed their opening thought, sowed the seed of divine instruction, watering it with tears of mingled hope and fear, "labouring fervently in prayer" for their salvation ; warning, exhorting, entreating, encouraging, alluring, by all the awful, and all the persuasive and melting truths of the gospel?—Oh, say, ye who have known the privilege of possessing such a mother, what may she not expect at your hands? With highest reason, indeed, may the Holy Scripture enjoin on children "to *requite* their parents ;"—1 Tim. v. 4.—for they have not only received much ; but, in those cases where parents have faithfully and affectionately discharged *their* duties, they have received what no respect, obedience, or kindness can ever overpay.

' In reference to the conduct of Christ on this remarkable occasion, it may yet be difficult to the minds of thoughtful young persons to understand, how it could be proper for him to remain behind in the Temple unknown to his parents, when respectful obedience would seem evidently to require that he should at least have intimated to them his intention. This circumstance, it must be allowed, does at first sight present a considerable difficulty, especially when regarding Christ as an example ; but it may be satisfactorily solved by care-

fully distinguishing between the motive and principle by which he was influenced, and the act itself. In the principle of his conduct, that of devoting himself with supreme regard to the glory of God, he is our example, but not in this particular act, because it was done by him in his extraordinary character as the Messiah, the Son of God; as he plainly intimates when he speaks of his *Father's business* as requiring him to do that which he had done. Most certainly, in what he did he was divinely influenced, and acted under the immediate guidance of unerring wisdom. And this will more evidently appear, if we reflect on the beneficial effects that would ultimately be produced on the minds of Joseph and Mary. It is true that they suffered great anxiety (which indeed, a recollection of the past might have, and ought to have, prevented), but it was only for a short season. On the other hand, the circumstance was admirably adapted, as well as intended, to rouse their minds to a remembrance of the communications which they had received from God concerning the mission and divine nature of Christ, and to a just apprehension of the perfect propriety of this, as well as of all his other actions. They would also be led to right anticipations of the future, and be prepared to expect in his conduct what might to them appear mysterious and inexplicable, but which they would hence learn to regard without surprise and anxiety, and with that confidence in his perfect wisdom, and that solemn reverence for his character, which would become them. Accordingly, in the present instance, they immediately acquiesced in the intimations which he gave them; and his "saying" was laid up by Mary in her heart.' pp. 124—128.

We must indulge ourselves in one more citation, because it contains the finishing touch to the delineation of this feature in our Lord's example.

' Christ, truly, was perfectly holy, and could not transgress; he was "filled with wisdom," and could not err: yet he became "subject" to parental authority, that he might fulfil and honour the divine command, and that he might exhibit to the young, through every age, a perfect pattern of filial obedience. But, more than this, he saw—what those who reluctantly obey never saw—an excellence and a beauty in such obedience; excellence resulting from its innumerable beneficial effects, and beauty arising from its intrinsic fitness, and from its conformity to the will of God.' p. 147.

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' But, to return to the example of Jesus, to which it is always delightful to return: it is most instructive to observe, that, in his subjection to earthly parents, he was actuated by a principle that continued to influence him even after he had passed from under their control into the laborious ministry of his gospel. In that ministry he showed himself zealous in sanctioning the parental authority, and in supporting the claims of parents to the respect and grateful requital of their children. And when the Scribes and Pharisees, by their traditions, had violated those claims, and destroyed the force of the divine command—"Honour thy father and thy mother," he

openly refuted their sophistry, and unmasked that specious hypocrisy, under cover of which they concealed their selfishness, hardness of heart, and contempt of the law of God. Matt. xv. 1—9. As his reproof referred to adult persons, who, under countenance of their “blind guides,” withheld aid from their needy parents, alleging the plausible excuse, that what they had to bestow, was devoted by a vow to the treasury for sacred uses; we are taught by it, that the *honour* due to parents, extends to providing for their temporal wants, if in necessitous circumstances, and that its obligation is binding to the end of life. And this is confirmed to us by that often misquoted declaration of the Apostle, which refers not to the provision of parents for their children, but of children for their parents:—“If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

‘It is to be feared, that even of those who in their youth demeaned themselves with general propriety towards their parents, too many treat them with great neglect in after life. Having formed new connexions, and having, perhaps, families of their own, engrossed, too, in worldly pursuits and selfish indulgences, their parents occupy very little of their thought, and still less of their attention; as though the term of such duties was now ended, not considering that the obligation to “honour” them can cease only with their lives. Meanwhile, the parents themselves, seldom visited, rarely cheered by any token of filial gratitude, with melancholy steps pass onward to the grave, not complaining, perhaps, but bitterly feeling the cold neglect of those for whom they have done so much! Mark now, in contrast, the conduct of the blessed Jesus, who not only enforced the commandment on others, but exemplified it in himself. The last direction which he gave on earth, respected his mother: even in the agony of crucifixion he remembered her. “Now there stood by the cross of Jesus his mother;—when Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her to his own home.” John xix. 25—27.’ pp. 150—153.

We have given a larger portion of extract, perhaps, than was necessary for the mere purpose of justifying our warm recommendation of the work; and yet it would have been injustice to the Author, to give less. Our readers will now be able to judge for themselves of the admirable manner in which he has seized all the available points of his subject, without doing violence to the inspired narrative. The volume is particularly adapted for the young. We entertain, however, the hope that its usefulness will not be confined to the instruction of youthful readers, but that it may lead to the more extensive study and enforcement of our Lord’s example, as claiming a very prominent place in all truly evangelical teaching.

Art. VIII. *Report addressed to the Marquess Wellesley, Lord Lieutenant of Ireland.* By Elizabeth Fry, and Joseph John Gurney, respecting their late visit to that Country. 8vo. pp. 96. London. 1827.

WE had intended to notice this highly interesting document, in connexion with the recently published Report of the Society for promoting the Improvement of Prison Discipline; but we find the information which it contains relative to the general state of Ireland, at once so important, and so completely in unison with the views expressed in a preceding article, that we shall defer till our next Number, a consideration of the particular subject of the prisons and criminal code, and shall now make use of the evidence thus put into our hands, chiefly to support and confirm the statements we have already offered.

The present Report is divided into three sections:—1. On the Prisons of Ireland. 2. On other public charitable Institutions. 3. On the state of the People. Our extracts will, for the present, be taken only from the last section; but we earnestly recommend the attentive perusal of the whole Report, to all our readers who take any interest in the cause of humanity, or have any regard for the welfare of their country.

There is in Mr. Gurney's calm but forcible representations, nothing querulous, nothing criminatory, nothing that can be imputed for a moment to party-feeling, to political theory, or to religious prejudice. A more impartial and competent witness could hardly be desired. And what is his testimony? The most striking feature which the picture of Ireland presented to his view was—a population that *seemed* to be excessive, but which, in relation to the natural resources of the country, is not so; the redundancy being wholly chargeable on the disadvantages under which the country has so long laboured, in the destruction of its capital, the alienation of its revenue, the degradation of its peasantry, and the complicated system of cruel misgovernment.

‘ Scarcely any thing in Ireland is made the most of. A fine and fruitful country is left in a state of partial and inadequate cultivation. A people gifted with an extraordinary vigour of both body and mind, and evidently designed for an elevated place in the scale of nations, is to a great extent ignorant of its own wants; and is, therefore, so far from putting forth its own powers, that it *appears* to rest contented with filth, rags, disorder, wretched accommodation, and very inferior diet.’

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‘ With respect to the poor in the country, a very important difference is to be observed between those in the North of Ireland, and those in the three provinces of Leinster, Munster, and Connaught.

In Ulster *generally*, the people are pretty decently clad, tolerably housed, and in that state of apparent healthiness, which indicates no want of food. The same pleasing appearances are to be observed in other partial districts; more particularly in the immediate neighbourhood of gentlemen resident on their estates. But even in Ulster, we occasionally met with the obvious marks of great distress; and, on the whole, we are constrained to say, that a very large majority of the poor, in the country districts of Ireland, appeared to us to be in a very wretched condition—their persons squalid and uncleanly, their garments tattered, and their little turf huts too often unfit for the habitation of civilized man. We do not doubt that, in every part of the country, great distress has, of late years, arisen from the want of sufficient employment; and wherever the potatoe crop fails, that distress is extremely aggravated.

‘If then the question arises, how the physical condition of the country poor of Ireland is to be relieved and improved, the obvious answer is this—Furnish them, if possible, with employment, and with such means of maintenance, as will ensure them a tolerable support, even in seasons when their favourite article of food is scarce.

‘Now we are well aware, that possible as this seems to us to be, it is not in the power of Government to enforce it. It may be, we doubt not, very materially *promoted* by persons in official authority, but it can be *effected* only by the exertions of private individuals, and especially by an enlightened and liberal system of management on the part of the landed proprietors. Here is, on the one hand, a population of vigorous and healthy men about half employed, and, on the other, a fine and fertile country about half cultivated. It needs no scientific acquaintance with political economy to perceive, that were the force of such a people fairly applied to such a country, the result would probably be, first, that *all would be employed*, and secondly, that *all would be fed*. The productions of the land, already abundant, would be vastly increased. Food would seldom be extremely dear, and the failure of the potatoe, whenever it might occur, would, we trust, be remedied by a pretty even and constant supply of a far more nutritious article of food—good, wholesome, wheaten bread. Such would, we apprehend, be the happy and certain result, did there arise among the proprietors of lands in Ireland *a combined and united effort*, at once directed to the improvement of the labouring poor, and to the benefit of their own estates; but unhappily, there is at present so little union of endeavour for this purpose, that in some places, where attempts of the kind have, in a very noble manner, been made by individual proprietors, the effect has been to attract so large a surplus population to their estates, as almost to render the undertaking abortive.’ pp. 56—58.

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‘Nothing seems, for this purpose, more desirable than allotting to each family of the labouring poor on an estate, a small quantity of land, at a moderate rent, which they may cultivate for their own benefit. Such a practice appears calculated to encourage in them industrious and domestic habits, to inspire them with a useful sense of their importance in the scale of society, and to attach them heart-

ily to their masters and landlords. Thus might they gradually rise to a rank which in general they have not hitherto attained—that of an honest, sober, and independent peasantry. We apprehend that this system would not prevent their being chiefly employed as day labourers in the service of others.

‘ Could any arrangement be made for enabling the poor, by degrees, to obtain a property in these small allotments of land, the great end in view would be still further promoted. It seems to be of the utmost importance to the welfare of Ireland, that even the lowest class of the people should be brought to feel that they have a stake in the country—that they possess something valuable either to preserve or to lose. Thus would they be prevented from entertaining, as many of them now appear to do, that most disheartening and unsettling notion, that no change of circumstances can be to them *for the worse*.’ pp. 59, 60.

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‘ It ought to be remembered, that *moderate* rentals and *certainly of tenure* are indispensable to the success of any such measures. From various accounts which have reached us, we apprehend that the very contrary of these things—we mean *immoderate rentals* and a *cruel uncertainty of tenure*—are to be numbered among the most aggravated evils which oppress the people of Ireland. When a gentleman or a nobleman’s lands fall into the hands of middle-men, whose interest it is, not so much to preserve and improve the estate, as to obtain the greatest possible quantity of money from the lower tenantry, (that is, in many cases, from the labouring poor,) or into those of agents, the amount of whose fees and commission depends on that of their receipts, it is no wonder that the rentals, even of miserable huts and small plots of ground, should be screwed up to an exorbitantly high point.’ pp. 61, 62.

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‘ Now what is the effect of all this grinding and oppression? The poor people on the estates of such landlords gradually sink into the extremity of wretchedness, listlessness, and want. They are deprived of all their motives to an honest industry, and are loosened from every tie of attachment to their superiors. They become thievish and idle servants—violent and dangerous neighbours—and miserably discontented subjects. But the most remarkable fact respecting them is this—that notwithstanding all those supposed *checks to population* which are said to arise from sickness, misery, and want, their numbers are perpetually increasing. Sensible that they can sink no lower in the scale of wretchedness, and anxious to secure to themselves the few natural enjoyments of which society has not deprived them, they are uniformly found to give themselves up to early and improvident marriages; and the lands on which the whole scene is acted, are presently overrun by a starving and angry population.’ pp. 62, 63.

‘ The piteous tale,’ adds Mr. Gurney, ‘ ends not here;’ and he proceeds to detail some of the atrocious instances of arbitrary

and cruel ejection to which landlords have had recourse, as the last desperate remedy for evils of their own creating. Within the past three or four years, as was stated in evidence before the House of Lords by the Right Hon. J. Leslie Foster, 'a perfect panic on the subject of population has prevailed upon all persons interested in land in Ireland'; in consequence of which, the principle of *dispeopling* estates has been going on, more or less, in every part of Ireland.

'We received from our friend Col. Currey, and from numerous other persons in the course of our journey, statements which convince us, that since the period when this evidence was given, the cruel practice of forcibly depopulating the lands, has been rapidly advancing; and that it has given rise to an extent and degree of misery which has seldom before been known in any country. Must it not be allowed, that the supposed necessity for such murderous measures, arises from the gradual operation of a vicious and tyrannical system in the management of the labouring poor? and is not the true remedy to be found in the adoption of those wise and benevolent principles, to which we have already adverted, and which appear to have been the means of raising upon the *improved* estates of John Leslie Foster, Lord Headley, and several other such landlords, a comparatively prosperous and peaceable peasantry, to the vast advantage of all the parties concerned?' p. 65.

The absence of so large a proportion of the landed proprietors, is adverted to as one of the principal causes which have occasioned the distress and demoralization at present existing in Ireland. With regard to some of the proposed remedies, very valuable hints are offered; and the Writer's views are strikingly coincident with our own on the subject of Emigration.

'It is unquestionable, that independently of the plan lately instituted by Government to promote this object, emigration has, during the last two or three years, been going on from Ireland to a very considerable extent. When we left Waterford on our way to Dublin, in the latter part of the spring, we met many small parties of pedestrians, respectably attired, who we believe were all going forward to the port, in order to emigrate; and a single merchant at New Ross informed us, that during the last year, he had himself transported from 1000 to 1200 individuals to America—we believe, almost exclusively to the British settlements in Nova Scotia and Canada. We fear that much of the emigration which has thus taken place, has been very far from tending to the strength and prosperity of a *country, which can ill spare her more respectable inhabitants of the middle class*; neither is it possible for us to believe, that were the population employed, as it might be, on the lands, any such redundancy would be found in it, as would demand this species of relief, even as it relates to the lowest description of the people.' pp. 74, 75.

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‘ If a state of great physical misery, and the degradation and despair connected with it, are one fertile source of the moral evils which abound in Ireland, it is evident that every sound plan for relieving and employing the poor, and of raising them to a condition of respectability, will not only produce its direct effect in alleviating distress, but will tend, though indirectly, yet certainly, to check the progress of immorality and crime. Nothing, indeed, can be of greater importance, in order to ensure the peace of Ireland, than a combined effort, on the part of the reflecting and cultivated portion of society, more completely to *civilize* the lower orders; to give them an interest, a stake, in the country; and while relief and employment are afforded them, to lead them forward to habits of outward decency and comfort. These, when once formed, will preclude all temptation to a life of lawlessness and outrage.

‘ Were the poor of Ireland, instead of being reduced by high rents, miserably low wages, uncertain tenure, and want of employment, to a condition of misery and disaffection—and then, in the end, driven off the lands in a state of despair—were they, instead of suffering all this oppression, kindly treated, properly employed and remunerated, and encouraged to cultivate small portions of land, at a moderate rent, on their own account, there can be little question that they would gradually become valuable members of the community, and would be as much bound to their superiors by the tie of gratitude, as they are now severed from them by ill-will and revenge. We fully believe also, that even in the crowded towns, the formation of District Societies, which would bring every cottage and family of the poor under the care of benevolent visitors, would have a strong tendency to allay the feelings of animosity, to excite good will and gratitude, to implant the habits of civilized life, and thus to deter from the commission of crime.’ p. 79, 80.

Upon the delicate point of the other grand political remedy—the removal of civil disabilities,—Mr. Gurney expresses himself in a manner so cautious and temperate, that his opinion can give offence to none but the most furious partizan, while it must have great weight with every one capable of dispassionately looking at the subject in its true light, undistorted by the medium of selfish fear or wrong-headed ignorance.

‘ Abounding in gratitude as are the Irish when justly and kindly treated, we presume it will be allowed that they are, in no common degree, alive to a sense of *wrong*; that when injured and deprived of their just rights, they have both the acuteness to discern it, and the heart to feel it; and presently harbour a deeply-rooted sentiment of disaffection and revenge. We conceive that we should be stepping out of our right province, were we to offer a direct opinion on that perplexing and agitating question—“ Roman Catholic emancipation;” but we trust we shall not offend the Lord Lieutenant by an expression of the *general sentiment*, that there never was a people, in the management of whom a perfect equity and impartiality was more evidently requisite, than the people of Ireland—that it is, in the

highest degree, desirable that every class of the king's subjects in that country should, so far as is consistent with the safety of the state, be allowed the exercise of the same civil rights—and that the less the distinctions of religious opinion are insisted on and dragged to light, in connexion with the civil polity of the country, the greater will be the probability of its being blessed with a state of permanent tranquillity. We lament that constant agitation of this irritating subject, which keeps perpetually open the wounds of Ireland; and cordially do we wish, that through the means of reasonable concession on both sides, *the question might be settled, and forgotten for ever.*' p. 82.

Art. IX. *The Birth-Day Present.* By Mrs. Sherwood; Author of "Little Henry and his Bearer," &c. Pp. 66, price 1s. half-bd. London. 1827.

MRS. SHERWOOD is too well known to our readers, to render any introduction necessary on the present occasion. Some future day, we mean to attempt a more lengthened review of her multifarious publications: but we shall only now say, that the "Birth-Day Present" will prove a charming new-year's gift to any little 'Emily' of ten years old. It is a fairy tale of that instructive kind which Mrs. Sherwood knows so well how to manage. Her "Infant's Pilgrim Progress" is, we suppose, a favourite with all our young readers: if they do not already possess it, we strongly recommend them to ask Papa to order it of his bookseller. 'Though it is a fairy tale, I will venture to say,' remarks the Narrator, 'that no mother will object to it on that account, when she is apprised that this little story is intended to convey, under a figurative veil, a certain truth of vital importance, and which cannot be too deeply impressed on the minds of young people.' We regret to notice the typographical errors by which this neat little volume is disfigured.

Art. X. *The Ultimate Design of the Christian Ministry—to present every man perfect in Christ Jesus:* a Discourse delivered at Petersfield, April 15, 1827. By T. Binney. Second edition, 8vo. pp. 78. Price 2s. London. 1827.

THIS is a discourse of a very superior character, on a subject of paramount importance; and we have great pleasure at finding that the attention which it has commanded, has led to the appearance of a second edition, before the first had found its way to us. Of the Preacher's talents, we had previously formed a favourable opinion; but in the present Discourse, he

appears to far higher advantage than as a biographer; and the eloquent and masterly manner in which he has treated his subject, does not do him so much honour, as the elevated strain of piety by which it is characterized.

This Discourse was delivered before the Hampshire County Association of Ministers, on a subject previously allotted to the Preacher. Conceiving it to be his duty, to bestow more than ordinary attention on what he was required to perform, he 'gave frequent and protracted thought to the prescribed subject, and conscientiously endeavoured to present such a view of it as would be becoming one minister to offer, and others to receive.' The Sermon bears every mark of having been the result of much study and thinking. The text is Col. i. 28: and Mr. Binney, in the first place, endeavours to ascertain the precise meaning of the passage. The terms, perfect and perfection, occur in the New Testament in various connexions, and with various shades of meaning. They are applied, Mr. B. remarks, 'to condition, to character, and to the ultimate consummation of both.' The word is clearly used by the Author of the Epistle to the Hebrews, as synonymous with the entire acquittal, the judicial clearing of the person justified by faith. It is equally certain that it is employed, in other places, in application to character.

'There were probably,' Mr. Binney remarks, 'two peculiar applications of the word by the ancients, to which its use in the New Testament involves an allusion. The first was, that in which it was employed to designate those, who, having gradually advanced, in a course of systematic discipline, from class to class, were at length regarded as mature in age and acquisition. To them this term was applied; they had completed the course, and were now belonging to "*the perfect*,"—that is—they were become *men*; they were prepared for mixing in their society, and were expected to engage in their avocations and pleasures. The other application was that in which it referred to the *initiated*, or those who were admitted to a knowledge of *The Mysteries*. To such as had acquired that profound insight into sacred and philosophical subjects, which these were supposed to impart, the term seems to have been generally appropriated; and some passages in Paul's writings appear rather to refer to this, than to the preceding use of it. The first is perhaps its common, the second one of its particular allusions.

'By the principle of interpretation thus stated, we may proceed to explain the most important passages in which the word occurs. In the following, the general idea is apparent to the most superficial observer. In the Epistle to the Hebrews, v. 12, &c. where it is said, "Milk is for babes, but strong meat for them that are of *full age*," the original expression is, "*the perfect*." In the first Epistle to the Corinthians xiv. 20, where it is said, "Brethren, be not children in understanding, howbeit, in malice be ye children, but in understand-

ing be *men*," it is the same phrase, be "*perfect*." In both cases, as there is a designed contrast between those denominated perfect, and those regarded as children, the proof that the first term denotes maturity is complete. There is a more extended application of the figure in the Epistle to the Ephesians, chap. iv. where the whole church is represented as placed under pastors and teachers, in order to its being ultimately brought to a *perfect man*. The ancient disciplinary course was adapted to a certain result; invigorating the body, informing the mind, bracing and perfecting each by appropriate exercise, it produced the individual at last mature in both—no longer a child either in understanding or strength. In like manner the church is submitted to a great system of means; a peculiar provision is made for its progressive advancement; and the intended result is agreeable to the magnitude and grandeur which ever distinguish *his* designs, by whose wisdom the whole is appointed. He hath given pastors and teachers—for the perfecting of the saints—till they all come—"to the fulness of the measure of the stature of Christ." pp. 8—10.

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' As the term perfect, in its primary sense, did not describe the state of a person at the close of life, but as he was prepared, by maturity in strength and knowledge, for its various requirements—for discharging the duties of a citizen, or sustaining the functions of honourable office, or contending, in any competition, for personal pre-eminence;—so, in its figurative application to us, it denotes that state of the intellect and the heart, which is prepared for all the demands of a *christian* life; which prompts to incessant practical effort; capacitates for the higher branches of spiritual attainment, and inspires the pursuit of illimitable excellence. The individual is supposed, if we may so speak, to possess intelligence, ability, and ambition; he has passed the period of infancy; he is not a pupil of feeble age, requiring to be fed with milk, and to be taught what are the first principles of the oracles of God; he is instructed, and he is strong; he has not the attributes of a father, but neither has he those of a child; there is the maturity of manhood, though not the mellowness of age: he has put on the armour, and has entered the arena; it does not become him to boast, but neither does it become him to be ashamed; he has not completed the triumph, but neither has he forfeited the prize; he may want, in some degree, the practical skill in the use of his weapons, the promptitude and the tact which long experience confers; but, he *has* the weapons, and is engaged in using them; he is acquainted with the rules of the contest, and the mode of warfare; he knows his duty, and is distinguished by determined devotion to his purpose. He is not, in one sense, "ready to be offered," but, he is ready to prepare for such a presentation; to quit himself like a man; to finish the course and to keep the faith; to forget the things that are behind, and to press forwards to those that are before; to feel augmented anxiety for further attainments, in proportion as he is conscious of augmented acquisition; and so, to

be a follower of him, who exhorted "*the perfect*" to be "*thus minded.*" pp. 17, 18.

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' Hence we may observe, that the term, so far from signifying complete freedom from defect, implies, in its essential characteristic, an augmenting impression of deficiency—a profounder sense of incomplete sanctification—a growing diligence in the work of the Lord. Such a state of mind is far from common. The desire of improvement might be supposed to be universal, but few desires are more rare; scripturally understood, it consists not in languid and impotent wishes to be better—wishes evaporating as they rise, and terminating only in useless regret; but it pre-supposes the union of dissatisfaction, endeavour, and success; the perception of increasing holiness, the feeling of conscious deficiency, and the practical aim at universal attainment. All this, continued and increased in the mature Christian, leads to the most distinguished results; the man daily walks in the light of eternity; feelings previously temporary and sentiments partially influential become uniform and ascendant; he habitually realizes the invisible and the future; attains an elevation and displays a devotedness, which nothing else can produce; and thus, as if impelled by a sacred passion, aims at perpetual improvement, pursues the prize of his high calling, and secures an *abundant* entrance into the everlasting kingdom of Christ and of God.' pp. 19, 20.

This is Scriptural theology eloquently stated and applied. Mr. Binney proceeds briefly to examine the other terms employed in the text, and the bearing of the Apostle's argument on the existing state of the Colossian Church.

' The Colossians were in fact partially corrupted by false teachers, whose tenets were alike injurious to faith and virtue. They were liable to be "*moved off* from the hope," or *foundation of hope*, "*of the gospel*," by Jews, who enjoined an attention to ceremonial observances, from an incapacity to comprehend the genuine attributes of a universal religion; and by Gentiles, who taught them to reverence angelic intercessors, and attached meritorious importance to personal austerities. These were the *media* through which they were encouraged to seek their ultimate perfection: media inconsistent with the Truth and insufficient in themselves; calculated to mislead the sinner, and to interfere with the duty of the disciple; involving opinions subversive of every thing which the Gospel was intended to secure; likely to create a presumptuous and delusive confidence; to give erroneous ideas of christian virtue; to misdirect or destroy the ambition of attainment; to stunt the character, to keep them in a state of perpetual infancy, or reduce them to one of dwarfish decrepitude. In opposition to such teachers and such doctrine, the apostle places *his* aim as a teacher, and his mode of attaining it. He felt for *all*, was solicitous to save "*every man*," in contradiction to the Jew, who thought the universality of the Gospel the greatest of its mysteries; and he wished to promote the entire sanctification,

the practical maturity of the saved; and both these results he was anxious to accomplish, not by means of meritorious mortifications, and abrogated ceremonies, and angelic intercession; not by inculcating mistaken notions of virtue, and directing anxiety and zeal to useless acquisitions; but, by preaching "Christ and him crucified," as the exclusive ground of hope, and the only advocate with the Father; by exhibiting his example as the model of character, and enforcing dependence on his Spirit for progressive advancement; it was thus that saints and sinners were to become "complete in him;" the guilty to obtain acceptance, and the Church "to make increase to the perfecting of itself." "Christ—the hope of glory: whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." pp. 33, 34.

In the second part of the Discourse, the Preacher establishes upon this view of the passage, certain general conclusions respecting the nature and excellence of the Christian religion and ministry. The first of these relates to the sublime aim of Christianity, the object of which is nothing less than the perfection of man. This aim, it is remarked, is of a double character, as embracing two successive spheres of fulfilment, the present and the future state of being. The Gospel

'pretends not to make our whole nature perfect at once, but to render it possible; to put us in the path to perfection, and to afford the means for its infallible security. It accomplishes much as an immediate effect; but it leaves more to its ultimate consummation. It operates on all the capacities of man which make him what he is; it imparts knowledge; it regulates action; it confers happiness: none of these effects are complete, but all are progressive; they are capable of perpetual enlargement, purity, and depth; they are liable to be injured and impeded by the operations of depravity, but still, they can be preserved, animated, and advanced. The man is met so precisely as required by his moral wants; so ample a provision is made, in the fundamental positions of the Faith, for that one thing (a pardon) which his singular situation demands; and so affluent is the assistance—so impressive the motives for operating on subsequent character, for infusing rectified conceptions of the nature and the means of happiness—for aggravating both the ambition of virtue and the repugnance to evil, that, when properly improved, it must terminate in moral maturity, or comparative perfection.—But in that exalted state which is to succeed the present terrestrial economy; that world which the religion describes in terms of such peculiar magnificence—the object towards which we so slowly advance here, shall be completely and eternally attained. The mind, with its capacities incalculably expanded, replenished with knowledge and insensible of guilt; the body, freed from its humiliating attributes, its turbulent appetites, and tendency to death; "this corruptible having put on incorruption, and this mortal having put on immortality"—the whole man sanctified and restored—placed in new circumstances—circum-

stances no longer mixed and conflicting, including, as at present, inducements at once to disobedience and duty, and sources alike of agony and rapture—but circumstances, every influence of which shall be consistent with all—shall convey nothing but happiness, and prompt to nothing but virtue ;—in that world, the perfection of our whole nature shall be attained ; emancipated from whatever darkens the understanding, depresses activity, or injures enjoyment, we shall enter on a sublime career of eternal, obedient, and beatific existence.’ pp. 37, 38.

The next idea which suggests itself is, the necessity of a Revelation to secure this object.

‘ The complete perfection of our whole nature in the future renovation of body and mind, as it is the peculiar assurance of the Gospel, so was it beyond the conjecture of unaided intelligence. And the means preparatory to this—the atoning sacrifice and the sanctifying Spirit ; the medium of pardon and the source of virtue ; the reconciliation, the transforming and the purifying element ; these are the exclusive discoveries, the strength and essence of the Evangelical Economy. The moral and permanent perfection of a being like man, depraved, ignorant, and mortal, depends on the knowledge and benefit of these, yet these by independent ability he never could have supplied. Hence the necessity of Revelation, to open the prospect and provide the means of that very state for which he is made. Independently of this, he keeps struggling with the mysteries of his own nature ; perplexed by appearances, sensibilities, and suggestions, which he can but imperfectly comprehend. Longings after indefinite good ; transient glimpses of abstract excellence ; combined with the detection of the inanity of pleasure, the vanity of life, the presence and the pressure of evil ; all afford, at once, symptoms of a nature invaded and injured, and create a state of feeling for which there is no lasting alleviation, but in a religion which shall be revealed ; whose discoveries shall come with authority, and be adapted both to the intellectual demands, and the physical and moral condition of the species ; whose provisions shall remove guilt and peril ; whose laws shall constitute an unalterable standard, and stimulate an invincible ambition, of excellence ; whose opulent arrangements shall supply the requisite resources to afflicted and tempted humanity ; and above all, whose hope shall realize the whole of this terminating in a degree and kind of attainment, necessary to our happiness, but incompatible with the present limits, the existing laws, and the palpable prostration of our nature. All this is wanted, and all this we have in the Gospel ; man can thus alone be perfect—and thus he *may* be perfect—“ in Christ Jesus.” ’ pp. 45, 46.

We cordially concur in the hope expressed by the ministers who solicited the publication of this Discourse, that the view given in it of the Christian ministry may be useful to students and those who are entering on the duties and responsibilities of the sacred office.

ART. XI. SELECT LITERARY INFORMATION.

In the press, *The Blasphemy against the Holy Spirit, and the Doctrine of Spiritual Influence, considered in several Discourses. With Notes and Illustrations.* By W. Orme, Author of "Memoirs of Urquhart." 12mo.

In the press, *The Life and Opinions of John de Wycliffe, D.D.; illustrated principally from his unpublished Manuscripts; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe to the commencement of the Fourteenth Century.* By Robert Vaughan. With a Portrait, by E. H. Finden, from the original Picture, by Sir Antonio More, now an Heir-loom to the Rectory of Wycliffe, Richmondshire.

••• This work has been composed after a careful examination of the numerous Wycliffe MSS. in the libraries of Oxford and Cambridge, in the British Museum, Lambeth Palace, and Trinity College, Dublin. It is designed to present a complete View of the Life and Times of our Patriarch Reformer, and will include analytical Notices of nearly the whole of his writings.

In the press, in 1 vol. 8vo. *Elements of Mental and Moral Science.* By George Payne, M.A. This work will state the

opinions of our most distinguished philosophers in reference to the subjects upon which it treats; and exhibit the connexion which subsists between sound philosophy and revealed truth.

A new edition of Calmet's Dictionary of the Bible, with the Fragments, by the late Mr. Charles Taylor, carefully revised and much improved, is now in the course of publication. Eight parts are now ready.

The Rev. C. Moase has in the press, a Tract on Religious Liberty, in reply to Bishop Burgess's Catechism.

In the press, *The Missionary Cabinet: comprising a Gazetteer of all the Places occupied by Christian Missionaries; Notices of the Natural History, Manners and Customs of the Natives, &c.; with an introductory Essay.* By the Rev. C. Williams.

In the press, *Memoirs, Correspondence, and Sermons of the late Rev. Samuel Gillan, of Currie, Author of an Essay on the Sanctification of the Lord's Day, and of Discourses on the Holy Spirit.*

A second volume of the Rev. C. W. Le Bas' Sermons will be published in January. Also, a second edition of the first volume.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

FINE ARTS.

Pugin & Le Keux' engraved Specimens of the Architectural Antiquities of Normandy; consisting of 80 Engravings, illustrating various examples of the Christian Architecture of that Province. Medium 4to. 6 guineas, and Imperial 4to. 10 guineas.

Picturesque Views of the English Cities, from Drawings by G. F. Robson. In 1 vol. Medium 4to. 4 guineas, Imperial 4to. proofs 8.

••• This work consists of 32 engravings by Le Keux, Vareal, Tombleson, Taylor, Jeavons, Redaway, Woolnoth, &c. and is edited by J. Britton.

Illustrations of the Public Buildings of London, with historical and descriptive Accounts of each Edifice represented. Edited by J. Britton, F.S.A. Vol. II. Medium 8vo. 2l. 12s. 6d., Imperial 8vo. 4 guineas, and 4to. proofs on India Paper, 7 guineas.

BIOGRAPHY.

Memoirs of the Life of the Right Hon. George Canning. 2 vols. sm. 8vo.

MEDICINE.

Observations on the Mortality and Physical Management of Children. By John

Robertson, Member of the Royal College of Surgeons, Edinburgh, &c. 12mo. 7s.

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A Fireside Book : or, The Account of a Christmas spent at Old Court. By the Author of "May You Like it." fcap. 8vo. 6s.

POETRY.

Poems and Hymns. By Jane Kidd. 12mo. 5s.

THEOLOGY.

The Rev. John Morison's Exposition of the Book of Psalms. Part I. 8vo, 5s.

The Law of Christ in reference to Offences. By George Payne, A. M. 4d. or 3s. 6d. per dozen.

A View of the New Covenant, taken expressly from the Sacred Records. By Joseph Gibb, Minister of the Gospel, Banff. 12mo. 6s.

The Process of Historical Proof explained and exemplified ; to which are subjoined, Observations on the peculiar Points of the Christian Evidence. By Isaac Tylor, jun. Author of "Elements of Thought," and "Transmission of Ancient Books." 8vo. 6s.

Selections from the Works of John Howe, M.A. By the Rev. W. Wilson, D.D. Vol. II. (which completes this work.) 18mo. 8s. boards.

. *The Title-page, Contents and Index to Vol. XXVIII. will be given in the February Number.*

THE ECLECTIC REVIEW,

FOR FEBRUARY, 1828.

Art. I. *The Present State of Hayti (St. Domingo); with Remarks on its Agriculture, Commerce, Laws, Religion, Finances, Population, &c. &c.* By James Franklin. 8vo. pp. 412. London. 1828.

THIS is evidently the production of a disappointed individual. The elaborate statements of Mr. Franklin, in his correspondence with Mr. Canning when minister for foreign affairs, representing the extent to which *social order, peaceful industry, and submission to the laws* had effected *individual and general prosperity in the republic of Hayti*, are said to have produced a most favourable impression on the opinions and commercial views of Government, and to have induced the appointment of consuls. (p. 256.) Already the Haytian citizen was taught to consider our Author's name as enrolled among the benefactors of his country. But the failure of commercial schemes, the disappointments of speculation, the frustration of projects of individual aggrandisement, and the demolition of the fantastic dream of mines of gold and silver in the mountains of Hayti*,—all conspired suddenly to change the current of his opinions and the bias of his feelings. His correspondence with Mr. Canning became the 'fabric of a vision;' and Hayti, beheld so favourably in 1825, is, in 1827, 'without agriculture, without commerce,' and, worst of all for the fortunes of a ruined merchant, 'with an exhausted treasury and a diminished revenue.' (p. 410.) Such is the pledge of impartiality with which Mr. Franklin presents himself to the public as the historian of St. Domingo.

Hayti assumes importance in the eyes of the philanthropist, as experimentally shewing the effects of political emancipation on the population, the industry, and the moral habits of barbarian Africans. We propose to examine under these respec-

* Mr. Franklin was projector of the Haytian Mining Company.
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tive heads, how far the inhabitants of a vast island, who have *suddenly* passed from the condition of *slaves* to that of *free citizens*, have, under the disadvantages of liberty acquired by force, and maintained for a long period in the midst of war and internal dissention, established 'their political power' together with 'their personal liberty.'

In 1790, at the period when the colonial deputies embarked for France, as the legal representatives of a great and integral part of the French empire, (a revolutionary movement on the part of the white colonists, which originated the political calamities of St. Domingo,) the population of Hayti were stated in the National Assembly to amount to 500,000 black and coloured persons, and 40,000 whites. Adding this to the inhabitants of Hispâniola, the total population of the Island, at the commencement of the revolution, did not exceed 665,000 over a territory nearly as extensive as England. In 1802, during the administration of the Negro chieftain Toussaint, the population, in the ancient French part, is stated to have decreased to 375,000, and, in the Spanish, not to have exceeded 95,000; making a total of 470,000 persons. From this period till 1804, when the French troops were finally expelled, the country was laid waste by a succession of sanguinary wars, and thinned of its people by famine, disease, bloodshed, and exile. Yet, the population, in the census of 1824, is given at 933,335 inhabitants; presenting an increase so extraordinary as to call forth a rigid questioning on the part of Mr. Franklin, who is disposed to take it rather at 715,000, and from this assumed error, to demonstrate how little faith is to be placed in Haytian statistics of any kind whatsoever. There are other *data*, however, overlooked by this gentleman, which serve to corroborate the above statement, and upon which there can be no controversy; because the Haytian Government must first have deceived itself on a most vital fact, before it could effect the delusion of others. The armed force of the country exhibits the regular troops as amounting to 45,520, and the national guards to 113,328; making a body of 158,848 men trained to arms. Now if we suppose this to represent a levy in mass, which is *one in five*, we have the number 794,240 inhabitants. But if we calculate them as *one in six*, the rule by which Bryan Edwards estimated the armed coloured forces at the revolution, (the *sang-mêlées*,) we have nearly the surprising duplication of the census of Toussaint in twenty-two years, by natural increase, allowing in some degree for emigrations from America and the other islands. This increase, in defiance of the facts staring us in the face in the Report of the Emigration Committee of Ireland, is controverted

by Mr. Franklin, and stated to be totally incredible and unprecedented. By loose averments, he seeks to establish a paralysis of the procreative powers of man, and then to infer, as the cause of such waste of animal vigour, habits of idleness and licentious indulgence as the characteristics of Haytian *liberty*. He then proceeds to argue in favour of the superior efficiency and benefit of the *coercion of slavery*, over the happier inducements to toil in a state of freedom by the excitement of artificial wants.

But let us examine the correctness of Haytian statistics by comparison. In Kentucky, the inhabitants, black and white, doubled in ten years. In Ohio, they quadrupled. In Missouri, they trebled. And in Indiana, they increased six-fold in the same space of time. These were all free. This rate of increase not merely renders credible the census of Hayti, but shews it to have been exceedingly surpassed by those very states of America with whose industry and political circumstances Mr. Franklin professes to be minutely conversant, and to which he appeals for the truth of his vague allegations against the veracity of the Haytian Government.

But let us see what is the history of the produce and commerce of the Island. 'Human life, in its best state,' says Bryan Edwards, speaking of colonial St. Domingo, 'is a combination of happiness and misery; and we are to consider that condition of political society as relatively good, in which, notwithstanding many disadvantages, the lower classes are easily supplied with the means of healthy subsistence, and a general air of cheerful contentedness animates all ranks of people;—where we behold opulent towns, plentiful markets, extensive commerce, and increasing cultivation.' Judging of Hayti by this comprehensive rule, and having recourse to the statements of Mr. Franklin as the best authority for our purpose, we trust to present a picture of Haytian commerce and industry not discreditable to the efforts of a people who have had to contend with the waste of a war unexampled in the atrocious policy under which it was conducted.

The writers who for the most part have treated of revolutionized St. Domingo, in recalling the memory of its past splendour and importance as a gem in the diadem of France, have filled the mind with exaggerated pictures of its former general appearance. Hearing of the ravages and devastations of the revolution, they have fancied cultivated fields in the primeval forests of the country, and created the embellishments of art where all was waste, and wild, and desolate. At the most prosperous period of its history, a population of 665,000 were spread over a territory of superficial extent little inferior

to that of England. Even in French St. Domingo, where 540,000 were located, the result of their labours must have been comparatively but as a patch of cultivation in a splendid desert. A country of such magnitude, diversified with plains of vast extent, and mountains of prodigious height, exhibits every species of soil which nature has assigned to the tropical regions of the earth. 'Fertile in the highest degree, abundantly watered, and producing every variety of vegetable nature for use, for beauty, for food, and luxury, the lavish hand of Providence had bestowed upon it the character of richness, and the liberality of nature was laudably seconded by the industry of the inhabitants.' * Such was the brilliant picture of unrevolutionized St. Domingo. 'But, the valleys shaded by groupes of trees and shrubs on the margin of springs, or by the side of waters collected from the mountain falls,' with all their luxuriance of surrounding herbage, were then, as at this day, abandoned to the wandering cattle; and the culture of the sugar-cane, which engaged the chief attention of the planter, was exclusively found on the plains of the North, the Artibanite and the Cul-de-Sac, where the aid of irrigation secured plenty in seasons of prevailing drought. (pp. 20, 21.)

The French possessions were divided into three great departments, called the Northern, the Western, and the Southern provinces. The Northern province comprehended a line of sea coast extending about forty leagues from the river Massacre to Cape Nicholas, and contained twenty-six parishes. The Western province began at the Mole, and extending along the line of coast which forms the Bight of Leogane for upwards of 100 leagues, terminated at Cape Tiburon: it contained sixteen parishes and four chief towns. The Southern province, extending upwards of sixty leagues from Cape Tiburon along the Southern coast of the Island to l'Ance-à-pitre, contained twelve parishes and three chief towns. The *quantity of land in cultivation throughout all the parishes*, was 763,923 *carreaux*, equal to 2,289,480 English acres; of which about *two thirds* were situated in the *mountains*. According to Moreau St. Mery, these were distributed into 793 sugar estates, 789 cotton plantations, 3117 of coffee, 3150 of indigo, 54 cocoa-manufactories, and 623 smaller settlements, on which were produced large quantities of Indian corn, rice, pulse, and almost every description of vegetables required for the consumption of the people. There were also 40,000 horses, 50,000 mules, and 250,000 cattle and sheep. The annual produce of these is

* Bryan Edwards.

estimated in round numbers, at 163,000,000 lbs. of sugar, 68,000,000 lbs. of coffee, 6,000,000 lbs. of cotton, nearly 1,000,000 lbs. of indigo, 29,000 hhds. of molasses, and 300 barriques of tafia or inferior rum. The marketable value of these staples was estimated as equal to about 4,900,000*l.* sterling, and the amount of imported goods from France, at 3,000,000*l.* The importations were made in 580 vessels, amounting together to 189,000 tons*. Such was the state of things in the time past. In estimating the present condition, we must advert to the recent history of St. Domingo.

Colonial writers speak of the revolution of Hayti and the horrors of negro rebellion, as if the agitation was first excited by men whom facts declare to have been the last movers in the contest. The summoning of the General Assembly of the colony was attended with the same rapid and decisive effects as that of the States General in France. Important changes and convulsions were the inevitable consequence of sudden innovation. Whether the celebrated decree of the Ten Articles was promulgated by the legislators as a direct *project of independence*, matters little in the question: it had that tendency, if not its very appearance and design. Receiving its origin in the spirit of liberty which the times generated, and in the conflict of opinions and collision of parties, it necessarily led to the same disorganizing results. The attempt to effect the legislative independence of the colony, terminated in a struggle for mastery between the rival factions of the *complexional* ARISTOCRACY. Men co-operated in schemes of counter-revolution, 'regarding the evils of anarchy as less tolerable than the dead repose of despotism.' A struggle of opposite principles was taking place in politics, whilst complexional prejudices were still cherished by both parties in undiminished force. *The people of colour* sought for the recognition of their claims in those rights of liberty proclaimed by the *revolutionists*. The spirit of contention which had destroyed all subordination in the upper classes of colonial society, had excited only an impulse for the honourable distinctions of freedom in the breast of those whose condition in life was a state of contempt and degradation. When we are told that, 'in countries where

* The island of Jamaica, which is one third the territorial extent of French St. Domingo, has 2,300,000 acres of cultivated land, 300,000 *prædial* slaves, 300,000 cattle and stock, not including sheep; produces 237,500,000 lbs. of sugar, on an average, 20,000,000 lbs. of coffee, 47,000 phns. of rum; and employs 185,000 tons of shipping. The chief city, Kingston, is nearly four times more populous than was Cape François.

‘slavery is established, the leading principle on which government is supported, is *fear*; or a sense of that absolute coercive necessity, which, leaving no choice of action, supersedes all question of right;’—it must surely be a supererogatory labour to prove, that the cruelties of colonial bondage are not falsely represented to be the true source of the *Negro* revolt of St. Domingo. We find a solution for the sudden excitement of the spirit of liberty, in the injustice which must be characteristic of the system itself. That cultivated plains were converted into a vast field of carnage, who should wonder, when ‘the serpent’s teeth were sown, and the harvest reaped was armed men?’

The state of morals in the colony could not be expected to be superior to that in the mother country; and the remembrance of oppressions which accelerated the march of revolution in the one, would naturally sustain the struggle for liberty in the other. Of France, Mr. Hazlitt has not drawn an exaggerated picture when he remarks, in a recent publication, that ‘The law was only a convenient instrument in the hands of the rich against the poor. . . . The great mass of the people were regarded by their superiors as of a lower species, as merely tolerated in existence for their use and convenience: the object was, to reduce them to the lowest possible state of dependence and wretchedness, and to make them sensible of it at every step. The human form only (and scarcely that) was left them: in other respects, the dogs and horses of the rich were better off, and used with less cruelty and contempt. The arbitrary arrests of the Court were not so frequent as formerly, but there was no security against them; so that the people felt thankful for the forbearance of power, instead of being indignant at its exercise. To speak truth, to plead the cause of humanity, was sure to draw down the vengeance of Government, and to sign the warrant of your own condemnation.’ Such was the picture of the parent state. When the British forces sought to effect the re-establishment of order and of slavery in St. Domingo, they found the privileged orders of the colonial community not less selfish, arrogant, and tenacious of the prerogatives of power*. Surely, then, here were elements, while the contest was confined to the whites exclusively, that would have fomented, in the angry and sullen passions of defeated pride and disappointed interest, the gloomy feelings of hatred and revenge, warring with the same aggravated violence as the phrensied efforts of those who came to the struggle, bleeding from the tortures of slavery, or flushed

* See Bryan Edwards’s *St. Domingo*, chap. x.

with the sensations excited by that oppression under which forbearance 'ceases to be a virtue.'

The revolutionary history of St. Domingo embraces a political division of three periods: 1st, as we have seen, the *conflict of contending factions for a free constitution*; commencing with the declarations of the provincial assemblies,—extending through the period of the convocation of a general colonial legislature, by the King's order of January 1790, and terminating with the departure of the colonial deputies for France, in August of the same year. 2d. *The war of liberation*, excited by the question of political rights, in reference to the free people of colour, and terminating in the full recognition of the liberty of the negroes, after the fruitless attempt at conquest by the British forces, and the repose of the colony under the government of Toussaint L'Ouverture in 1800. 3d. *The war of independence*, beginning with the arrival of the hostile armaments under Le Clerc, and the arrest of Toussaint L'Ouverture, and ending with the final expulsion of the Europeans, to which the acts that led to the recent recognition of the government of Hayti as free and independent, form a sequel. It is at the termination of the second period, that we resume our history of the commerce and agriculture of Hayti.

After the carnage, the anarchy, and desolation of a servile war had terminated in a full recognition of the freedom of the rebel negroes, a short interval of repose enabled Toussaint L'Ouverture, the enterprising chieftain, to attend to the arts of peace.—Here we shall make Mr. Franklin our authority.—Toussaint had now been

‘left in full possession of the Island, and in the undisturbed enjoyment of the chief command, with which he had been invested some time before by the French Republic. *The adherents* to the British, except such as had previously left the island under the protection of the English squadron, having *joined the national* standard, every thing seemed to have the appearance of tranquillity. Peace succeeded the din of arms and the asperities of civil war. . . . Having completely subjugated the party who had been opposed to him, Toussaint commenced his work of improvement in the whole department of his government. His first care and attention were turned to the culture of the soil, in which, in a short period, he made the most *rapid and astonishing progress*. Strongly impressed with the conviction, that “agriculture is the main spring, the master sinew of every great state, the perennial fountain of wealth,” he began to enforce a rigid attention to all its branches, and by every possible means to place it in that highly productive condition in which it stood previously to the Revolution. The planters who had joined his standard were reinvested with their estates, but *without any property in the slaves*. . . . He issued strict injunctions, that every one not em-

ployed in any military capacity, *should labour* in the cultivation of the lands, held not only by the government, but by such of the planters as had been restored to their estates. The planters, on their part, were compelled to receive them on their plantations in the *capacity of servants*; and the cultivators were ordered by government to *make choice of their employers* under whom they were destined to work for their sustenance, and were not on any consideration permitted to leave the properties on which they in the first instance agreed to labour, unless their services were required in the army. The government had *fixed a remuneration for the cultivators equal to one-third of the crops*; but there were many who made other arrangements more suitable to the views of parties, and by which *EACH* was accommodated.' . . . 'In a few years it would have rivalled the most happy period of its agricultural and commercial greatness. The sugar-estates exhibited labour going on with the same spirit and success as in former times; the coffee settlements displayed a busy scene in *every direction throughout the colony*; and the cotton and cocoa plantations shewed that they were not to be neglected in the midst of this animated and interesting struggle for the revival of a country's greatness, and a nation's wealth.' pp. 117—19; 319, 20.

We pass over Mr. Franklin's reflections on the influence Toussaint must have exercised over the liberated negroes, to induce so readily a peaceful and contented acquiescence in a life of labour, after the turbulent excitements of a civil war; as well as his gratuitous misrepresentation of the 'happiness, contentment, and plenty,' attendant on slave labour. The fact of a decrease, in the British colonies, of 28,000 in six years, upon a slave population of 746,000, is a sufficient refutation of his assertions on this point. All writers have descanted with pleasurable feelings on the character of Toussaint. To those planters to whom he restored their properties, he was 'generous, kind, and indulgent.' 'The same humanity and benevolence which had adorned his humble life, continued to distinguish him in his elevation.' Mercy, industry, and order were inculcated by his councils, recommended by his example, and enforced by his authority. The fertility of his inventions, the correctness of his judgements, the celerity of his movements, the extent of his labours in the combined and multifarious business of war and government, astonished both friends and foes. If there was one trait in his character more conspicuous than the rest, it was his 'unsullied integrity.' We shall have to contrast this amiableness of character with the perfidy and weakness of those, who, boasting of the pride of European birth and education, converted this state of reciprocal happiness, confidence, and utility, into the waste which colonial writers would ascribe to Haytian indolence and vice.

The end of the year 1801 saw the whole island tranquil,

and in submission to the authority of the negro chief. 'It was' *'rapidly advancing in wealth, and increasing its intercourse with those countries which sought to establish with it the friendly relations of commerce.'* Such is the confession of those who tell us, that emancipated slaves will not labour from any inducement that falls short of the pressure of immediate necessity. On the peace of Amiens, France sought to 'subjugate the island by force, to re-establish slavery, and to reinstate the ex-colonists in their original properties.' The prevailing wish of the people being for peace, the captain-general Le Clerc, brother-in-law to Napoleon, then Consul of the French Republic, easily obtained from the negro chieftain and his compatriots, the recognition of the sovereignty of France; and they in their turn were declared free and equal before God and the Republic. The panic and suspension of industry which the hostile armament had created, being thus appeased, 'the cultivators recommenced their labours on the soil.' The sudden arrest and forcible deportation of Toussaint and his family from the colony, rekindled, however, the flame of war with aggravated violence and greater fury than ever.

'The dispute between the people of the island and the French', observes Mr. Franklin, 'now assumed a different character. It could no longer be designated a contest between the revolted slaves of a colony and their government, but a civil war, originating in an attempt of oppression on the part of that government, over those inhabitants whom it had thought proper to *declare to be free and equal* before God, and before the Republic.—Our minds must be totally divested of all those impressions which the rebellion of the slaves at first created; and we must view the future operations of the contending parties abstractedly, and not as having any connection with past events.' p. 161.

We have now arrived at the third period in the history of the country,—the war of independence.

'No sooner was the cruel seizure of Toussaint known, than Dessalines, Christophe, and Clerveaux flew to arms, collected their scattered forces, called the cultivators and others to join their standard, to revenge the outrage committed on their chief, and to defend themselves against the designs of the French general. In a few days, they found themselves at the head of a large body of troops, armed and well equipped, and determined on a most desperate struggle for liberty, and either to expel the French or perish in the attempt. . . . The scenes of carnage and destruction which now took place, shocked humanity. The atrocities of the French exceeded so much the executions of their black opponents, that the latter seem to have entitled themselves to the character of being merciful, when compared with the tortures inflicted by the former. . . . The latter may

plead nature for their savage propensities, but the former have nothing to offer, to lessen the magnitude of their crimes, or to efface the recollection of their unheard of cruelties.'

'Whilst these scenes of carnage and destruction were at their height, the French were daily losing their positions, and their force was constantly diminishing from the effects of pestilence, which raged through the whole army. . . . The end of December 1803, at length beheld the blacks in quiet possession of the island, after a struggle in which they exhibited proofs of *skill* and *perseverance* in the multifarious duties of the field, creditable to their chiefs and to the inferior leaders.'

'During the war', proceeds Mr. Franklin, 'little time could be devoted to the cultivation of the soil; every thing was neglected and dwindled. The cultivators, obliged to fly to arms, were scarcely permitted during the struggles to return to their homes; the only persons who could employ themselves on their plantations, were the females and such of the children as were too young to carry arms. But the efforts of these were not of much use, for, such was the *destruction* which accompanied the movements of the parties at war, that *the estates were laid waste ON EACH SIDE of the line of march for SOME MILES*. Every operation of agriculture was languid;—the apprehension under which people laboured was so great, that they thought not of any productions beyond what they required for their own sustenance: having no inducement to look forward, they only guarded against present wants. . . . Commerce too had been suspended. During the existence of the struggle, foreigners were deterred from adventuring to any extent, fearing the consequences resulting from such an unsettled state of things.' pp. 163—172.

Such was the condition of Hayti, such its agriculture and commerce, when its independency was declared on the 1st of January, 1804.

Zeal was not wanting in the ferocious Dessalines, the sanguinary hero of the European expulsion, to rekindle the extinguished energies of his country's industry: he took successful measures for the re-establishment of agriculture, and stimulated the spirit of commercial enterprise by an intercourse with the United States and with England. Christophe, his more talented successor, resorted to the efficient measures of Toussaint, as a means of regenerating the industry of the state. Though the greater portion of the labour bestowed upon the soil was confined to the cultivation of coffee, the sugar-plantations having been destroyed, and the works demolished; yet, we are told, the commercial resources of the country secured 'a beneficial and lucrative trade to foreign nations.' The rectitude and integrity of the people not being sufficiently tried, no credit was resorted to. There was therefore little risk, and the commerce of Hayti, in consequence of such a system, was of great advantage to those who engaged in it, 'many of those who first adven-

'tured thither, realizing handsome fortunes.' In 1812, Petion started up as a competitor, and the divisions of the contending factions of the south and north, diverted once more the energies of the people from the arts of peace, until the death of Christophe in 1820. At length, the union effected under President Boyer, of the dominions of the north and south, and of the Spanish portion of Hispaniola, once more consolidated the empire, and cemented its independence*.

With regard to the legitimacy of the war, we may adopt the language of Bryan Edwards on a very different occasion. 'If the justice of their cause be still a question, let the records of time be consulted; let an appeal be made to that rule of conduct, which, to use an eloquent expression of Lord Coke, is *written by the finger of God on the heart of man*; and let history and reason determine, whether any instance of hostility in the annals of mankind can be defended on better grounds.'

The recent recognition of Haytian Independence, leaves the people now for the first time to 'the influence of those principles which have effected civilization in Europe.' The *Code Rural* for the regeneration and protection of agriculture, may be briefly described as a law for regulating and establishing the reciprocal interests and duties of the cultivator and planter, under the *surveillance* of the police, which, as in European France, is military; with which is connected a law for the repression of vagabondage. These measures, her legislature has described as rendered befitting by circumstances, and rigid for the purposes of efficiency (*tres justes et severes*).

Mr. Franklin tells us, that this coercion differs from the coercion of slavery only in name. Then so do the apprentice laws of England; so do those regulating the hiring of servants and the labour of the manufacturing artizans; so do those enactments for the punishment of idleness and vagrancy, which we see warning the distressed as well as the dissolute, on drawing near the first village habitation, where the generous impulse of charity, unchecked by the prudence of law, might supply food and a resting-place for the weary wanderer. But whatever may be our difference of opinion as to the moral character of this code, there can be none as to its actual effects. It has hitherto, with an increasing population, produced that steady tropical labour in a state of freedom, which had been accomplished with

* For further details with regard to the events which took place from the expulsion of the French to the death of Christophe, we may refer our readers to Mr. Harvey's "Sketches of Hayti," reviewed in our Number for June last.

such deadly results by coercion in slavery;—a coercion which, at the present *ratio* of decrease in the human species, must, in process of time, leave our colonial possessions in the West Indies, the deserts that Spanish avarice made them, when the only memorial that civilized man had lived and laboured there, shall be seen in the extermination created by his suffering. But in Hayti, capitalists will now no longer be checked by the paralysing policy which converted her coasts into a desert, her towns into a wilderness of ruins, and her mountain fastnesses into a retreat, whence they might sally forth to a murderous war, or in safety behold their invaders wasted by hunger, disease, and death. At present, her industry supplies sustenance to a population double her former numbers. The exports of coffee have risen to two-thirds of the average under the French sovereignty. Cocoa is cultivated to a greater extent than at any former period. Cotton-plantations are extending. The imports are increasing rapidly, and fast approaching the average of the ancient period of its history; being at that time, seventeen and a half millions of dollars, and at this present, fifteen millions.

Hayti will, however, have to contend with great and overwhelming obstacles in aspiring to commercial opulence. The constantly increasing importation by our continental neighbours, of West Indian staples from North and South America and Asia, has so checked the market (at one period almost the exclusive monopoly of the British merchant), as to render the cultivation of colonial sugar supportable only by the aid of onerous bounties and drawbacks. Cultivation continues, because extensive capital has been invested, and ‘a small profit is better than a dead loss.’ These causes, which affect so seriously our West India possessions, must be felt also with powerful influence in Hayti. In regard to Coffee, the devastation occasioned by the revolution of St. Domingo having increased its price by diminishing the supply, the French planters who had retired to Jamaica, were stimulated to extend the cultivation of the commodity to such a degree, as to raise, in twenty-five years, the growth from one and a half million of lbs. to 30,000,000 lbs.; ‘a rapidity of increase’, it has been remarked, ‘unprecedented in the history of colonial cultivation.’ Hayti, then, in supplying any existing deficiency in production, must submit to a diminution of its marketable value: the increased industry of its planters will thus be attended with a decrease in the pecuniary reward of labour. To this we must add, that the commercial law of the British Parliament, which interdicts the trade of the colonies with the republic, is a restriction annihilating much of its previously existing commerce.

‘It is only a few years since,’ (1822,) says Mr. Franklin, ‘that a very considerable trade was carried on between Jamaica, and Monte Christo and Puerto Plata: the produce of those fine valleys on each bank of the river, as well as of the fertile plains of La Vega Real, always found a ready market in the different ports of the island. Tobacco, rice, Indian corn, beans, and peas peculiar to the West Indies, and in great request as food for the negroes, were exported in large quantities, as were also horned cattle, mahogany, dye wood, and often poultry. In return, the people took rum, salted provisions, ironmongery, cotton goods of a coarse quality, blue Yorkshire baise, Osnaburghs, and a variety of other articles required for the labourers in wood-cutting and agriculture. The annexation of the Spanish part to the Republic stopped this intercourse; and, consequently, the finest vent for the disposing of the produce of their industry became shut, and having no other intercourse, the demand has entirely ceased.’

Under all these discouraging circumstances, it is saying much, that Hayti neither retrogrades in civilization, in the happiness of its people, nor in the importance of its commercial wealth. With regard to the morals of the people, it is at least certain, that they have not suffered deterioration in consequence of the transition from slavery to the condition of a free people. Their manners and intelligence will be best appreciated, by connecting with their previous history the progress of industrious habits among them. On these points, we do not esteem Mr. Franklin a very trustworthy authority. Institutions of justice may differ in form, and the advantage or disadvantage of such difference is a speculative question. Hayti, if we judge from the reports of the commissioners of legal inquiry in their investigations in our own colonies, is at least on a par with its splendid and intellectual neighbours. How long is it, we would ask Mr. Franklin, since Jamaica had a chief-justice who had travelled to his seat through the profession of the law?—Scarcely ten years. Are not the assistant judges merchants? Was not Chief-justice Lewis the other year degraded for venality and injustice? Hayti has, however, recently instituted the trial by jury; the best safeguard for the personal liberty of the subject, and the most efficient for the administration of justice.

We have said, we do not consider Mr. Franklin's testimony as a safe authority on the subject of Haytian morals; and we shall now present to our readers, in contrast to his representations, the statement contained in the official Report of the American Convention about three years ago. ‘From the representations of those who have resided in the island, and from the public documents printed there, it appears, that the Haytians have made a progress in civilization and intellectual

‘improvement, nearly, if not altogether, unparalleled in the
 ‘history of nations. Public free schools are established to a
 ‘greater extent, in proportion to the wants of the population,
 ‘than is known in European countries; and the pupils exhibit
 ‘a very gratifying proficiency in their studies. The govern-
 ‘ment is efficient, and apparently stable. It is republican in
 ‘its form, the laws being passed by a legislative body chosen
 ‘by the people; yet, it is said, that the control of the president
 ‘is predominant, the military force being at his disposal. He
 ‘does not appear, however, to abuse his authority; and it is
 ‘evident that a continuance of the system of education, and
 ‘of the republican form of government, will, at no distant
 ‘period, place the power in reality in the hands of the people
 ‘and their representatives. Until knowledge be generally
 ‘diffused, the chief influence and authority must necessarily be
 ‘exercised by a few enterprising and extraordinary characters,
 ‘who have outstripped the mass in the race of improvement.’

As a literary production, the work before us is beneath criticism. It is written in a style affected and verbose; and the work is evidently got up to serve the declining cause of the party who identify their interests with the depreciation of colonial free labour.

Art. II. 1. *The Case between the Church and the Dissenters impartially and practically Considered* : by the Rev. Francis Merewether, M.A. Rector of Cole Orton, Vicar of Whitwick, and Chaplain to the Most Noble the Marquis of Lansdowne. Dedicated, by Permission, to the Lord Bishop of Lincoln. 8vo. pp. 166. Price 6s. London. 1827.

2. *An Affectionate Address to the Members of the Church of England*, in which the most popular Arguments for Separation are considered and refuted. By the Rev. Thomas Brock, M.A. Rector of St. Peter du Bois. 12mo. pp. 116. Guernsey. 1826.

3. *Infant Baptism the Means of National Reformation according to the Doctrine and Discipline of the Established Church* : in Nine Letters to a Friend. By Henry Budd, M.A. Chaplain of Bridewell Hospital, and Rector of White Roothing, Essex. 12mo. pp. 516. Price 6s. London. 1827.

IT is very natural, perhaps laudable, that every churchman should think his Church the most perfect in the world; and having from his cradle been accustomed to consider this as a settled point, it is equally natural that he should feel some surprise, not unmixed with anger or scorn, that so many choose to dissent from it. To differ from a true, apostolic, and, above

all, established church, must doubtless imply either great perverseness of mind or lamentable ignorance; and to reclaim such misguided persons from the error of their way, must be the bounden duty of every parish priest. If this be 'affectionately' done, Dissenters ought not, and we believe are not disposed to take it amiss. They may smile at the well-meant attempt, but cannot feel angry at it. Nay, there is something to command respect, in the obvious disinterestedness of such endeavours. For only consider, if, by possibility, the great body of Dissidents could be brought to repent of their schism, what would be the consequence. The labours of the clergy would be doubled, while their pay would remain for the most part the same. That large portion of parochial labour which is now performed by Dissenting teachers at no cost to the parish or to the State, would be thrown upon the rector and his curate; while neither the tithe nor, to any considerable extent, the dues or fees would be augmented by the accession. The church-rate, or marriage fee, is, for the most part, as readily paid by the Dissenter who never comes to church but to be married, as by the church-going parishioner; but the former requires less in return. Therefore, we say, it is very disinterested in the clergyman, to endeavour to get all the work into his own hands,—provided he means honestly to discharge it, when such increase of labour would entail no pecuniary compensation.

Besides, in beating up for recruits from the ranks of Dissent, it should be considered, that other consequences might ensue from too great an influx of Dissenters into the Establishment. It would be a small matter that the church-room would prove insufficient; since the parliamentary remedy of new churches would obviate that difficulty. But would the clergy be willing to encounter within the Church, that competition of which they now complain as existing without the Church? Is not the Establishment already over-stocked? Are not our Universities sending forth from year to year more candidates for ordination than can even now readily obtain titles? What then would be the effect of an extensive return to the Church on the part of the Nonconformists? Why that the sons of Dissenters would be brought up for the Church, the money of Dissenters would be laid out in the purchase of livings, the talents of Dissenters would be employed in immediate competition with those of the old churchmen; and thus, the provision remaining the same, the number of claimants would be most inconveniently increased, and the only resource would be a new act of uniformity, to relieve and empty the Church.

We are astonished that well-informed clergymen do not per-

ceive, that the Church would be in the most danger, were that great section of the religious world who now separate from it, to accept of the invitation to re-enter it. Bringing with them their old habits and predilections, their obstinate notion of the *quid pro quo*, their puritanical ideas respecting ministerial duty, and their unreasonable expectations on the score of ministerial consistency, together with their attachment to a certain system of evangelical doctrine and a plain and popular mode of teaching,—as they naturally would do, unless they underwent a mysterious transformation, or some such process as passed upon the votary of the Trophonian oracle,—these new conformists would prove, we apprehend, in many cases, a very troublesome accession to the clergyman's congregation; and yet, it would not, then, be quite safe to set them, as he now may, at defiance.

We do not see, indeed, what the Church would gain by the total annihilation of Dissent: we can see very plainly, however, what the State would lose. But, before we proceed to this part of 'the Case,' we are anxious to learn from the publications before us, on what grounds the clergy of the present day discover this affectionate and disinterested anxiety for our return into the bosom of the Establishment. We can assure them, that we gain nothing by staying out, (and when interest does not stand in the way, prejudice is seldom invincible,) and that we are at all times very ready to hear all that Bishop Burgess, or Mr. Budd, or any other good man, has to say upon the subject.

Mr. Merewether's professed object, like that of most combatants, is peace; the peace of the Church, which Dissenters, he thinks, are guilty of breaking. He sets out with the notion, that there is little or no distinction between dissenting and quarrelling; between a difference of opinion and hatred, malice, and uncharitableness. His title-page is adorned with a motto from our excellent Baxter. 'It is a weighty consideration,' says that Ringleader of Nonconformity, 'that the keeping up of the different parties tempteth all the people of the land to continual censuring, uncharitableness, and contending, and unavoidably destroyeth love and concord; and so keepeth men in constant sin.' We are entirely of Baxter's opinion. By parties, we understand confederacies of individuals for some common object, distinct from the general good of the community at large, generally opposed to it, and either banded under a leader, some heresiarch or demagogue, or enlisted under some popular cause. The Church has always been infested with parties—some declaring for Paul, and others for Apollos,—some for Arius, and others for Athanasius,—some

for Calvin, and others for Arminius; religion having little to do with the zeal of either side. The Church of England has suffered much in times past from intestine parties; and there are now, a high Church and a low Church party, the orthodox and the evangelicals, Lincoln's Inn Fields and Salisbury Square. And these greater parties have their subdivisions. Something of this is inevitable in the present condition of human nature; but it seems to us, that parties are to be deprecated, only when the bond of union ceases to be common principles, and when secular interests take their place. It is then that they degenerate into odious factions breathing mutual hatred and interminable strife. We bless God that we live in times when party spirit has lost much of its former savage character, and when churchmen and Dissenters no longer make it part of their religion to hate each other. We know that there is a party within the Establishment—we cannot for a moment suppose that Mr. Merewether belongs to it—who view this very 'truce of God' (as it might justly be termed) with displacency; who stand aloof from that noble Institution which has done more to heal the breach between the contending parties of the Christian world, and to promote love and concord, than all the books that had appeared for a century.

We cannot, however, perceive the propriety of giving the name of party to the Church of England or to any other denomination of Christians. It would sound somewhat novel and strange, to speak of the Presbyterian party of Scotland, the Moravian party of Germany, the Quaker or the Baptist party in England. Indeed, Mr. Merewether himself seems to agree with us as to the proper use of the phrase, when he remarks, that 'the great body of the Methodists are not only divided into Calvinistic and Arminian, but . . . have very lately, in one or two conspicuous instances, *been split into parties* on questions vitally affecting their discipline.' Thus we see, that parties may spring up within a great body, which may nevertheless retain its uniformity and political unity. There may be division without separation, although, for the evils introduced by the former, the latter is often the only remedy.

By 'keeping up different parties,' Mr. Merewether seems to wish his readers to understand, going to different places of worship somewhat differently 'shaped', and where the service is conducted in a somewhat different manner. This was certainly not what Baxter intended. He was not, indeed, over-tolerant; but had he lived to see the Churchman and Dissenter shake hands as they met on the Lord's day morning, the one going to join in the Liturgy of his Church, the other to join in the unwritten service of the chapel, he would never have

dreamed that there could be much evil in this peaceful diversity. Our Author seems to view the matter very differently. The Establishment and Dissent form, in his imagination, two hostile systems so contrary the one to another, that there is not room in this little kingdom of Great Britain to contain them; and as if one of the two must needs be set aside, he is anxious to bespeak the best shew of hands, by proving that the Church, although not incapable of amendment, has the strongest claims to support.

‘The question on summing up, will be, On which side of this great argument (and who will deny it to be such?) the balance of public benefit turns? Benefit, I mean both temporal and spiritual. To arrive at the decision of this question, the following will be the course of inquiry adopted.

‘First, to enumerate the evils incident to Dissent, and compare the supposed advantages, or necessity, alleged in extenuation, or vindication of these.

‘Secondly, to state abstractedly the evils incident to a religious establishment, and practically the real imperfections, or, in some cases, perhaps more than imperfections, which do actually attend ours; and then to weigh the opposite advantages.’

Beginning with the evils of Dissent, our Author denounces the system as—1st. Anarchical. 2d. Anti-social. 3d. Unpeaceable. 4th. Unpatriotic. 5th. Uneconomical. 6th. Unseemly. 7th. Unlearned. 8th. Unscriptural.

We have heard of a case in which a person was proceeding to give three reasons for not doing a thing, the first of which was, that the thing was impossible:—at this he was stopped by the other party, who deemed any further reasons superfluous. Now, had Mr. Merewether only begun by proving his eighth allegation, that Dissent is ‘unscriptural,’ he might have saved himself the trouble of adducing any evidence in support of the other seven counts of the indictment. It may be, however, that this last characteristic is reserved to form a corollary; the proof that such a system must be unscriptural resting on the antecedent positions. We shall, therefore, take them as they lie.

I. ‘By anarchical,’ says our Author, ‘I mean disorderly and conducive to misrule.’ From this imputation, he says, ‘I will except none whatever;’ but he immediately adds:

‘To begin with the Presbyterian, whom indeed in Scotland, where he is established, we ought to except from this allegation, I do not know that a more striking instance of anarchical character can present itself, than a state of things produced in our own days and memories by a much followed preacher of that communion.’

And who does the gentle reader think was the offender? No other than the Rev. Edward Irving; whose *anarchical* proceeding at the Caledonian chapel, is thus complained of:—

‘What was that state? The chapel at which he officiated, in communion with the kirk of Scotland, was crowded to excess; and by whom? *chiefly by Episcopalians*. And how did these Episcopalians obtain admission? By the direct consent, if I may not say invitation, and obviously to the exclusion, of Presbyterians. I am not here looking into the vagary of multitudes of Episcopalians leaving their own worship in this way: although the Dissenter must certainly claim it, if he pleases, as an admission not to be gainsaid, that *we have also sometimes anarchy among ourselves*. But this is wide of my present object; what I now infer from the circumstance here stated, is this. The Presbyterian congregation in a disorderly and anarchical manner gave up their own worship for the amusement, shall I say, or excitement, or what? of others having no religious communion or connexion with them. Surely this was disorderly.’

Now at St. Giles’s church, when Dr. Benson preached, Mr. Merewether goes on to say, the churchmen acted in a much more regular way. Strangers had no attention shewn them; they obtained admission with difficulty; the congregation did not choose to give up seats to strangers; and *only ‘the poor were ‘partially excluded: but these had probably been so before in this ‘large and populous parish.’* Is it not manifest, then, that Dissent is anarchical?—We do not now stop to ask where the poor of St. Giles’s parish are to go when excluded from the church; nor do we think it necessary to point out the very incorrect representation which Mr. Merewether has given of the fact, as regards the character and practice of Mr. Irving’s congregation. This is probably the first time in which civility and courteous behaviour were ever stigmatised as disorderly and anarchical, or that the rude, selfish, and unchristian conduct of the richer part of a congregation towards the poor and strangers, was ever held up as a commendable specimen of the spirit of the church of England. It is due, however, to the worthy parishioners of St. Giles’s, to state, that we have found much less difficulty in obtaining admission to a pew in their church, when we had the pleasure of hearing Dr. Benson, than in being accommodated at the Caledonian Chapel; and we do not think that the congregation deserve Mr. Merewether’s approbation.

The remaining cases are very summarily despatched. Independents are so anarchical, that our Author questions whether any single body of them in the kingdom can say, there are not frequent cabals, if not intrigues among them. The Baptists ‘are not only disordered as to their unity by the prevailing

‘distinction among them of Universal and Particular; but I suspect,’ adds Mr. M., ‘that very few of their sect agree precisely within themselves; their scruple being of a nature to *minister questions*.’ Were these pages likely to meet the eye of this gentleman, it might be worth while to set him right as to the meaning of the distinction which he refers to, and to assure him that no Baptists are so disordered, or disorderly, as to be ‘universal Baptists.’

II. Dissent is ‘anti-social;’ that is to say, ‘founded on a basis unfavourable to the full comprehension of any large community.’ That basis, Mr. Merewether admits to be, the grand principle which is the foundation of Protestantism,—liberty of conscience; but the conscience, he thinks, should be ‘duly informed.’ We agree with him. He thinks this principle of liberty should not be carried too far or misapplied. We agree with him still. He is of opinion that no Socinian ought to subscribe to the creeds of the Established Church: ‘he ought to be free.’ But he thinks that what is called liberty of conscience is carried too far, when a man feels bound by it ‘to worship habitually with no community whatsoever, in whose opinions, habits, and usages, he is not in every single particular consenting.’ In all this, we are happy to coincide with him. It sounds, indeed, something like a solecism, to speak of a man’s being bound by his liberty not to do a thing; unless it be understood that he is bound by his liberty not to part with it. But we should say, that a man is bound to use his liberty without abusing it, without making it a cloak of either maliciousness, pride, or hypocrisy. To renounce the communion of saints, and to keep aloof from the Visible Church, because in every single particular no community appears to us perfect, would, indeed, be such an abuse. The proper method, would seem to us to be, taking the New Testament for the rule, to unite one’s self to that communion which appears the nearest to approximate to the institutions of the Primitive Church. Here Mr. Merewether starts off, and charges us with being anti-social in not uniting with **THE MAJORITY**. His argument is as follows:

‘No community can subsist properly without some kind of government: religion too should form a part of that government, if a vitally important object be, to give the strongest possible cement to it: and the firmer and more approved such government be, the better will the purposes of civil society be answered. Consequently, whenever a number of persons see reason for separating from the religion of the state, be that reason good or bad, in proportion as religion is the key-stone of society, and alienation from the publicly established view of it gives a shock to this foundation; in that proportion is a

community injured, and contains within itself seeds of decay at least, if not of total destruction. Instead of the many prescribing for the few, the minority form into a separate party. Instead of the exception (as I think we have been fairly warranted in calling the Dissenting body at our opening) being swallowed up in the rule, it obtrudes itself, as something like a rule in itself. In truth, the body of Dissenters is as it were a collection of minorities. Provided at least rank, intellect, and wealth, rather than numbers merely, constitute the substantial majority of a kingdom, they are both a minority and a collection of minorities. Each of these minorities, going on through endless ramifications, divides, divides, divides, sub-divides, sub-divides, sub-divides, till in religion what ought to be a compact body, ceases almost to possess the semblance of a community. This anti-communicative principle too extends, if I mistake not, beyond religion itself, into the regions of morality and civil policy. All this, I think, is produced by the Dissenting principle. If so, the allegation is made out. 'That principle is manifestly anti-social.' p. 10—12.

We are not quite sure that we understand our Author; this may be our fault; but it is evident that he does not, on the other hand, understand the dissenting principle, which no more tends to such infinite divisibility than does the Protestant principle, on which the Papists throw the same imputation. What are Church of England men in Scotland, what are they in Ireland, but a minority and a collection of minorities? What are Protestants on the European continent, what are Christians in the East, but minorities still more inconsiderable? Is the Christian religion then anti-social? Yes, so it was stigmatised by the heathen; and so it was in a sense admitted to be by its Divine Founder: "Suppose ye that I am come to give peace on earth? I tell you, nay, but division." Whatever Mr. Merewether may think, there is nothing in the circumstance of being in a minority, which can lead Dissenters, who are men of like passions with Churchmen, to delight in so undesirable a predicament for its own sake. But a man who fears, or is ashamed to be found in a minority, cannot be a faithful disciple of Christ, and has very slender pretensions to the character of an honest man. We must just observe further on the preceding extract, that Dissent neither sets up a rule, nor obtrudes itself as the rule, but springs altogether out of adherence to the only admitted rule. That rule is the New Testament; and as it is clearly for the interest of society at large, that that rule should be maintained and adhered to, the *principle* of Dissent, how mistaken soever be its application, is at the furthest possible remove from an anti-social tendency. It is the principle of adhering to a divine rule, the proper basis of order and the bond of society. Mr. Merewether's principle is—follow the

majority: adopt' their exposition of the rule, and you must be right.

III. In proof that Dissent is '*unpeaceable*,' the Author argues that—

'The nature of Dissent is, that it sets up a mode of worship, and upholds a series of religious opinions, different from those established, recognised, and prescribed by law. In taking this step, therefore, the Dissenting party is naturally called upon to defend himself. . . . That it is *just possible* to conduct this peaceably, I allow; but that in effect, it is *ever*, or at most *often* so conducted, I deny: and appeal to any one if he can affirm it.'

If we might answer this appeal, it would be by affirming, that we never in our life heard a quarrelsome dispute between two neighbours on the point of Dissent. For one '*unpeaceable*' debate on such a subject, Mr. Merewether must have known of ten, not to say a hundred bitter disputes about the tithe; to say nothing of cabals and disputes of all kinds at the parish vestry. Dissenters, we take the liberty of asserting, are very peaceable men, and are not at all in the habit of flying into a passion, when charged with sectarianism, disloyalty, schism, and other grievous offences. We meet this third allegation, therefore, with a simple denial of the fact, which is incorrectly stated throughout. Dissenters do *not* set up a mode of worship, or uphold religious opinions, different from those recognised by law. The law expressly recognises, protects, and thereby establishes the Dissenting mode of worship, recognising it as Christian worship, and the religious opinions of Dissenters as Protestant opinions, strictly conformable to those which it is the professed object of the Endowed Establishment to teach and maintain. Dissenters have no occasion to maintain the defensive, except from a love of peace. They are entitled to occupy higher ground. They maintain at their own expense, a scriptural mode of worship and a pure faith, under the sanction of the laws, but without any cost to the state: thus conferring an infinite benefit upon the community, which entitles them to the gratitude of their country. Their mode of worship, too, is substantially that of the Protestant Church at large, with the solitary exception of the Church of England, which retains, in a purified form, the Romish service.

IV. We should dismiss with a very few words, the fourth allegation, that Dissent is '*unpatriotic*,' were it not that we feel called upon to notice a very objectionable passage cited from No. LXXXVIII. of the Edinburgh Review, which seems almost to bear out our Author in this charge. 'The assistance

‘of the civil power to uphold the Gospel, is,’ it is argued, ‘politically injurious, by necessarily creating disaffection to the state in all those who dissent from the Establishment.’ This assertion, (not having at hand the No. from which it is cited,) we must take as we find it in Mr. Merewether’s note; and we do not scruple to pronounce it grossly untrue and altogether erroneous. No disaffection to the state is necessarily created in the minds of Dissenters by the assistance of the civil power to uphold the Gospel; for, to a certain extent, Dissenters are themselves indebted to that assistance in the shape of efficient protection; and we are disposed to think, that men are more apt to feel grateful for protection, than for immunities and privileges enjoyed by a sort of prescriptive right. But waiving this, if the interference of the civil power in the matter of religion create disaffection, it will never be on the ground of any assistance rendered to the Gospel, even although injudiciously and ineffectively exerted, nor from any speculative objection to the principle of an establishment. Disaffection is seldom found, in fact, to spring from the operation of the permanent evils which may have entwined themselves with the texture of social institutions, but is almost always excited by specific measures, by overt acts of oppression and injustice, and personal grievances. Thus, more palpable disaffection to church and state is continually excited in the minds of church-going farmers and others, throughout the kingdom, by the vexatious operation of the tithing system, than is created in Dissenters by all the civil disabilities under which they so unjustly suffer through a notorious breach of public faith. In point of fact, Dissenters have been conspicuously signalized by their loyalty on every occasion that has afforded room for its display; a fact repeatedly recognised from the throne, and which has become matter of history. That they are disaffected, is a calumny: that they must necessarily be so, is an ignorant and absurd allegation. The chief difference between the patriotism of the Dissenter and that of the Churchman, we are ready to think, from our own observation, is, that the latter glories in his church, the former loves his country.

Mr. Merewether’s notions of patriotism are (we regret to perceive) lamentably narrow and intolerant, and exhibit in a very striking degree the perverting influence of early prejudice. The British and Foreign School Society is unpatriotic; Infant schools are unpatriotic; the Bible Society is unpatriotic; to oppose voting away the national money for building new churches, is very unpatriotic; to build new dissenting chapels, is equally unpatriotic. All this is absurd enough, and merits no comment. We must however set our Author right on one

point. He charges these unpatriotic doings on Dissenters as such, and on the spirit of Dissent. We wish we could claim the whole honour. But it is but justice to say, that Churchmen have gone hand in hand with Dissenters in all these measures, the building of chapels excepted; and as to the opposition made in vestries to church-building, the Author must know, that a very small proportion of it has proceeded from Dissenters, even in cases of the most scandalous jobs. Churchmen are quite as unpatriotic when their own pockets are in danger; and if the Author has not found this out, he is peculiarly happy in his parishioners.

V. Dissent is 'uneconomical.' All the money spent in supporting Dissenting teachers, in erecting Dissenting chapels, and in contributions to foreign and missionary objects, would be much more beneficially employed if '*brought into one common purse with the Church funds,*' or, as one of the Apostles said, '*given to the poor.*' Where parish churches can hold the number of parishioners who attend, '*it is manifest,*' that the erection of other places of worship is unnecessary, and 'the expense incurred very uneconomical!!'

We must hastily dismiss the remaining allegations. That Dissent is 'unseemly,' is explained as meaning that it is good for brethren to dwell together in unity. It is 'unlearned;' that is, exceptions excepted; for the Author gives Dissenters credit for the names of Milton, Ainsworth, Baxter, the Henrys, Poole, Leland, Taylor of Norwich, Chandler, Doddridge, and Lardner, to which list it were easy to add names of equal lustre. Mr. Merewether seems indeed to admit, that Dissenters would not be behind Churchmen in learning, had they equal advantages; and then he facetiously turns round and says to us—you cannot deny that Dissent is unlearned, for we have got possession of the college honours and emoluments, fellowships and benefices. The London University, by the way, must be a very unpatriotic, as well as uneconomical, not to say unseemly and unlearned institution.

Lastly, Dissent is—unscriptural. In proof of this, our Author cites a few passages of Scripture on the subject of Christian unity, the duty of mutual forbearance, the evil of envyings, divisions, strifes, and then adds:

'I wait for my readers' verdict on this concluding, but serious count in the indictment. Guilty, or Not Guilty? Guilty, I believe, must be the answer: and even if the question be put to the Dissenter himself, *out of his own mouth will he be judged.* "But have a care," he will add, "I grant that Dissent, as Dissent, is unscriptural. Nevertheless, I have not yet granted, nor do I mean to grant, that it is on my part sinful. Religious separation is doubtless forbidden,

as has been seen: but when we come to the question of guilt, it is this: 'Who is it occasions the separation? The party compelled to separate; or those who thus compel them?' This is in few words the great and real question between the Church and the Dissenters." Be it so. If then we are to make good our undertaking, this is what we have "*impartially and practically*" to consider and investigate. Evils, indeed, we have seen there are in Dissent. But the question seems to be, Who makes them? So that after all that has been already adduced, our argument seems rather just opened, than closed. We must advance; we must see what can be done towards redeeming our pledge.

'The question before us appears to be: "At whose door does the guilt of Dissent lie? At the Dissenters', who separate because they cannot comply with the prescribed terms, or be involved in the appendant consequences of Communion? or at the Church's, who impose these terms, and give occasion to these consequences."'

pp. 44, 45.

This seems fairly stated; but our readers will anticipate the answer. All the objections urged by Dissenters as reasons for nonconformity, Mr. Merewether of course thinks, are futile and unreasonable. The Popish form of absolution in the order for visiting the sick, he is particularly fond of, and would not have done away with on any account. In the Burial service, every expression is called for by genuine charity. Any attempt at alteration in the Liturgy would only mar perfection; and he concludes with a flourish: '*Nolumus Liturgiam Ecclesiæ Anglicanæ mutari.*'

Mr. Merewether is not aware, that, to a Dissenter, the sentiment here avowed, presents one strong reason against submitting to the yoke of his Church. It is this obstinate tenacity of palpable improprieties, this proud assertion of *unimprovability*, so contrary to the spirit of the first Reformers, that cuts off all hope of reconciliation between an infallible Church and those who differ from it. The Liturgy and Articles have, in former times, undergone repeated revision and alteration; and it is well known that other changes were contemplated, which were frustrated by political circumstances. Some of the wisest and best prelates of the Establishment have fervently desired a new revision. But, in the present day, any change is deprecated as either unnecessary or hazardous. 'Without claiming for it (the Liturgy), any thing like the credit of a perfect performance,' says Mr. Merewether, 'the prospect of improvement in the main appears to me so faint, and the hazard of *material deterioration* so considerable, that I hope sincerely, no attempt at alteration may be made.' But whence this apprehension of danger? Can it be that the rulers of the Church are men not to be trusted with such revision, whether as incompetent or as heterodox? Is it feared that a commission of Oxford and

Cambridge divines would be likely to make too free with the doctrines or phraseology of the Prayer-book,—to concede too much to the nonconformists, or, on the contrary, to introduce language less favourable to the sentiments of the evangelical party in the Establishment? We have heard clergymen admit that there would be ground for such an apprehension; and this is but one instance among many, of what has frequently fallen under our observation; that churchmen will permit themselves to say much severer things of their own Church and its rulers, than they would be pleased to hear from those who dissent from it.

Let us, however, be allowed to suppose a case; that the Government of this country—or say the King in council, with the concurrence of the episcopal bench—had determined upon the revision of the Liturgy and offices of the Church; that a commission had been appointed, and that, contrary to all probability, they had recommended very material innovations. Let us for instance imagine, that they had remodelled the seventeenth article so as to comport with Bishop Tomline's theology, and added a fortieth on the subject of Baptismal Regeneration, in harmony with the doctrine of Bishop Mant; that they had re-introduced the form of absolution retained in the office for visiting the sick, into the daily service, from which the Reformers expunged it, and that they had directed the apocrypha to be in all cases bound up with the Bible, agreeably to the ancient practice of the Church; let us further suppose that, after full discussion and stormy debate, these alleged improvements had been carried by a majority, and passed into a law: would Mr. Merewether follow the majority? No doubt he would; he could not, upon his principle, do otherwise; he must submissively acquiesce in innovations still more unpalatable, were they enforced by the power which his Church has to decree rites and ceremonies, together with authority in controversies of faith.

But what would the minority do? It will be time enough, we may perhaps be told, to answer that question, when the occasion shall arrive. But surely this is a fair test of the churchman's principle, on which he requires our conformity to what we disapprove. There can be no doubt that, were such alterations peremptorily enforced, numbers of the clergy would feel compelled to dissent. If so, these individuals do not now in truth acknowledge that power ecclesiastical to which they urge us to pay obedience. They tell us, indeed, that they approve of every thing in the constitution and services of their Church, and they do right, in that case, to be churchmen; but the question is, how would these same persons act, if they did *not* approve of them?

It has been customary of late with writers of a certain class, to express their wonder and pity, that learned and pious men could be so childish as to dispute about a few harmless ceremonies. Mr. Budd, a man of a very different stamp from the class alluded to, remarks (p. 280): 'What tears did charity shed over the scrupulosity of Hooper in refusing to wear the episcopal robes; and over the intolerant rigour of Ridley in threatening him with the Fleet for such refusal!' Such times as these, we do not think, can ever again occur in this country. But if they were—if the Church were once more to avail itself of its long dormant right to decree ceremonies and matters of costume, we wonder how it would be relished by the clergy of the present day. Let us suppose the seventy-fourth canon strictly enforced, which commands ecclesiastical persons to wear square caps instead of hats, and silk or velvet nightcaps; or the episcopal wig to be enjoined upon all priests and deacons also; or the chrism and exorcism to be again introduced into the office for administering baptism;—would these harmless ceremonies and circumstances be regarded as quite immaterial? Would they be felt as no grievance? Would there be no accession to the ranks of nonconformity? If we know any thing of the temper of the times, and of the spirit which actuates the present clergy, such impositions would not be submitted to without a struggle that would convulse the Establishment to its foundation. And are we then to be told, that our forefathers disputed about trifles, in resisting a similar exercise of arbitrary power? The fact is, that very few of the advocates of Episcopal establishments in the present day would be willing to abide by their own principles, if required to shew their submission to ordinances, and their subjection to the higher powers, in any *new* case at variance with their liking.

We may well excuse ourselves, then, from entering upon the discussion, whether the specific objections of Dissenters to the Liturgy and Articles of the Establishment be well founded or not. This must remain a matter of opinion. Mr. Merewether thinks that the evils of Dissent preponderate. Mr. Brock thinks the grounds of separation very insufficient—he does not in fact entirely understand them. And Mr. Budd comes forward with an hypothesis which he thinks removes every difficulty. Our opinion is incurably different on these points. That which is only hypothetically right, must, in our judgement, come very near to being practically wrong. As to the sufficiency of the grounds of separation, if separation be under any circumstances lawful, it is absurd to suppose that the party from whom the separation is made, can be allowed to determine that question. Moreover, before a churchman can

stand any chance in arguing with a separatist, he must shew that he really understands the grounds of his Dissent.

In the general design and spirit of Mr. Brock's tract, there is nothing to object to, and much to applaud. 'If the Church of England could only be defended on the score of the evils existing in other communions,' the Writer says, that he 'most certainly would not have appeared as its apologist.' Unlike most works which have appeared on the conformist side, this 'Affectionate Address' is occupied chiefly with defending the Establishment, and with inculcating on its members the lawfulness and duty of adhering to the good old way of their fathers. Its Author begins by exhorting his parishioners, when solicited to separate from the Church of England, to consider, in the first place, 'the character of the person who suggests the thought.'

'If he be a pious and enlightened Nonconformist, truly anxious for your spiritual welfare, he will not, I take it, think it important to trouble you much on this point. His great aim will be, to win you to God and to Christ, and not to any particular sect or party. He will speak to you of those great and leading points of Christian doctrine and practice which are common to all true churches. He will insist on the necessity of "repentance toward God and faith in our Lord Jesus Christ," on the necessity of "a new heart and a right spirit," and of that "holiness without which no man can see the Lord." Coming with such a message, you are bound to hear him with meekness and reverence. He comes to you, not as a Methodist or Dissenter, but as a member of the Universal Church, as a servant of the Most High God; and the Gospel in his mouth has the same value, and ought to have the same weight with you, as if you heard it from one of your own friends or most approved ministers. He is, therefore, not lightly to be esteemed. But if, through a mistaken zeal for the interests of his own communion, or some other motive, he should urge you to separate from your Church, then he drops his character as a Christian of the Universal Church, and appears as a party man or sectarian. In such a case you are to hear him with caution. If we have our prejudices, he has his also—and these are but blind guides in matters of religion.'

Language like this, it is most refreshing to hear from the lips of a clergyman of the Established Church. We can ask from him individually no further concession. The distinction which he makes between a Dissenter and a sectarian, does credit to his understanding and his heart. We are tempted to make room for the striking and pathetic appeal which he makes to the feelings of his readers in the following passage. The argument, indeed, would be equally available in urging an adherence to the good old way for which the forefathers of the Nonconformists suffered; and very similar reasoning is em-

ployed by the Papist; but we pity the man who is altogether proof against such considerations.

‘**CONSIDER NEXT THE STEP YOU ARE REQUIRED TO TAKE.** It is no less than to abandon the Church in which your eyes first opened on the light of day; in which you were first consecrated to God by Baptism; in which you received the first rudiments of Christian knowledge; in which, perhaps, you have been first awakened to the supreme importance of eternal things; in which your friends and kindred are “working out”, we trust, “their salvation, with fear and trembling;” (“I dwell among mine own people,” might surely weigh something with a feeling mind); and in the faith of which your pious ancestors lived and died, and are now happy in heaven.

‘I grant that all this ought not to weigh a feather in the scale, if the Church of England were a false and idolatrous Church; but, when said in reference to one which is faithful and scriptural in her **CONFESSION OF FAITH**, it assuredly ought to weigh a great deal; and you ought to think deeply before you rashly burst asunder all these ties. For, to speak with one of her ancient worthies: “Be it affirmed, for a certain truth, that we have in our Church, all truths necessary to salvation. Of such as deny this, I ask Joseph’s question to his brethren: ‘*Is your father well; the old man, is he yet alive?*’ So, how fare the souls of their sires, and the ghosts of their grandfathers? Are they yet alive—do they survive in bliss, in happiness? Oh, no! they are dead! dead in soul, dead in body, dead temporally, dead eternally, dead and damned, if so be, we had not all truth, necessary to salvation, before this time.”

‘But the history of the origin of your Church is alone sufficient to prove her pure and Apostolical. She is the elder sister of the Reformation. She arose in perilous times—God’s choicest witness against the errors and corruptions of the Church of Rome. She stood the trial, and was found “faithful even unto death.” For she is cemented with the blood of Martyrs and Confessors. To maintain the doctrines of her Articles, Homilies, and Liturgy,—Cranmer, Ridley, Latimer, and the noble army of British Martyrs expired triumphantly in the flames. Think of the noble conduct and courage of these founders and fathers of the English Church under the most trying circumstances—of all that they suffered in winning and establishing that inheritance of pure religion which you enjoy; how God visited and supported them; how He visibly displayed his power in their holy lives and blessed deaths.

‘Would He thus have owned and honored the Heads of your Church—the very framers of her formularies and worship, had this their work been displeasing to Him? or, if it had contained any error that concerned the main points or chief heads of his own pure Gospel? and would these distinguished servants of God have, themselves, thus died in support of error, or of a false Church?—God set his seal to the Church of England; he acknowledged her for his own, when he thus received and honored their dying testimony on her behalf. Oh, never forget, every time you take up the Liturgy,

that it is sprinkled with the blood of these holy men, "of whom the world was not worthy;" and that they call upon you to be "followers of them who, through faith" in the doctrines it contains, "and" through "patience" of the sufferings they endured on its behalf, now "inherit the promises." What other Protestant Church can produce a testimony any way comparable with this? and will you lightly, and without deep consideration and earnest prayer to God for direction, turn your backs upon a Church thus owned of Him, and thus sealed with the blood of his Saints?' pp. 7, 8.

Mr. Brock proceeds to exhort his reader to consider in the next place, 'the grounds' on which any persons 'advise him to 'separate.' Among these grounds, the objections which lie against the Baptismal Service and the office of visiting the Sick, are fairly noticed, but we were not quite prepared to find them disposed of in the bold and summary manner adopted by the reverend and pious Writer.

'Now, I do not hesitate to declare, that, if even our Church did not pronounce the baptised infant *regenerate*, we should be obliged, on Scripture grounds, to believe him to be so, *in some sense or other*, until he gave evidence to the contrary; and for this plain reason, not sufficiently adverted to, perhaps, in the controversies on this subject; that none have a right to the ordinance of Baptism but the children of God.' p. 20.

'It appears to me, that something more is implied in the Absolution in question, than a simple declaration, that, if truly penitent, the sins of the sick or dying man are forgiven. This is a precious, but a common truth, to *announce which does not seem to require so solemn a form of absolution*. . . . What if God, willing to honour, not the man, but his MINISTRY, should sometimes withhold the *gift* of pardon, or at least the sense of it, from the sorrowing penitent, until the moment of his Minister's pronouncing the absolution? What is there unscriptural in the thought?' p. 28.

We hope that, so soon as any tenet of Popery can be proved to be Scriptural, we shall have grace to embrace it. That this explanation of the language employed, borders very closely on Popery, it can scarcely be necessary for us to shew; but we happen to have before us a sermon by a Roman Catholic Bishop, in which the doctrine of Absolution is explained in terms so nearly similar as to place the coincidence in a very striking light.

'But how can man forgive sins? Who can forgive sins but God alone? I might refer you to the answer which Jesus Christ himself gave to this question, when he cured the man sick of the palsy.—(Matt. ix. 6.)

But I ask, do not most of you acknowledge that sin is forgiven in baptism through the agency of man? Now, if the pouring of water and the invocation of the adorable Trinity by the minister of

Christ, occasion the forgiveness of sin—(John iii. 5.)—why may not the words of absolution pronounced by the same minister, in the name and by the authority of the same adorable Trinity, equally occasion it? In other words, if God can enable his ministers to forgive sins by baptism, why not by penance and absolution? *On this point, indeed, the Church of England agrees with us, as appears by the directions given in the Common Prayer-book for the visitation of the sick.*

‘And who will limit the Divine power, and say, that whilst an earthly monarch can grant to a viceroy or a general the exercise of the royal prerogative of mercy, the King of heaven cannot grant the same prerogative to the ministers and rulers of his spiritual kingdom on earth.’ *

The whole of this sermon is curious, and deserves the attention of the Protestant reader, as a specimen of that specious and liberalised Romanism which is in some directions gaining ground among us. Towards the close occurs the following appeal to the reader’s feelings.

‘Put yourselves, my Protestant brethren, in the situation of a Catholic. Imagine yourselves to have been born and educated in the Catholic religion; the religion of your ancestors for ages, the religion with which, from the dawn of reason, had been associated your most pleasing recollections, and on which reposed all your future hopes: should the advocate of some new creed invite you to forsake your ancient faith and adopt his novel doctrines, telling you that he had authority from God to alter the faith of the universal church, and to restore it to what he calls its primitive state, would you listen to him? Would you not say, “Did not Christ promise *for ever to remain with his Church*, and does not history testify that he has kept his promise? Where are now the numberless sects which assailed her in former ages, as you do now? and what security can you give that you will be more fortunate than they? Is not the head of my Church the undoubted successor of St. Peter, on whom Christ promised ‘*to build his Church, against which the gates of hell should never prevail*?’—(Matt. xvi.) Is not my Church the same universal Church originally founded by the apostles, and is there any other *Church of all nations*, but mine? Have not all Christians been converted by it? Has any nation ever *willingly* forsaken it? Has it not been the fruitful parent of numberless virtuous men in every country and in every age, and particularly of all those eminently holy men, who are denominated saints? Wide as is its extent, is not its faith, its worship, its government, every where the same? Does it not bind together the jarring nations of the earth in peace, and make all its children brethren? Where is *your* apostolical descent?

* “Substance of a Sermon preached at the Dedication of the Catholic Chapel at Bradford, County of York, July 27, 1827. By Peter Augustin Baines, D.D., Bishop of Siga, &c.”

where *your* commission to reform the Church, with *which* Christ promised *for ever to remain*? where are the nations which *you* have converted? where the unity of religion; where the steadiness of faith; where the bonds of peace; where *the rock of Peter*? where the '*one sheepfold and the one shepherd*?'" (John x. 16.) Is there one of you, my brethren, who would not reason thus? Is there one who would, under such circumstances, change his religion? And should the members of the new creeds abuse, or the government of the country punish you for your refusal, would you not deem it a grievous oppression, and ask to what distant region Christian charity was fled? "*As you would that men should do to you, do you also to them in like manner.*" (Luke vi. 31).' pp. 15, 16.

But to return. Whether the doctrines maintained by Mr. Brock be Scriptural or not, it is not our present business to inquire. Their being held by the Romanists is not enough, we admit, to prove them erroneous. All that we shall now say is, that his explanation amply justifies and strengthens, in our judgement, the objection taken by Dissenters against the service; and that in their view, the injurious tendency of such doctrines, forms a serious drawback on the usefulness of the pious clergy. Mr. Brock does us only justice, however, when he gives us credit for being not insensible of 'the great work which God 'is carrying on through the instrumentality of the Established 'Church.' We hold her faithful pastors in very sincere and cordial veneration 'for their works' sake,' and would scorn the mean triumph of effecting separations from such men. We have the honour of ranking many of them among our most esteemed personal friends, and hope we may put in our claim to the exemption from the charge of schism which the Author concedes in the following paragraph.

'But, before I enter upon this delicate subject, I must premise, that my observations are not meant to apply to those of my nonconforming brethren, who were born and educated in Dissenting communions. Whatever may have been the fault of their forefathers, I cannot bring my mind to think that their descendants are guilty of schism. I could not bear to believe that such excellent men as Doddridge, Watts, and Henry, left the world with the weight of one unrepented sin upon their conscience; and yet this we must believe, if they lived and died schismatics. This is impossible. They separated from no communion; they never wantonly caused divisions; they respected the Established Church; they cultivated an affectionate intercourse with her brightest characters. All that they did, was simply to adhere to that communion in which they first opened their eyes to the light of truth; and the peace and unity of which, they would have disturbed by separating. In them, **DISSSENT** dropt its sectarian peculiarities, and appeared clothed with all the graces and virtues of the Christian character. And what is the consequence? It happens—what will ever happen, from the tolerant dis-

position of the Church of England, when her mild and benignant spirit is thus met by a kindred spirit—that their names and their memory are held in as much veneration by Churchmen, as by their own people; whilst their writings are used almost as indiscriminately by us, as those of our best divines. Here, surely, there was no room for the “envy of Ephraim;” none for “the vexation of Judah.”

‘Neither do I wish my remarks to bear upon those who have already separated. Unacquainted as I am with their motives, or with the reasons that led them to adopt such a measure, it would ill become me to judge them.’ pp. 70, 71.

That there is such a thing as schism, and that schism is a sin, are positions which we not only concede, but hold as highly important. Mr. Brock admits, that, ‘in the New Testament, schism does not mean separation.’ Schismatics are those who create dissensions and parties *within* a body; and to predicate schism of those who never belonged to that body, is absurd. Now if the Church of England be the body in question, it would be just as correct to represent the Lutherans of Germany, or the Presbyterians of Scotland, as guilty of schism in differing from the Episcopal Church, as to bring such an allegation against English Dissenters. If, however, schism be taken in reference to the Universal Church, of which, equally with Churchmen, Dissenters form a visible part, then, we must maintain that either party is equally liable to commit the offence of schism. Whosoever violates the spirit of love and unity by party opposition or unkind aspersions, by judging his brother, or setting at nought his brother, by restricting the promises of salvation to his own Church, or by substituting conformity to external rites for the doctrine of justification by faith,—whosoever thus “divides Christ,”—be he Churchman or Dissenter, layman or prelate, is a schismatic, and will have to answer for his sin to the Head of the Church, and Judge of all. ‘Beware,’ then, we would say to the members of the Protestant community at large, ‘beware of *the concision*,’ those who by their exclusive pretensions lacerate the unity of the Church. For the true circumcision—the true Church—are they who “worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.”

‘It is not in discussions on uniformity,’ Mr. Budd justly remarks, ‘that unity can arise; but uniformity will arise without discussion, in the establishment of unity.’

‘Once produce throughout the land the communion of saints, and all forms will sink into their proper estimation, and assume their proper place. But once leave them, as things indifferent, to the discretion of such a communion, and charity would prevent discussion, peace would suggest the most admirable order, and “all who pro-

less and call themselves Christians," being "led into the way of truth," would "hold the faith in unity of spirit," and consequently "in the bond of peace, and in righteousness of life."

'Shall I own,' continues Mr. Budd, (and with unfeigned pleasure we aid in giving circulation to sentiments dictated by so truly Catholic a spirit,)

'that my anticipations of that better season of gospel harmony and love, the establishment of which is "my heart's desire, and prayer to God," are attended with the hope, that at that day dissent will be utterly banished from the Church. Dissent under its best form, and most allowable circumstances, is to be deprecated as the infringement of unity. Christian love may tolerate it, but Christian love cannot approve it. To walk arm in arm with a Christian friend, enjoying in holy converse the consolations of our common faith, till we arrive at a spot where he must turn into a meeting-house, and I into a church, to engage in the most honourable worship of God, which is that of his assembled saints in the great congregation; in other words, to be separated in that act of Christian communion which most honors God, while it most elevates the soul in prayer and praise, under the richest experience of Church communion, is a state of things which the violated feelings of Christian sympathy cannot look forward to with complacency. The heart must feel a void and confess its dissatisfaction, while it laments that forbearance is called upon to tolerate, where a more perfect communion anticipated the free enjoyment of undissenting harmony and love. I am most willing to admit, that dissent has not been unattended with advantages. It has been one means of preserving a holy seed among us, and we are greatly indebted to it for the maintenance of our civil and religious liberties; but then it should be equally admitted, and truth I think demands the admission, that these are not advantages necessarily flowing from dissent; but rather expressions of divine mercy and love, the gracious providence of God over-ruling it for the production of good. The evil of disunion is necessary and certain: it is felt as a practical evil in most of our parishes throughout the land. It separates man from man, and Christian from Christian; it prevents concert, paralyses charitable effort by distracting both our designs and performances, wastes our means, whether personal, pecuniary, or religious, and reduces the order and moral agency of our admirable parochial system to confusion and inefficiency. Could all the decidedly religious in a parish combine with the minister in religious and charitable effort, in resisting abounding iniquity, and encouraging piety and order, both in public and private; this "communion of saints" would, under God, exhibit so real and vital an excellence in Christianity, that the blessed result could not but be a general conviction of its excellence. It is the devil's own maxim, "Divide and conquer:" his grand object is to foster disunion, and to separate that he may destroy. When will our eyes be open to the wide-wasting malignity of this mischief? When will Churchmen aim at the largest comprehension, by correcting a discipline which they confess to be

imperfect, by forbearing to insist on the observance of ceremonies which they allow to be indifferent, and by reforming abuses which they admit to be scandalous? And when will Dissenters abate excessive pretensions, give Churchmen credit for honest intentions, and while they admit the doctrinal excellencies of our Church in essentials, forbear to magnify with uncharitable triumph her imperfection in circumstantials? I have no hope that these evils will find any qualification in the means which have been hitherto adopted to correct them. It is not in legislative liberality, or in a renewed conference at Hampton Court, or the Savoy, or in volumes of controversial discussion, that I conceive the remedy will originate; these will either be superseded as unnecessary, or will be the consequence of that better spirit they are undertaken to promote. Once let the Christian community at large but feel the practical blessedness of that "Communion of saints" which our Church proposes in her baptismal service, and in all her consequent formularies, and, the end being obtained, the means which have been hitherto adopted must necessarily cease.

' And are we making no approach to this blessed concord? The signs of the times convince me that we are. Are not serious men aiming at the same object? Is not the establishment of the Redeemer's kingdom the common aim of every pious Churchman and Dissenter? By whatever name we designate ourselves as Christians, is not every Christian who really honors Christ, alive, each in his respective degree, to the awful condition of perishing man whether near or distant, and exercising himself in his own communion to extend the common blessings of salvation to all? Nor have we only one common aim: there is, blessed be God, one common means, which is, I trust, the earnest of a growing union in circumstantials also. The Bible Society I cannot but hail as the expression of the mass of the wise and good throughout the land, to merge their prejudices and differences, so far as they may, in one grand effort to promote the common cause. There are other societies doubtless most excellent in design, and most efficient in practice; but these consist either exclusively of Churchmen or Dissenters, or indifferently of both, meeting on some common ground of charity, each of which has its respective importance in promoting union. But it is the Bible Society which is the grand expression of popular sentiment: inasmuch as there are more Churchmen probably conducing to its support than can be found in any society of Churchmen; and more Dissenters enlisted in its cause than are enrolled in any society of Dissenters. Here then is a grand practical advance made towards unity, without once mentioning the term: this blessed end following as an effect, from the holy principles by which the society is combined. It is in fact, a louder voice than that of parliament, or convocation, or conference at Hampton Court or Savoy, or of ardent disputants whether for ceremonies or against them: it is vox populi which is indeed vox Dei in its most intelligible sense. It is practical unity; the actual attainment of concord without the expressed design; that concord being the necessary consequence of so holy an object, not its declared intention. And as it is evident that the simplicity of the ob-

ject proposed is the real ground of this concord, may we not hence learn the wisdom of simplifying every object, to which we expect the general concurrence of mankind? Let us hope that the reign of simplicity is advancing, for, as it does advance, may we expect the return of peace. But viewing this union in the most favourable light, it is after all but the dawn of unity, the first fruits rather than the crop. It is in the enlarged "communion of the saints" in which unity can alone be found: one in Christ their head, they are firmly united in him; and let the energies of our Church have but full play in producing this communion; let the vigour of our faith be but proportioned to the extent of the promise to the children of believers, and under God we might expect a communion, the blessedness of which would deprive separation of all its pretexts,—a communion which would exhibit discipline reformed, scandal abated, Christianity illustrated in all its practical suitableness, ignorances pitied, infirmities tolerated, dissent conciliated, the reign of love, and concord, and peace. Here would be such a community as would utterly annihilate dissent, for dissent would then be separation from the choicest blessings, a voluntary banishment from the happiest condition of society to which man could hope to be admitted on earth.' pp. 281—286.

•We have left ourselves no room to notice more particularly the contents of Mr. Budd's volume. Notwithstanding its paradoxical title, and what we deem his fallacious theory in reference to the services of the Church, it will be found replete with valuable admonitory remarks, and will, we trust, be extensively useful in awakening a devout spirit among the members of the Established Church. In his main position, with a slight modification, we are disposed entirely to coincide; namely, that the religious education of our children, and the maintenance of family religion, afford the best means of national reformation. With regard to the Author's views of Infant Baptism, we give no opinion; but we cannot withhold our recommendation of a volume which contains, mingled with opinions from which we may differ, so much admirable sentiment and seasonable admonition, and which breathes a spirit of such fervent piety and Christian charity.

Art. III. 1. *The Celtic Druids*. By Godfrey Higgins, Esq. F.S.A. 4to. pp. 425. Plates. Price 3*l.* 3*s.* London, 1827.

2. *De l'Architecture Egyptienne*. Egyptian Architecture, considered in its Origin, its Principles, and its Taste, and compared in those points with the Architecture of Greece. By M. Quatremère de Quincy. 4to. pp. 280. Paris, 1823.

MR. HIGGINS—not the ever-memorable 'Mr. Higgins of St. Mary Axe,' but 'of Skellow Grange, near Don-

caster'—is very much distinguished by two qualities which have contributed rather doubtfully to the improvement of his book. He is sadly afflicted with Hierophobia, and happily gifted with a self-complacency that never suffers him to doubt, for a single instant, the entire validity of whatsoever absurdity it may please him to patronize.

Priests and pietists are remorselessly hunted down by Mr. H., from his preface to his peroration. In the former, we have the customary snarl at 'bigots' and 'base passions;' and from the latter, we shall immediately exhibit a choice sample for the edification of our readers. Priests are, with this gentleman, the thorough-going pests of mankind. They have perverted theology, poisoned politics, falsified history, and it seems that they have been most mendaciously malicious and mischievous touching etymology.

'Of all the evils which escaped from Pandora's box, the institution of priesthoods was the worst. Priests have been the curse of the world. And if we admit the merits of many of those of our own time to be as pre-eminent above those of all others, as the *esprit du corps* of the most self-contented individual of the order may incite him to consider them, great as I am willing to allow the merits of many individuals to be, I will not allow that they form exceptions strong enough to destroy the general nature of the rule. Look at China, the festival of Juggernaut, the Crusades, the massacres of St. Bartholomew, of the Mexicans, and of the Peruvians, the fires of the Inquisition, of Mary, Cranmer, Calvin, and of the Druids; look at Ireland, look at Spain; in short, look everywhere, and you will see the priests reeking with gore. They have converted and are converting, populous and happy nations into deserts, and have made our beautiful world into a slaughter-house drenched with blood and tears.'

In this spirit and temper does Mr. Higgins enact the philosopher; and the enlightened charity which prompts him to condemn ecclesiastics *en masse*, with a qualifying bow to those 'of our own time,' (on the principle, we suppose, of *excepting the present company*,) is not more conspicuous than is the exquisite discrimination that has swept into his pages all sorts of scraps,—a beggar's meal of authorities,—sometimes elucidating the subject, and as often 'puzzling the will,' and leaving us in grave wonder 'what it's all about,' but always illustrating the singular construction of the Writer's mind. We have no excessive predilection for ecclesiastical orders; we are not priests, nor does the world hold more strenuous advocates than ourselves for the most liberal construction of the rights of conscience and the 'liberty of prophesying;' but we own no sympathy with the vulgar violence that charges upon priests the

calamities of mankind, without allowance for circumstances, without distinction between systematic atrocity and casual error, without a free and ample record of all that has been done by them for the instruction of ignorance, the alleviation of misery, and the advancement of civilization. It is impossible to trace, with an unprejudiced mind, the ecclesiastical history of Europe, without acknowledging that, amid much and mischievous interference with the business of civil government, and the security of private life; amid obstinate and destructive efforts to establish a paramount control over every order of the state, and an unhesitating employment of all means and all weapons in the attainment of whatever object might be in view, —there has been mixed up with all this, a large portion of remedial action and meliorating influence. For the conservation of literature; for the infusion of a milder spirit amid the ferocities of the feudal times; for their resistance to the oppression of kings and nobles; for these and for other instances of beneficial ministration, let some abatement be made from the fierce anathema levelled against all priests but those ‘of our own time.’ In behalf of one, at least, among those whom Mr. Higgins has thus consigned to infamy and execration, we challenge the array, we demand a fair trial and a competent jury. Let Calvin’s unimpeachable integrity; his exalted sanctity; his firm stand for truth, and self-denying devotedness to its cause; the salutary and wide-spread influence of his personal labours, and his admirable writings; let these be fairly estimated, and we shall hear rather less than we have of late been accustomed to hear ignorantly re-echoed, of the one deep blot on an else spotless name. The dreadful punishment inflicted on Servetus, was in compliance with the notions of the time; but a man like Calvin, we admit, should have been superior to the errors of his age. It was defended by a mistaken application of Scripture authority; but Calvin should have better known the character of his sanction. His act was in the stern spirit of the law, while his creed and his Christian experience should have referred him to the canons of a more merciful dispensation. But let it not be forgotten, that he had no personal end to serve; that, if ever there lived an individual above all imputation of priestcraft or hypocrisy, Calvin was the man; and that, although an act of unrelenting severity was perpetrated, it was not done in the wantonness of cruelty, nor in the lust of power, but in erroneous deference to principles and prescriptions which, even in our own times and in enlightened countries, retain a strong grasp on the prejudices of men.

The volume which is made the depository of Mr. Higgins’s *Celtic Adversaria*, consists of two divisions. The first, and in-

comparably the more valuable, contains a considerable number of plates, lithographed in an exceedingly artist-like manner, representing, in various aspects of perspective and projection, the more important remains of what is usually considered as Druidical structure, existing in different and distant regions of the globe. These are of most gratifying execution. They deserve better company than the very indifferent wood-cuts which serve as head-pieces to some of the chapters, and which make a miserable appearance *vis-a-vis* with the beautiful little lithographs that, in the office of *culs-de-lampe*, bring up the rear of the preceding sections. An introduction of considerable length and interest furnishes valuable details concerning the various erections and localities illustrated by the drawings; and it is much to be regretted, that Mr. Higgins has not confined himself to this portion of his labours, somewhat enlarging his view, and collecting additional materials. He has, however, aspired to the honours of a system-builder, but, as it appears to us, utterly without success. His materials may, or may not be, sound, but his arrangement is bewildering, his scaffolding *shaky*, and his substructure without solidity. His 'argument' shall be given in his own words.

'It is the object of the Author in the following work, to shew, that the Druids of the British Isles were the priests of a very ancient nation called Celtæ. That these Celtæ were a colony from the first race of people; a learned and enlightened people, the descendants of the persons who escaped the effects of the deluge on the borders of the Caspian Sea. That they were the earliest occupiers of Greece, Italy, France, and Britain, arriving in those places by a route nearly along the forty-fifth parallel of north latitude. That, in a similar manner, colonies advanced from the same great nation, by a southern line, through Asia, peopling Syria and Africa, and arriving at last by sea, through the pillars of Hercules, at Britain. In the course of the work, the mode in which the ancient patriarchal religion, as well as those of Greece and Italy, were founded, will be pointed out; and the Author flatters himself that he shall have much strengthened the *foundations* of rational Christianity. He will shew that all the languages of the western world were the same, and that *one system* of letters, that of the ancient Irish Druids, pervaded the whole—was common to the British Isles and Gaul, to the inhabitants of Italy, Greece, Syria, Arabia, Persia, and Hindostan; and that one of the two alphabets (of the *same system*) in which the ancient Irish manuscripts are written, namely, the Beth-luis-nion, came by Gaul, through Britain, to Ireland; and that the other, the Bobeloth, came through the Straits of Gibraltar.'

Now, whether it is that we have an instinctive dislike to hypotheses, or that, in this particular hypothesis, there is something essentially incongruous or infirm, we confess that there

appears to us a *prima facie* overcharge, a most suspicious precision, both in the synthesis and details of this snug theory. That, in a matter beyond the range of specific record, an investigation where the particulars must be collected from hints and plausibilities, from remote cognations and vague resemblances, from alphabets and dialects, from monuments and traditions,—a subject that has elicited almost as many opinions as it can reckon up writers; that, in such an ambiguous concern as this, it should be thought seemly to assume the language of demonstration, while it may have its effect upon the inexperienced, tends to make an unfavourable impression on those who are profession proof. Mr. Higgins does, in fact, seem to have a mortal dread of coming into contact with the learned. His preface has for its main object, to cajole the ignorant into a belief, that they can be made to understand the filiation and fraternity of languages without the painful processes of protracted and consecutive investigation. ‘I am convinced,’ he says, ‘that the unlearned reader will be satisfied that the Hebrew is *essentially the same* as the Greek and Latin—having, like them, *its five vowels*’!! That an unlearned man may be ‘satisfied’, is but little to the purpose. That he can be satisfied on adequate grounds, is absurd on the very face of the assertion. And of the necessity for learning, various and profound, in order to a comprehension of the merits of the question, the volume before us affords, in more respects than one, tolerably decisive illustration.

We were contemplating, with somewhat of dismay, the formidable accumulation of authorities which lay before us, and were endeavouring, without much success, to trace their distinct bearing and connection, when a slight circumstance or two, awakening our suspicion of negligence, suggested the expediency of having recourse to verification. The result of our very first essay in this process, gave us the measure of the reliance to be placed on Mr. H.’s citations.

‘About the beginning’ of the French Revolution, the celebrated philosopher Baillie (Bailly) published his history of Ancient Astronomy, in which he endeavoured to prove, that the first race of men after the Flood had been situated on the east of the Caspian Sea, and thence had extended towards the south. This he defended with so much talent, that it raised an outcry from the bigots in all quarters, who spared no exertion to run down and misrepresent what they could not refute; and to this end, some men who ought to have been above such unworthy proceedings, lent themselves.

‘The following is a passage of Sir William Jones’s, quoted with approbation by the Rév. Mr. Maurice. Speaking of the doctrine of M. Baillie (Bailly), Sir W. Jones says:—“Great learning and great acuteness, together with the charms of a most engaging style, were

indeed necessary to render even tolerable a system which places an earthly paradise, the gardens of Hesperus, the islands of the Macares, the groves of Elysium, if not of Eden, the heaven of Indra, the Peristan, or fairy land, of the Persian poets, with its city of diamonds, and its country of Shadcam (so named from pleasure and love), not in any climate which the common sense of mankind considers as the seat of delight, but beyond the mouth of the Oby, in the Frozen Sea; in a region equalled only by that, where the wild imagination of *Dante* led him to fix the worst of criminals in a state of punishment after death, and which he could not, he says, even think of without shivering." I have scarcely ever met with a more wilful misrepresentation than this. Most uncandidly Sir W. Jones conceals from his readers, that M. Baillie spoke of a time previous to the Flood, and founded his doctrine upon a supposition that *before that event*, in consequence of the axis of the earth being placed in a different direction from that in which it now is, and other causes, the climate of the Polar regions must have been mild and temperate.'

Mr. Higgins connects with this exposure of Sir William's delinquency, a note, in Mrs. Candour's most mawkish style, lamenting the 'power of religious bigotry to corrupt the mind 'of even the best of men'; and he then proceeds, in the following chapter, to give the real hypothesis of Bailly.

'In his treatise on the origin of the sciences in Asia, that most excellent man and great astronomer *Baillie* has undertaken to prove, that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to the Egyptians or Indians, immediately after the Flood, inhabited the country to the north of India, between the latitudes of forty and fifty, or about fifty degrees of north latitude, a country which would not be, as artfully represented by Mr. Maurice, to throw discredit on the doctrine which he could not refute, uninhabitable from perpetual snow, but a country possessing a climate somewhat milder than that of London—than that of latitude fifty-one and a half. M. Baillie endeavours to prove, that some of the most celebrated observations and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and that arts and improvement gradually travelled thence to the equator.'

And we have then a great deal more, to very little purpose, about M. Baillie, whose name is constantly thus misspelt; a rather unusual circumstance when a writer is well acquainted with his referee, and an ominous occurrence in a work of which the value mainly depends on scrupulous accuracy. Further suspicion was induced by the vague and indefinite way in which these matters are brought forward, and the very imperfect, not to say grossly incorrect representation of facts and opinions. Mr. Higgins appears to imagine, that Bailly is misrepresented by the assignment of his grand primary nation to a residence

in the Frozen Sea, and by the omission to cite his hypothesis of a change in the direction of the earth's axis; whereas Sir W. Jones was perfectly right, and Mr. H. has proved nothing but his own very superficial acquaintance with the works of which he writes so fluently. Bailly *does* affirm the location in question, and is so far from assigning, as a reason for its habitability, the supposed alteration in the obliquity of the poles, that *he argues against it*. We shall occupy a page or two in setting this matter right; and we are the less reluctant to indulge in this digression, as it will enable us to give some account of two very interesting volumes, but partially known in this country, and, we apprehend, not very extensively read even in France.

It was not 'about the beginning of the French Revolution', but about midway between the years 1770 and 1780, that Bailly published his History of Ancient Astronomy; a work of which our knowledge is but slight, and which we have no present means of consulting, though the two volumes of "*Astronomie Moderne*, 1779," lie before us. In the first of these publications, M. Bailly 'spoke', to use his own language, 'of a nation destroyed and forgotten, which preceded and enlightened the most ancient known races.' He affirmed, that 'the light of science and philosophy seemed to have descended from the north of Asia, or at least to have shone under the parallel of fifty, before it reached India and Chaldea.' These notions were by no means universally received; and, among others, Voltaire proposed objections. Of this last circumstance Bailly availed himself, to address a series of letters to his friend, restating his hypothesis, with additional arguments and illustrations. These "*Lettres sur l'Origine des Sciences, et sur celle des Peuples de l'Asie*" (Paris, 1777) commence with three letters from 'le Vieux Malade' himself, written in the peculiar style of epigram and *persiflage* which distinguishes all the works of that gifted and mischievous individual. Then follow the elucidations of Bailly, written in a light and graceful style, and containing much that, whatever may become of the system maintained, well deserves perusal. He concludes in favour of his previously affirmed position, deeming himself entitled to assume as highly probable, three principal facts: 1. The primary existence of a highly civilized people, well instructed in science and art, under or near the parallel of forty-nine degrees; 2. The gradual movement of knowledge from north to south; and 3. The high temperature of the earth in its original state, and its slow but steady progress towards refrigeration. It is in connexion with this last particular, that he takes occasion to reject the very notion which Mr. Higgins represents him as maintaining. The discovery of

elephants' bones in Siberia had led to the obvious conclusion, that those regions must have previously enjoyed a more genial climate, adapted to the known habits of those animals.

' You are aware, Sir,' writes M. Bailly, addressing Voltaire, ' of the various fancies that have been devised in explanation of this evident change of temperature. No one assigned an alteration in the temperature of the globe. This explanation was too simple for immediate acceptance; it is nothing more than the fact itself: besides, M. de Buffon was not yet come. Some learned men have thought it preferable to turn the axis of the earth, to direct it along the ecliptic, and to place the north pole in the torrid zone. They have sacrificed without pity one half of the globe, one part of the human race; for, whilst the earth presented unceasingly one of its hemispheres to the sun, the other was condemned to the extremity of cold, to an eternal night, and all this for the accommodation of elephants. It is, however, nothing more than this trifling circumstance that has turned the world topsy-turvy, and reduced philosophers to these distressing exigencies. . . . But let us not blame the philosophic authors of these opinions; they have followed the tortuous march of the human mind, which can never arrive at true and simple ideas but by circuitous ways.'

So much for M. Bailly's advocacy of an alteration in the axis of the earth! But Mr. Higgins will complain, that he still hears nothing of the identity of the Gardens of the Hesperides with the islands of the Frozen Ocean, and we hasten to satisfy his curiosity. In a continuation of the former volume, under a modification of title, "*Lettres sur l'Atlantide de Platon*" (Paris, 1779), M. Bailly pursues his inquiries, and, with a happy combination of learning, eloquence, and sportiveness, endeavours not only to make good his ground, but to carry his primitive tribes still further north—to the very localities where Sir William Jones found them in the system of the accomplished Frenchman.

' It is doubtless,' exclaims Bailly, ' a strange conclusion, this ancient habitation of mankind in Spitzbergen, Greenland, and in Nova Zembla. I was as much struck as you may be at this singularity: it was with difficulty that I could realize it in my own mind. I proposed, in my first letters, this origination as a conjecture only; then I went no higher than the forty-ninth degree of latitude. If I now go beyond this, I am led by facts: if I am less timid, I have derived hardihood from the perception of truth.'

We do not deem it necessary to engage in any further exposure of Mr. Higgins's blunders and flippancies; nor should

by stimulating the curiosity, and it is by this avenue he takes captive the imagination. A writer of tales must, it is true, in order to succeed, be able to paint in words, to describe forcibly, and to narrate dramatically; which requires a command of language, and an easy flow of expression. But he differs from the poet, as the scene-painter differs from the historical painter. His object is effect; and so, it may be said, is that of the poet; but, in the one case, the effect is produced by illusion; in the other, by the permanent charm of finished art. It would be easy to pursue the contrast at greater length; but, lest the reader grow weary before he come to the end of the paragraph, we shall only add, that the poet and the writer of tales require a very different exercise of attention and sympathy on the part of their respective hearers. Good poetry will never be relished without a previous preparation of mind, and an effort of attention: it is music expressed to the eye, but which not every one can read,—which, in fact, the reader must, in a sense, perform himself, in order to understand. The story or tale requires no such complex or spontaneous effort of attention, nor any other preparation than the idlest of moods, in which, sitting by our fire-side, we feel to have just mind enough to be capable of such amusements. The poet requires us to think, and feel, and imagine: the novelist imagines every thing for us, and leaves us no time to feel the weight of a thought. The former invites us to soar with him through the wide empyrean. The latter puts us into a chaise and four, and whisks us round the earth; so that the mind has not the trouble of putting forth its wings. This seeming rapidity of movement, transferred from the narrative to the reader's mind, by an illusion the reverse of that which gives motion to trees, hedges, and houses, when we are whirled by them,—the quick succession of images and shifting scenery, is one great source of the pleasure which such works impart. The whole argument of an epic would not supply the novelist with a chapter. An *Iliad* would employ but *one* Arabian night, so far as regards the story; although, in the hands of an accomplished *trouvreur*, it might be made to last through a thousand and one.

Notwithstanding all that we have said, the two distinct characters have sometimes, we admit, met in the same talented individual; and one species of composition has run into the other. Thus, we have had tales in verse, and poetry in the shape of prose narrative. *Marmion* is a romance, *Telemachus* a poem; or, more properly, each belongs to a mixed class, forming the intermediate link between the kingdoms of poetry and prose; as, in the animal kingdom, the ostrich that can only run, seems half a quadruped, while Pegasus and the griffin

tribe must be classed with the tenants of air. But such anomalies and exceptions do not disturb our rule. Poets are, in general, very indifferent and *prosy* narrators; while a delightful novelist or tale-teller is seldom capable of succeeding in poetical composition. Boccaccio, it is true, has left two heroic poems behind him, but who ever read them? If Le Sage had written an epic, who would have translated it? If the Author of *Anastasis* were to try his hand at a lyric, who could recognize his genius? Steele could not write poetry, nor Addison, (his hymns only being an exception, if they be his,) nor Swift, (his 'poems' are *no* exception,) nor Fielding, nor Defoe; nor, to come to our own times, Miss Edgeworth or Geoffrey Crayon. Goldsmith is a brilliant exception: he succeeded in every thing that he attempted. But let us state the case the other way. Imagine Milton setting about telling a fireside tale, or even Thomson, or Akenside! Mark how Campbell loses himself when he tries his hand at narrative, even in verse; and think of Wordsworth's long story about the pedlar, in his beautiful poem, which should have been called the *Discursion*. It is quite evident, that these two provinces of imagination, though they may seem to border on each other, are entirely distinct and unconnected, differing in their laws, habits, and temperature. Genius may be free of both, but only one of the two will be his native region.

If the reader has had patience with us thus far, he will be prepared to admit, that the distinction we have endeavoured to illustrate, must have an important effect upon the reader. In the first place, the consumers of tales and novels must be a class far more numerous than the consumers of poetry, by a proportion difficult to estimate. Next, the appetite for the former description of works, being originally stronger, and growing by what it feeds on, occasions a greater demand for an ever-varied supply. Poetry is like a generous wine, which does you good, but you can go without it, and prefer doing so to taking what is bad. Novels are, to the novel-reader, like his tea, which, though little more than 'hot water and loss of time,' he cannot dispense with. The favourite poem is a companion for life: the novel of last year is forgotten.

But further, since both the habit of mind, and the mood which poetry requires in the reader, differ so widely from that peaceful equilibrium of thought which disposes to what is called *par excellence* light reading, it follows, that the habit of indulging in the latter exercise of mind, must have a tendency to indispose, not to say disqualify for the former. The stronger excitement will destroy a relish for the simpler and purer enjoyment. The consequence will be, that more will be expected of the poet, in proportion as the moral excitability of the reader

we have thought it worth while to occupy so many of our pages with this instance of his hap-hazard style of writing, had we not happened to catch him trespassing upon enchanted ground. William Jones and Jean Sylvain Bailly are names that call up recollections of strong but mingled interest. They were both amiable men and delightful writers, both attached to the cause of freedom, and actively engaged in the defence and dissemination of its principles; but the latter, thrown among desperate men and amid atrocious scenes, must have painfully felt the absence of those prospects and hopes which he had rejected in rejecting the Christian faith. In the deep tragedy of his dying hour, he must have felt the *grand peut-être* of philosophy, to be a miserable substitute for the present aid of Him who is mighty to save.

We have suffered ourselves to be detained too long from the double object that we had in view, when we took up Mr. Higgins's volume. We had intended to give a general exhibition of the various theories connected with the origin and the migrations of the Celtic races, including an abstract of the very learned and valuable work of Pelloutier, — "*Histoire des Celtes*," together with a notice of Pinkerton's "*Recherches sur l'Origine et les divers Etablissemens des Scythes ou Goths*;" a translation completed under his own superintendence, with great improvements, of his English work on the same subject. Mr. Higgins passes by this treatise with a sneer: he would have done better to handle it argumentatively. We much question, indeed, if he has any real knowledge of its contents in its improved condition. Pelloutier's theory ascribes to the Celts a Scythian origin, bringing them from the regions north of the Alps and the Danube, and divides Europe between them and the Sarmatians. Pinkerton, on the contrary, treats them with very little ceremony. He affirms that they were a mere handful of dirty and wandering savages, the most ancient inhabitants of Europe, dispossessed and well-nigh exterminated by the Scythians or Goths, who came from Persia, and ultimately overran the greater part of the European continent. It would not, perhaps, be difficult to reconcile the various theories on this subject. Much of the difference is merely nominal; and a work which should briefly, but distinctly, elucidate and establish the true medium, would materially facilitate historical investigation. Into this subject, however, we cannot now allow ourselves to enter.

Our chief object (to which we must confine ourselves) was to offer a few observations on the probable consecution of architectonic history, with the purpose of preparing the way for an explanation, on a future occasion, of what is, in our opinion,

the true theory of invention and change, with reference to what are usually styled the Classical and Gothic systems of architecture. It appears to us, that there may be traced, from the earliest to the latest remains of antiquity, a very simple and obvious line of advance and improvement, sufficiently steady and consistent to present but few instances of those abrupt transitions which occur in almost every other department of human science.

The earliest erections of which we have any distinct account, (excluding from our present inquiry the details of architecture purely domestic,) are the memorial stones described in the Old Testament. All the remaining structures of remote antiquity, which are usually referred to the times and practices of the Druids*, are of this kind, and are probably connected with the same system. Without attending to the single stones which are found in various localities, and which clearly belong to the same class, we shall first describe a singular and stupendous monument now existing in France, and exhibiting, we have no doubt, the very oldest specimen of architectural arrangement. At Carnac, a small town in the department of the Morbihan, are to be found immense ranges of upright stones, about four thousand in number, and disposed in 'eleven straight lines,' about thirty feet from each other, the spaces between the separate stones varying from twelve to fifteen feet. The highest rise about twenty-two feet above the surface. These gigantic erections stand on a large sandy plain, nearly unbroken by tree, bush, or vegetation of any kind; nor does there appear to exist any authentic tradition respecting their origin and purpose, unless we are to receive as such, the legends of the local residents, who, little visited by travellers, and insulated by a difficult country and nearly impassable roads, are necessarily ignorant and unobservant. They tell of petrified armies, of demon architects and hobgoblin dances, of Roman camps and concealed treasures. Nor do the learned seem to be more lucky in their conjectures. Caylus talks of sepulchres; others 'babble' of entrenchments; and the most knowing of them all sets the thing down as a 'celestial pro-

* Pinkerton is very petulant upon this erroneous application, as he deems it, of the word Druidical. 'Those who speak of Druids in Germany, Caledonia, or Ireland,' he says, 'speak utter nonsense, and have not a single authority to support them. Druidic antiquities there can be none, except there be any *oak trees* two thousand years old: those childishly called Druidic are Gothic, and are found in Iceland and other countries where the very name of Druid was unknown.' Dissertation on the Scythians. Part I. p. 68. Lond. 1787.

‘blem,’ apparently because there is not the slightest reason for such a supposition. That it was, in some way or other, a religious structure, is highly probable; but the only purpose of illustration, for which we shall avail ourselves of its description at present, is the example which it gives of the first and simplest effort to produce effect and complication in architecture. Elementary and altogether rude as are the principles of its composition, there is yet an air of wild and barbarian magnificence in this immense collection and orderly arrangement of enormous blocks*.

The next stage is supplied by the combination of the same elements with a more artificial system of arrangement, in the ‘Temple’ of Abury in Wiltshire. This singular monument, with its avenues, and its larger and smaller circles, is said to represent a snake passing through a ring; more probably, we think, a serpent with a single, or, perhaps, as marked by the two interior circles, a double coil. However this may be, it exhibits the earliest style of circular arrangement, consisting in the elevation of single stones in that form, without any attempt at more decided connexion.

Stonehenge, with its circles, its ovals, and its trilithons, indicates a considerable advance, and the probable intervention of some individual of inventive genius in art. It made a decided approach to the higher systems of construction, and its shattered relics still give impressive intimation of its primal grandeur. An outer circle of gigantic stones, crowned and

* Sir W. Ouseley describes a monument of a similar but ruder description, which is found near Darab in Southern Persia. It consists of a cluster, ‘irregularly circular,’ of large rude stones, from twenty to twenty-five feet high. One, very tall, stands nearly in the middle. Another, towards the west, resembles a table or altar, being flat at the top; and under two or three are cavities or recesses, which are probably natural or accidental. The learned Traveller was struck with its general resemblance to our ‘Druidical’ circles; nor was this the only occasion on which that coincidence suggested itself in the monuments found in this part of Persia. See Ouseley’s *Travels*. 4to. vol. ii. p. 124. In the plains of Oojaun, on the road from Teheraun to Tabriz, are found some large and upright hewn stones arranged in right lines, of apparently high antiquity, which, Chardin tells us, formed a place of assembly for giants in the time of the Kaianian dynasty. They are still called *Jan-goo*, the place of council; and a local tradition states, that, during the reign of Ghazan Khan, his nobles used to meet here in military conclave. Ouseley, vol. iii. p. 395. Morier’s *Second Journey*, p. 210. The description given is too indefinite to enable us to decide with certainty on the precise character of this monument.

connected by massive architraves or imposts, is succeeded by an interior ring of small ones standing separate; and within this is an oval arrangement of five trilithons, or two uprights and a transverse, with a similar accompaniment of smaller stones. A most ingenious and probable conjecture proposed by Mr. Cunnington, suggests, that the interior circles of smaller stones, which greatly impair the majestic simplicity of the edifice, did not originally belong to it, but were additions made by subsequent and inferior designers.

Now, without affecting to insinuate any positive connection, or to trace out any intermediate links, between the peculiar style of these 'Celtic' monuments, and the rudimental character of the Egyptian architecture, we think that the latter is very much the kind of gradation that might have been expected to succeed the former. It is true, that there is an immense interval between even the most finished work of the Scythic architects, and the most simple erection of Egyptian artists, but not greater than exists between the sterile complication of Abury, and the effective as well as scientific execution of Stonehenge.

The architectural system of Egypt is exceedingly well illustrated by M. Quatremère de Quincy, in the very interesting volume which, though somewhat beyond our limits as to date, we may be permitted to cite as the ablest analysis of its peculiar subject that has come under our notice. It was composed at a still earlier period, though it was not published until the French expedition to Egypt had directed, in an especial manner, the general attention towards that important region. The volume would gain by compression; the matter of a sentence is sometimes beaten out to the surface of a page; but the Author's views are so sound, and his elucidations so satisfactory, that it would be fastidious to complain heavily of a little redundancy of phrase. His general theory may be briefly stated. All the systems of architecture that have come to our knowledge, may be referred to three types; the tent, the natural or artificial cavern, and the hut or carpentry. To the first belong the frittered and fantastic buildings of China*; from the second originated the massive structures of Egypt; and the third suggests the elementary principle of Greek construction. With some limitations, we are not disinclined to admit this theory†; and

* With these we may class the *Takhts* or pavilions of Persia, scarcely less frail and moveable than the summer tent.

† The tree or arbour, as the origin of the hut, must of course be included under the last of these types.

we may possibly take a future occasion of illustrating and modifying its application.

‘ When ’, observes M. de Quincy, ‘ we analyse these three models of the art of building, and the results of their imitation, we readily perceive, that the model of Grecian architecture was the richest in combinations, and that which combined in the most just proportion, the advantage of solidity, with the attractions of variety.

‘ It should, in fact, appear, that caverns and excavations would offer to art a model of so finished and complete a kind, that imitation could neither add nor go beyond it. In the tents which were the type of Chinese architecture, there were too many trifling things to imitate. Moreover, this model, being deficient in solidity, caused the architecture that followed it, to fail also in acquiring this first and most important quality ; that indeed of which the appearance is as necessary as the reality.

‘ Extreme heaviness and extreme lightness were the necessary results of the two imitative systems of Egypt and China. There is too little to imitate in the first model ; or, to speak more correctly, there is nothing to imitate ; there is neither transposition of forms, nor change of matter. In the second, imitation becomes fertile, inasmuch as the kind and the matter of the model, are too far removed from the nature and material of the copy. There is too much of the positive in the one, and too much that is fictitious in the other.

‘ Let it be further observed, that, in excavations (*souterrains*), there necessarily prevails a monotony of forms, a uniformity of adjustment, which tended to induce the adoption of that perpetual repetition of similar members, which is the source of *ennui*, that is to say, of sameness. Tents, on the other hand, readily accommodating themselves to all sorts of whims, of course communicated to art the greatest possible variableness of form, and inspired it with a capriciousness in details that is incompatible with the simplicity and harmony of arrangement that alone can enable architecture to gratify at once the taste and the judgement.

‘ Carpentry, on the contrary, at once solid and light, or susceptible of becoming more or less of either, was the happiest possible middle term for architecture. Wood, according to the observation of Algarotti, was the substance most capable of affording to art the greatest variety of mouldings, modifications, and varied ornaments. It is obvious to the slightest attention, that it comprehends the germ of every detail that can contribute to usefulness and beauty.’

Such is the general outline of the Author’s theory. We must refrain from pursuing the subject any further in the present article ; but shall resume it on some future occasion.

- Art. IV. 1. *A Fireside Book*; or, The Account of a Christmas spent at Old Court. By the Author of "May you like it." foolscap 8vo. pp. 230. Price 6s. London, 1828.
2. *London in the Olden Time*; or, Tales intended to illustrate the Manners and Superstitions of its Inhabitants from the Twelfth to the Sixteenth Century. Second Series. Small 8vo. pp. 320. Price 10s. London, 1827.
3. *Stories of Chivalry and Romance*. 12mo. pp. 276. Price 6s. London, 1827.

WE cannot keep pace with the Author of *Waverley*: he has distanced us by about twenty volumes; and, indeed, a three-volume tale is too much for us. Tales, however, are the order of the day. Sir Walter left off writing poetry just as the tide was turning; he has thus succeeded in obtaining a second harvest of laurels, the poet being already forgotten in the novelist. Poetry has become too cheap, owing to the redundant supply: it has been over-manufactured. Time was, when a tolerable versifier was looked upon as a clever fellow, and a good poet was a prodigy. The appearance of a volume of poems from a new writer possessing any claims to taste or genius, was an event in the literary world, which excited some curiosity; and when a poet died, the Muses wept. Now, all who read, are writers of poetry, that is to say, of verse; the patent of genius has expired, and all can imitate the article sufficiently well to deceive the vulgar; so that no one cares about the poet and his works. Where once he might have found admirers, he now meets with jealous critics and rivals; and his pretensions to fame are resented as a monopoly contrary to the spirit of free trade. Under such circumstances, what can he do but put his imagination to a new employment, and write poetry in the shape of tales?

A good story-teller, however, differs essentially from the poet as to the species of talent which is required, and the powers of thought which are called into exercise. The one is the *troubadour*; the other the *trouveur*; and the bard was going out of fashion when the *jongleur* became the favourite. The one is conversant chiefly with sentiment; the other is the historian of manners. The one draws inspiration from his feelings, and spins the fine web of his own reflections: the other sends his mind abroad on a tour of observation, and his materials are only fresh combinations of the stores of memory. The poet lives in and for a world of his own; the novelist is all eye and ear to the living scene of men and things. The former trusts to the sweet spell of breathing words to awake the associations which are the sources of emotion: the latter is comparatively careless of his language; his hold on the mind is maintained

by stimulating the curiosity, and it is by this avenue he takes captive the imagination. A writer of tales must, it is true, in order to succeed, be able to paint in words, to describe forcibly, and to narrate dramatically; which requires a command of language, and an easy flow of expression. But he differs from the poet, as the scene-painter differs from the historical painter. His object is effect; and so, it may be said, is that of the poet; but, in the one case, the effect is produced by illusion; in the other, by the permanent charm of finished art. It would be easy to pursue the contrast at greater length; but, lest the reader grow weary before he come to the end of the paragraph, we shall only add, that the poet and the writer of tales require a very different exercise of attention and sympathy on the part of their respective hearers. Good poetry will never be relished without a previous preparation of mind, and an effort of attention: it is music expressed to the eye, but which not every one can read,—which, in fact, the reader must, in a sense, perform himself, in order to understand. The story or tale requires no such complex or spontaneous effort of attention, nor any other preparation than the idlest of moods, in which, sitting by our fire-side, we feel to have just mind enough to be capable of such amusements. The poet requires us to think, and feel, and imagine: the novelist imagines every thing for us, and leaves us no time to feel the weight of a thought. The former invites us to soar with him through the wide empyrean. The latter puts us into a chaise and four, and whisks us round the earth; so that the mind has not the trouble of putting forth its wings. This seeming rapidity of movement, transferred from the narrative to the reader's mind, by an illusion the reverse of that which gives motion to trees, hedges, and houses, when we are whirled by them,—the quick succession of images and shifting scenery, is one great source of the pleasure which such works impart. The whole argument of an epic would not supply the novelist with a chapter. An *Iliad* would employ but *one* Arabian night, so far as regards the story; although, in the hands of an accomplished *trouvreur*, it might be made to last through a thousand and one.

Notwithstanding all that we have said, the two distinct characters have sometimes, we admit, met in the same talented individual; and one species of composition has run into the other. Thus, we have had tales in verse, and poetry in the shape of prose narrative. *Marmion* is a romance, *Telemachus* a poem; or, more properly, each belongs to a mixed class, forming the intermediate link between the kingdoms of poetry and prose; as, in the animal kingdom, the ostrich that can only run, seems half a quadruped, while Pegasus and the griffin

tribe must be classed with the tenants of air. But such anomalies and exceptions do not disturb our rule. Poets are, in general, very indifferent and *prosy* narrators; while a delightful novelist or tale-teller is seldom capable of succeeding in poetical composition. Boccaccio, it is true, has left two heroic poems behind him, but who ever read them? If Le Sage had written an epic, who would have translated it? If the Author of *Anastasis* were to try his hand at a lyric, who could recognize his genius? Steele could not write poetry, nor Addison, (his hymns only being an exception, if they be his,) nor Swift, (his 'poems' are *no* exception,) nor Fielding, nor Defoe; nor, to come to our own times, Miss Edgeworth or Geoffrey Crayon. Goldsmith is a brilliant exception: he succeeded in every thing that he attempted. But let us state the case the other way. Imagine Milton setting about telling a fireside tale, or even Thomson, or Akenside! Mark how Campbell loses himself when he tries his hand at narrative, even in verse; and think of Wordsworth's long story about the pedlar, in his beautiful poem, which should have been called the *Discursion*. It is quite evident, that these two provinces of imagination, though they may seem to border on each other, are entirely distinct and unconnected, differing in their laws, habits, and temperature. Genius may be free of both, but only one of the two will be his native region.

If the reader has had patience with us thus far, he will be prepared to admit, that the distinction we have endeavoured to illustrate, must have an important effect upon the reader. In the first place, the consumers of tales and novels must be a class far more numerous than the consumers of poetry, by a proportion difficult to estimate. Next, the appetite for the former description of works, being originally stronger, and growing by what it feeds on, occasions a greater demand for an ever-varied supply. Poetry is like a generous wine, which does you good, but you can go without it, and prefer doing so to taking what is bad. Novels are, to the novel-reader, like his tea, which, though little more than 'hot water and loss of time,' he cannot dispense with. The favourite poem is a companion for life: the novel of last year is forgotten.

But further, since both the habit of mind, and the mood which poetry requires in the reader, differ so widely from that peaceful equilibrium of thought which disposes to what is called *par excellence* light reading, it follows, that the habit of indulging in the latter exercise of mind, must have a tendency to indispose, not to say disqualify for the former. The stronger excitement will destroy a relish for the simpler and purer enjoyment. The consequence will be, that more will be expected of the poet, in proportion as the moral excitability of the reader

is diminished. The imagination no longer kindles so easily as formerly, and the fault is imputed to the coldness of the poet. The finer springs of association are less ready to catch the impulse which a line, a word was once sufficient to impart; the elasticity of thought is weakened; and the consequence is, that that species of composition which demands a reciprocal exercise of mind on the part of the reader, ceases to charm,—except under circumstances of accidental and peculiar excitement.

We have no doubt that the habit of light reading weakens the relish for intellectual pleasures of a more refined description, and that it does so by enervating the sensibilities. Thomson must once in his life have risen early, or he could not so well have painted the high excitement of

‘ The cool, the fragrant, and the silent hour ;— ’

an excitement very closely akin to that which may be termed the emotion of poetry. No one was ever the worse for this sort of excitation. Contrast it with the excitement which comes on towards midnight with the quickened pulse, or that which some have procured from the ‘ dangerous balm ’, leaving to-day’s account to be settled with to-morrow ;—is it not obvious, that the same individual could not long be in a state to enjoy both sorts of excitement ? Now, the analogy appears to us to be very close between this physical case and the mental one. There are literary pleasures which are so different in kind and in effect, as not to be enjoyed long by the same individual. There is a genial enthusiasm which the many never feel ; but every one is susceptible of the mere intoxication of the fancy.

It will not be supposed, that we mean to pass a sweeping interdiction upon the reading of works of the description alluded to. We know that our advice would not be taken, were we to prescribe a total abstinence from such reading ; nor should we gain credit for abiding by the rules we gave. Our object is, to point out the danger of certain habits of intellectual indulgence. We have endeavoured at the same time to account for the increased demand for works of fiction, while poetry seems to have lost so much of its power to interest the reading public. These two circumstances appear to us connected as cause and effect ; and both, perhaps, may be traced in some degree to the spirit and temper of the times. The moral world is certainly moving with accelerated motion, and turns quicker on its axis. Every body, in this country at least, is hurrying forward. Every thing is got up in a hurry ;—epics, commentaries, novels, lives, palaces, universities, administrations,—all are got up against time. Flowers do not, we believe, grow faster than they

did a century ago ; but boys grow faster into men, and girls into women. Fortunes are more rapidly acquired and lost. There is a general stir in the political, the commercial, and the religious world. The consequence is, that every body is, or fancies himself busy. Every one now travels in a hurry. Reading men have no time, and read in a hurry. Authors, poets themselves, disregarding Horace, write in a hurry. There is a wonderful increase of knowledge in circulation, but never, perhaps, was there less reflection. 'Many', as Coleridge says, 'mistake quick recollection for thought !' Now, in such times as these, a poet has but a slender chance of winning a patient ear, or finding access to a quiet heart.

' He is retired as noontide dew,
Or fountain in a noonday grove ;
And you must love him, ere to you
He will seem worthy of your love.

' The outward shows of sky and earth,
Of hill and valley he has viewed ;
And impulses of deeper birth
Have come to him in solitude.

' In common things that round us lie,
Some random truths he can impart ;
The harvest of a quiet eye,
That broods and sleeps on his own heart.'

Such is 'The Poet's Epitaph' ; (our readers need not be told that the lines are from Wordsworth ;) it might serve as an epitaph upon poetry itself. Having now endeavoured to adjust the question between her and her rival, we shall proceed forthwith to give an account of the volumes which have given rise to this long reverie.

The Author of "May you like it" is too well known to our readers, to stand in need of a formal introduction. He was certainly very near being born a poet, for he has the heart of one, but he has more of the painter's eye, with an historical imagination. He has the art of telling his story with all the air of an eye-witness, and you cannot doubt his veracity : although the circumstance took place a century or two ago, he was certainly present at it. He writes too in a domestic sort of style, and addresses you, as it were, in the tone of acquaintanceship ; so that you feel towards him almost the regard which one has for the poet, although, unlike a poet, he never talks of himself. Then, there is a purity and kindliness of sentiment pervading all that he writes, and his obvious aim is so much in unison with his sacred profession, that we feel constrained to suspend, in his favour, the restrictive laws of a stern criticism. The present vo-

lume comes recommended, too, by the benevolent object of the publication. In the *L'Envoy*, the Author begs the reader, if he has been amused, to recommend,—if he has only borrowed, to buy the book.

‘I am not’, he says, ‘selfish in asking this favour, except it be selfish to seek an honest pleasure. I am not selfish, for I am in truth asking an alms of you for some elderly gentlewomen of blameless character, who have been brought very low, almost to want, by no indiscretion of their own. It would be an insult to them, in their altered fortunes, to publish their names; so I must ask you to believe me, that if the volume sells, my profits of the first two editions will be devoted to them.’

The Fire-side Book comprises the supposed recitals of six evenings in the Christmas week, by the family assembled at Old Court, which venerable mansion is thus described.

‘Old Court is a large rambling mansion, built in different reigns, and in different styles, according to the taste or convenience of its various masters; and though a mere jumble together of incongruous buildings, it has a noble and truly venerable appearance, as you look down upon it from the steep hills surrounding the green valley where it stands. There is a fine old tower of sobered brick, one of those of Henry the Seventh’s time, just like that of Hadleigh Rectory. This tower is the gateway, and looks down a magnificent avenue of oaks, which the dappled deer often come bounding across, or where they love to stand in sultry weather, in their graceful groups, staring at one another, while arching and bending their beautiful necks, or tossing back their antlered heads.

‘One part of the house is very old—incredibly old to be inhabited; I believe, indeed, it is not inhabited, but merely kept from falling to pieces, from the fame attached to it. ’Tis an old crumbling tower, from the loop-holes of which, a very great-great-grandmother of the family, another Black Agnes, a most valiant dame, hight the lady Sybilla, with her ladies, defended her husband’s castle and property against a neighbouring baron, one of those unruly and treacherous fellows who would gladly take advantage, in old times, of a husband’s absence: he found a warmer reception than he expected from the wife. Then there’s an old gable which I admire very much, with all its beams of carved wood-work, and an old sculptured boss at the summit of its peak, and a light hanging casement projecting nearly a foot and a half from the building. The grandest portion of the mansion is a court or quadrangle, built in the reign of James the First, entirely of stone, with something between a cloister and piazza (I can’t tell which to call it), in the place of the lower story; in the centre is a little basin of crystal water, with an old river-god of white marble pouring his flood, or rather a fountain, from the beautiful Grecian urn on which he leans. The further side of this piazza is open to the terrace, the broad terrace, where not a pebble is out of its place, where you may often see the peacocks perched upon the

stone balustrade, and where, in summer weather, the stately orange and lemon-trees, already mentioned, are ranged along; whence, also, you may survey all the fine formal gardens below, which Lady Clarice chose to abuse, and which I choose to admire; and beyond the gardens rise such stately groves, such masses of dark feathering shade, broken only here and there by the silver shaft of a beech-tree, or the glimpse of a smooth hill-side, where the grass is emerald green, and the deer are feeding.'

'There is a wilderness at Old Court. I beg pardon of the shade of my Lord Verulam, I mean a "heath or desert," as he expresses it. The heath at Old Court. Hear him describe it. "For the heath, I wish it to be framed as near as may be to a natural wilderness. Trees, I would have none in it, but some thickets made only with sweet-briar and honey-suckle, with wild-vine amongst them, and the ground set with violet, strawberries, and primroses; for these are sweet, and prosper in the shade: and these to be in the heath, here and there, not in any order. I like also little heaps, in the nature of mole-hills (such as are in wild-heaths), to be set, some with wild-thyme, some with pinks, some with germander, that gives a beautiful flower to the eye, some with periwinkle, some with cowslips, some with daisies, some with red roses, some with lilies of the valley, some with sweet-williams red, some with bear's-foot, and the like. Part of which heaps to be with standards of little bushes prickd upon their top, and part without: the standards to be roses, juniper, holly, bear-berries (these but here and there, because of the smell of their blossom), red-currants, gooseberries, rosemary, bays, sweet-briar, and such like. But these standards to be kept with cutting, that they grow not out of shape."

'I must say this, however, for the heath at Old Court, that it is not quite so barbarous a piece of formal bad taste as that which figures in the pages of my Lord Verulam. Perhaps it was originally planted after the exact model of the heath described above; but of this I am sure, it is not like it now, for the shrubs have been allowed to grow out of all shape and order, and, having been planted years and years ago, are now as tall and beautiful as trees; and all the flowers they have suffered to run wild, according to their own sweet, vagrant will, so that the place, being naturally a spot which art could not greatly disfigure, the ground all broken by abrupt hills, and some little winding valleys, and a clear brook murmuring through the whole extent, it is now one of the fairest wildernesses that Nature ever made.'

'A word or two about the hall and the drawing-room, and no more descriptions at present; but I must speak of them, as strangers sometimes ask to be admitted to the sight of them. The hall is spacious and lofty, with lantern skylights in the roof, and a fine oriel window reaching to the ceiling of its recess. This hall, vast as it is, being furnished with more regard to comfort than many modern parlours, usually serves as the common sitting-room; and very warm it is, I assure you, in the depth of winter, for I have seen half the trunk of a good-sized tree blazing and crackling in that immense chimney, spreading a cheerful light into every remote corner, and gilding with

fresh lustre the frames of the portraits that hang highest upon the walls. The drawing room is indeed a charming room ; many persons find fault with the immense sash windows, which, like those at Hampton Court, came into England with William the Third, and were put in the place of the former old casements by the knight's father ; smitten, I suppose he was, by the glories of Dutch architecture. For my part, I like the drawing-room windows, for they let in floods of light, and make the room very cheerful, notwithstanding the hangings of Gobelin tapestry, and the ceiling of dark and pannelled oak. That ceiling, dark as it may be, is beautiful, for it is painted in some compartments with rich heavy wreaths of gorgeous flowers, and every cornice and every fluted beam enriched with colours and gilding. The tables, cabinets, high-backed chairs, nay, all the furniture in the drawing-room, is of ebony, with knobs and handles of ivory : the chimney-piece of snow-white marble, and over it such a picture—a full-length portrait of Lady Grace Fairfax, one of the ladies of the Pembroke family, who intermarried with that of Old Court, painted by that prince of portrait-painters, Vandyke.'

As a specimen of the stories, we give the conclusion of the first.

' Cyril Egerton had been ill, though not dangerously, and his recovery soon enabled him to pay his usual visit to his beloved Patience. Seven long years had passed away since the marriage of these two exemplary young persons had been suddenly broken off ; and they were still the same resigned and cheerfully happy beings, with their earthly prospects wrapt in the same impenetrable gloom.

' It was full term time, and the college to which Cyril belonged, being, from the high character of its tutor, unusually crowded, his time was more than commonly occupied. Yet, notwithstanding all his occupations, Cyril had managed to arrange a visit to his beloved Patience, from whom he had been long separated. On the very eve of his intended visit, while he was packing up, by the light of his little lamp, a few trifling presents which he meant to carry in his hand to his Patience, news was brought to him of the sudden death of the master of the college. Quietly he locked up his little basket, and with a sigh—nothing more of complaint than a sigh—gave up all idea of his visit to his love, and prepared to turn his attendance on the fresh duties which, during the interregnum occasioned by the master's death, were to devolve on him.—“ I must wait till Saturday,” he said to himself some days after ; “ the new master will have been elected then, and I will walk over in the even-tide, and spend the blessed Sabbath with my Patience.”

' Two candidates for the mastership of ——— College were named. They were both excellent and venerable men, and equally beloved by Cyril. After some deliberation within himself, he decided not to oppose either of them ; and as it happened that the hour of the election was that in which he delivered one of his lectures, he determined not to change the time of lecturing, and accordingly attended in the schools as usual.

About a quarter of an hour before his lecture was concluded, Cyril was called out for a few minutes. It seemed that nothing very unusual had occurred, for he took up the book, which he had left open on his desk, and resumed the subject almost in the same words. One of the students, however, a young man, who resembled him in the character of his mind, and who was sincerely and gratefully attached to Cyril, observed that he gave a new turn to the subject. He was lecturing on the Epistle to the Hebrews; of course on the Greek text. Now Egerton was particularly happy in his critical remarks, and the former portion of his discourse had been almost entirely critical, but suddenly he turned only to the doctrinal and practical instruction conveyed in the sacred text. He dwelt particularly on those encouraging words: they are in the 12th chapter of the epistle, "Consider Him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds:" and once he referred for the support of what he advanced, to the 5th chapter of Romans; but though his voice was peculiarly calm and low as he read the words, "Tribulation worketh patience; and patience, experience; and experience, hope:" his cheek was so very pale, and the expression of his whole countenance so strange, that after the other students had left the schools and dispersed, the youth who was the private friend of Cyril, having in vain waited to see him come forth, stole back to the room to discover the cause of his delay.

Cyril was seated just where they had left him, the book still open before him; but the young man was struck to the heart at the state in which he found him. Egerton had no strength to rise: his elbows were fixed upon the desk; and his head resting on his hands: and he was not merely weeping, his whole frame trembled with convulsive agitation, and tears gushed like rain from his eyes. The young man softly closed the door, and sitting down beside him, he asked, in a voice of affectionate interest, what had happened to distress him so dreadfully? He received no answer; for Cyril heard him not. He waited a little while, and then rose, and tried to take one of the hands which clasped his head. At this Cyril looked up; and when he saw his friend's well-known and sympathizing look, he wept with a fresh burst of emotion. Something very dreadful must have happened to him, thought the young man; for Mr. Egerton is usually one whose calm and sober cheerfulness I have never seen equalled. I should have named him as the happiest man I know, and now he suddenly appears the most miserable. But while he stood there, Egerton began to recover himself, and after he had become, in some manner, composed, he bent down his face, and covered it with his two hands for a short space of time. Then, as if Cyril had wished to answer his inmost thoughts, he grasped the hand of his young friend, and said, "I *am* the happiest man you know!—Come to my rooms with me and I will tell you all." But before they reached the rooms, the secret was told. An old bed-maker, who had waited on Evelyn for many years, saw him as he passed across the court, and, running up to him, seized his hand, and kissed it repeatedly.

"Excuse the liberty I take, dear, good sir!" she said, and her tears stood in her eyes as she looked him in the face; "but my

joy makes me very bold. Well, God bless you and the sweet young lady! (for *I've* heard of her).—God bless you! You've been kind and good to all since you came a young stripling into this college, and I am sure every body will wish you joy as Master of the college." p. 51—55.

* * * * *

' When a little benefice in the West of England, which was in the gift of the college, fell vacant, the master, having resigned his office, declared his wishes, and was presented to the living. Thither he retired, and the blessings of all good men went with him. There they lived—that loved and loving pair—a long and happy life: there they died within a few hours one of the other—and they were buried in the same grave. You may see their tomb against the side-wall of the chancel in W * * * church. The tomb is of that soft, clear alabaster common in old churches; the figures are painted to imitate the life: they are kneeling, according to the quaint fashion of those days, one on each side of a low square pillar, covered with a pall of green, fringed with gold. They are dressed, she in a ruff and black fardingale, with her dark hair parted off her forehead under the modest cap and coif of the time; he in flowing robes, and trencher cap, and ruff, and peaked beard. A Bible lies open before them, with the words, so often mentioned in their story, graven upon it—"Tribulation worketh patience; and patience, experience; and experience, hope."

' EPITAPH.

' Here sleep, in hope, the bodies of
Cyril Egerton, Clerk, and his Wife Patience.
They died on the same day.

' Live to the Lord, and let Him be your feare;
Give Him that burden which you cannot beare;
And if awhile your wearie lot be cast
Through the darke desert which your Saviour past,
Look for His footsteps there, His spirit seeke,
'Twill guide you safely, though opprest and weake.
We found it so; and hence securely rest,
Hoping to wake in mansions of the blest.' pp. 56, 57.

The first volume of '*London in the Olden Time*' we reviewed at some length; and we then expressed a wish to see a second series. As the Writer has taken us at our word, we cannot do otherwise than commend the volume to the notice of our readers. The aim of the Author has been, as in the former volume 'to exhibit the various romantic or superstitious observances, and the picturesque institutions of the middle ages, in connexion with some of the most interesting localities of ancient London.

'In the conduct of the narratives, the Writer has been more anxious to preserve the *keeping*, and to present a correct picture of man-

ners and customs, than to astonish by intricacy of plot or singularity of incident ; and more willing to seize any peculiar trait of character, that would illustrate the now-forgotten customs or modes of thought of our forefathers, than to keep steadily in view the unity of story.'

This second series comprises four tales: a tale of the sanctuary of Westminster in the thirteenth century; a tale of Austin Friars in the fourteenth; a tale of Old St. Paul's in the fifteenth; and a tale of Finsbury Fields in the sixteenth. Here is a very pleasing picture:

' It was a fair scene that stretched out before the merry companies of citizens, who, with holiday garb, and holiday smiles, wended their way toward the Finsbury Fields. Within a short distance from the wide city-ditch, the Moor, now clothed in spring-tide verdure, extended. Beyond, Finsbury Fields, (a fair expanse of rich meadow-land,) spread out; and, to the right, Holywell priory, with its lately erected chapel, and close beside it the noble mansion of the wise and politic Sir Thomas Lovell; the church of St. Leonard, with its cross that marked the division of the three roads; and many a high gabelled farm and manor-house of the pretty village of Hochestone, each girdled by its fruitful homesteads, met the eye. Farther off, the tower of St. John's Hackney arose, amid the turretted mansions of some of the wealthiest citizens; and toward the north, the simple spire of St. Mary Iseldon; while, to the west, the lordly commandery of the Knights of St. John reared its magnificent spire, the black banner, with its white cross, frowning gloomily in the blue sky. And beyond, on its steep ascent, breasting the keen east winds that rushed over the Forest of Middlesex, like some veteran standing unmoved and collected to receive the lance-thrust of his foeman, stood the age-worn church and priory of the Nuns of Clerkenwell.

' Such was the varied scene that presented itself to the citizen as he passed beneath Moor-Gate or Alders-Gate; and well did it harmonize with the gay appearance of the holiday groups assembled on the level green, where the trial of skill was to take place. There stood the four bands of apprentices belonging to the Mercers', Grocers', Drapers', and Fishmongers' guilds; all habited in the same simple dress, and distinguished from each other only by the banners of their respective companies; while, around them, with looks of pride and gratulation, stood their friends and relations—from the grandfather, with his long gown, fur-lined hood, and brass-studded staff; and the grandame, with her close-plaited coif and thick muffler; to the young sister, with ribbon-decked hair and laced boddice; and little brother in bib and biggin, just released from the go-cart. And, beyond, stood a miscellaneous assemblage of monks and friars, "black, white, and grey;" long-frocked country-men, with their horn-tipped staves; men-at-arms, with buff coats, blackened and torn by pressure of the habergeon; and archers, in their well-worn coats of green, and barret caps graced with the red cross,

eyeing with good-natured smiles the important air with which the youngsters handled and bent their bows.

‘ Nor was the meeting ungraced by loftier company. There was Sir Thomas Lovell, in his damask gown, leading the lady prioress of Holywell, who, with rich furred mantle, and merlin on wrist, looked more like “dame of highe degré” than the devoted “*Ancilla Christi* ;” and close beside the butt, beneath a rich tent, sat the lord mayor and sheriffs, surrounded by the city officers ; the splendid gold chain and rich silver maces which had gleamed to the imaginations of the aspiring ‘prentices in so many a witching day-dream, and glittered with such enticing brilliancy in so many a nightly vision, shining proudly in the sun.

‘ The signal was given : the cry “ Fast ” (a word always used by archers before loosing the arrow, and which was considered sufficient warning to hold them harmless if any mischief ensued) resounded ; and many a grey-goose shaft sung gallantly through the air.’

p. 297—299.

As a specimen of the Author’s spirited narrative, we must give the following.

‘ “ Keep that strong thief, Norman, most especially safe,” said the prior ; “ I had sooner lose both crosier and mitre, than he should not hang.”

‘ “ We have him safe, sir prior,” replied Randall, “ but the saints know what we can do with him. We might take him to Ludgate, but the warder will have nought to do with the abbot of Westminster’s prisoners.”

‘ “ Heed not, but take him,” answered he ; “ bid the warder put him in strong hold, on pain of excommunication.”

‘ “ Alas, sir prior !” cried Randall, “ what use is excommunication here ? they will undo at St. Paul’s what is done at St. Peter’s ; and while our holy abbot is delivering him over to Sathan, the dean of St. Paul’s will give him an indulgence, because he has spited the convent of Westminster.”

‘ “ Oh, were there but unity in our church !” muttered the prior bitterly, “ how might we not trample down all that opposes our progress ! Lead on !” continued he, elevating his voice ; “ Lead on to the Bishop of Chester’s ; he will put our prisoners in ward for this night, and to-morrow they will need it not.”

‘ “ And, I pray ye, my good fellows, now at last ye have got me, to give me a horse,” cried Norman, with perfect coolness ; “ for ye have honoured me with so many chains, that I am no more able to stand under them than Abbot Walter beneath the weight of his trappings ; moreover, I may as well go in state to the gallows.”

‘ “ Thou art a brave one,” said Randall the leader, delighted with the reckless boldness of the outlaw ; “ thou shalt e’en ride behind me ; Bayard is strong, and we’ll ride like the Templars, double.”

‘ “ Like their banner rather”, cried Ralph ; “ and, truly, Bayard with a thief and a lorel hath as goodly a burthen as though he bore two Knights Templars.”

“Go forward”, said the prior sternly, “and beware how even in jest ye speak lightly of the servants of the church.”

By the flickering light of huge torches, borne by the preceding attendants, the prior and men-at-arms, well pleased with their success, took the road to the Bishop of Chester’s; and ere long reached that part of the Strand where the stone cross reared its hallowed emblem; and where, nearly opposite, the tall gallows, erected for the summary punishment of offenders, shewed most emphatically they were in a Christian country.

“I will go on, if it please ye, sir prior”, cried one of the men-at-arms, “for we prayed brother Leonard to come with us, in case there might be wounds and bloodshed; and, moreover, he hath so many night-spells that our company fear nought when he is with them.”

The sky, which had hitherto been overcast, was now brightening, and the moon, which had just risen, well supplied the place of the almost extinguished torches. The men-at-arms drew up beneath the cross, and awaited the arrival of their leader, Randall, who, very contrary to his usual custom, lingered far behind. Alas! poor Bayard, overloaded and over-ridden, had stumbled, and fallen into one of the many pit-falls which at this period adorned the Strand, and every effort of his master was unavailing to raise him. At length, by the assistance of some of the men, Bayard was helped out, and the heavily fettered outlaw, half led and half carried, was brought to the cross and seated on the steps beneath it; while Randall, wet and cold, slowly leading poor lame Bayard, went forward to the Bishop of Chester’s to comfort himself with a pottle of ale beside the porter’s fire. The wind blew keenly, and one by one the few men-at-arms that remained slunk off toward that hospitable mansion, leaving one of their company, who seemed more willing to sleep than to guard the prisoner, and brother Leonard, who had quitted the Bishop of Chester’s, alone with the outlaw.

“Your time is short, my son”, said brother Leonard, addressing him: “look at yon gallows-tree; but look not only there, look up to Heaven, and say, ‘I have sinned!’”

“Peace, Monk!” cried Norman; “ye churchmen love robbing as well as we, who do but openly and by strength of arm what ye do by fraud and deceit.”

“Think of thyself, my son”, said brother Leonard mildly; “we are all sinful men and need forgiveness; kneel down, and make confession, not to me, but to Heaven.”

“Thou art a strange priest”, cried Norman; “both here and in the Holy Land have I heard many boast, but never before heard one speak humbly.”

“Alas, and have ye visited the Holy Land, and returned but to follow the trade of a robber?” said brother Leonard.

“Yes”, replied the outlaw, “and little recked I what my lot should be when I followed prince Edward’s banner, and rode among”—he checked himself—“What needs it to say what I was, when I too well know what I am?”

“And therefore”, said brother Leonard, “repent. Think of

thy sorrowful death; it is not too late to repent, though thou hast followed this trade many years, though thy father were an outlaw before thee—"

' "What sayest thou priest?" cried Norman fiercely.

' "Though thy father were a robber before thee, it is not too late to repent."

' "My father!" returned he bitterly; "Sir Thomas de Stapleford rests where his son may never be; he lieth in a fair chapel, with chant, and prayer, and requiem; but Norman de Stapleford must hang on the gallows tree, a banquet for the crow and the raven."

' "What!" cried brother Leonard, "art thou son to that valiant knight, whose prowess is yet sung by the minstrel? Oh, wherefore did ye take to this trade?"

' "What portion hath a younger son, but beggary and outlawry?" bitterly returned Norman. "I returned from the Holy Land—war had ceased—what could I do?"

' Brother Leonard shook his head. "Alas, what a bold and brave soldier hath the king lost in thee! would that I could aid thee! Alas, the son of a valiant knight, and one who hath fought under the banner of our redemption, should not hang on the gallows-tree like a low-born churl!" continued he unable to overcome those feelings of respect for noble birth which at this period so universally prevailed.

' "Good father", cried Norman, raising himself as much as his fetters would allow, and eagerly looking in his face, "lend me but a knife: I will free myself; and Abbot Walter's crosier and mitre shall be on the high altar ere two days have past—not for the love of him, or his holy brethren, but to shew you that Norman de Stapleford can be grateful."

' "And whither, my son, would ye go? Alas, how may I answer for letting so perilous a robber loose again?" returned brother Leonard.

' "Good father, Raoul de Gournay, castellan of château Gaillard, is my cousin: could I but get passage to Normandy he would take me in. Lend me but a knife—the men-at-arms are returning—hark!"

' The halloo of the men, and the heavy tramp of their horses, aroused their companion from his long and opportune slumber.

' "I would the nightmare had given ye chace", cried the awakened sleeper, angrily; "to leave the holy father and myself in such doleful company—one live outlaw, and two dead ones, that have hung our Lady knoweth how long, up there! We needed but Sathanas to make it worse."

' "Peace," retorted Randall, who now came up on a fresh horse: "Prior Richard feareth this Norman will not be safe yonder, so we must e'en carry him to Westminster. 'Mount, and our good Lady grant we may not again stumble!'"

' The outlaw was again lifted behind Randall, and the party set off.

' "Good father," said Randall, "will it please ye to chant some psalm, or say some night-spell; for I mind it was not until the holy brothers had done chanting that this strong thief and his company set upon us."

“Aye, good master Randall; and how ye ran!” cried Norman.

“If I did run, master outlaw, it was but to call for help,” angrily retorted Randall; “and methinks ye would be willing enow to shew a swift pair of heels, an ye could.”

“Wilt try me?” said Norman, suddenly throwing off his ponderous chain, and slipping the fetters from his feet, as he leapt down: “beware another time how ye challenge a prisoner, master Randall, and again commend me to Abbot Walter.”

“Help! Our Lady! he’s off!” cried Randall, too much terrified at the outlaw’s unexpected escape to follow.

“Follow him,” cried Ralph, “or he’ll gain the river: St. Peter wotteth his chains were fast enow.”

“Follow him,” cried Randall, setting spurs to his horse, and setting the example by thundering past the house of St. Mary de Rouncevals. “Ralph! go round by the Earl of Savoy’s, while we take the road toward the King’s palace, and stop him at the water-gate.”

“Who goes there?” cried the porter of the abbey, peeping out, and marvelling to see the men-at-arms pass by—but none stopped to answer him. “Stand, in the king’s name!” cried the warder on the battlement of the water-gate—but Randall and his company still spurred on. “Stand, in the king’s name!” again cried the warder, “or a sheaf of cloth-yard arrows shall try whether your armour be proof.”

“Stay us not,” cried Randall; “we are in pursuit of a strong thief, who hath just escaped us: tell us, good warder, which way he taketh.”

“Not I,” returned the warder. “When wolves spoil foxes, honest men may be quiet.”

“He set upon our holy Abbot but yesternight,” said Randall, “and took both crosier and mitre.”

“And know ye not that whatever is taken from monks is holy bread?” cried the warder. “Aye, yonder he goes; St. Nicholas speed him!”

“Which way?” cried Randall, raising himself in his stirrups, and eagerly peering over the wide track of marsh-land that extended between the Earl of Savoy’s and the river.

“There, down among the rushes,” cried the warder, laughing.

“Onward, Girald! seize him,” said Randall.

“No, no, master,” returned Girald, “unless ye would have horse and rider six ells deep in the marsh, drinking muddy water instead of convent ale.”

“Our Lady speed ye, bold one!” cried the warder, with a loud laugh that reverberated along the buttressed wall. “See yonder! he hath taken some planks, and is binding them together with rushes. Our Lady speed ye, bold one; it is not the first time ye have crossed a river.”

“Bend your bows,” said Randall; “look forward; that canvas frock is a good mark in the moonshine.”

“Aye, bend your bows an ye list,” again cried the warder; “but yonder brave water-fowl will dive like a wild duck. Hark!”

‘ A loud and joyous blast of the bugle echoed along ; and in the main stream Norman of the Strong Arm appeared, reclining on his rude raft, and waving his hand to the disappointed company on shore. The shafts, though aimed by well-practised archers, flew harmless : he dived a moment beneath his raft, and then re-appeared, carolling a rude melody. The opposite bank was swiftly gained : his bugle again rung a blast of defiance, that echoed and re-echoed along the shore ; and the mortified men-at-arms returned sullenly to the abbey, to deprecate the wrath of Prior Richard, and endeavour to forget, over their ale and beef, the enterprise that had concluded so provokingly.’ p. 48—57.

Some very pleasing and elegant poetry is interspersed through the volume. We must make room for one of the songs of the olden time.

‘ Alice Bolton struck up the following simple carol.

‘ In sooth the hawthorn is bright and fair, when she bloometh at
Paschal-tide,

Though the rose hath beauty and scent more rare, when she smiles
amid summer’s pride ;

And the woodbine is sweet beyond compare, when she decketh the
oak’s rough side :

But of bush, or flower, or tree, each one

That sighs in the shade or that laughs in the sun,

But of one—but of one—my carol shall be,

And I’ll say, Wassail to ye, holly tree !

‘ The hawthorn is fair, but ere Trinitye her blossoms are shed, I trow ;
The rose is fairer, but where is she when fiercely the north winds
blow ?

And the woodbine is nought but a sapless haulm, if ye seek her in
winter’s snow :

But when woodbine, and hawthorn, and rose are dead,

With his glossy green leaf, and his berry so red,

King of the garden, right gallantly,

In full summer’s pride stands the holly tree.

‘ The ballad ceased a moment, for dame Alice lifted the cup to her lip to enable her to proceed with renewed strength—but who may describe her terror, when a full mellow voice behind her took up the strain ere she could resume it, and continued—

‘ And the hawthorn tells but of Paschal-tide, and the rose but of
summer’s glee ;

The woodbine but stayeth till Lammas-tide ; but the kingly holly
tree

Is green all the year, though ’mid winter’s snows, he standeth most
gallantly,

Telling of feastings and merry rout,

Of masquers, and minstrels, with carol and shout,

And joyaunce, and wassail, and revelry ;

For Yule-tide thou bring’st us, blithe holly tree.

‘ “ Gramercy ! ” screamed the songstress, while the parcel-gilt cup fell from her hand—“ Hist ! hist ! St. Bennet and the white Pater-noster shield us ! ”

‘ “ Who sains the house o’ night?
They that sain it ilka night.
Sainte Bride and her brate,
St. Colm and hys hatte,
St. Michael and his spere,
Keep this house from the weir,
From rennyng thief,
From brennyng thief,
From an ill rea
That by the gate can gae,
And from an ill wighte
That by the house can lighte—
Nine roods aboute the house
Keepe it alle the night.”

‘ And, alternately crossing herself with trembling hand as she repeated each line of this ancient and most efficacious night-spell, she was unaware that the company had been increased by the presence of two more, neither fiends nor goblins, till the words “ So ho, dame Alice ! why ye look as though ye had kicked the horns of the new moon : is the posset too potent ? ” aroused her from her bewilderment, and shewed her (dreadful to think !) that master Lyons and master Chaucer had been witnesses to her unwonted merriment.’

p. 161—163.

We have understood that these Tales are from the pen of a Lady : whoever be the Author, they discover extensive reading and a dramatic fancy, presenting in a graceful and picturesque form, much curious information relating to the manners of our ancestors. They give us, in fact, the essence of many a musty tome, the ‘ poetry of antiquarianism ; ’ and if our readers should be as well pleased with the Tales as we must frankly confess that we have been, they will feel under no small obligations to the Writer for the entertainment they afford. A sound discretion has been manifested in closing these ‘ light sketches ’ at the point at which English history grows too serious for romance, and becomes invested with a very different species of interest.

The third work on our list is, we suspect, the production of a young writer, and we notice it more on account of the promise which it holds out of better things, than for its intrinsic merits. In times of old, the Author might have made a very tolerable *trouvreur* ; but, in order to succeed in this line in the present day, no ordinary genius and a long course of antiquarian training are indispensable. These stories of chivalry and romance might please, dramatically recited on a Christmas evening ; but they do not *read* well by daylight.

plete form, this Polyglott ranks among the rarest books in bibliography.

‘Dodd (Wm.) and John Locke’s Common-Place Book to the Holy Bible. p. 41.

‘The unfortunate Dr. Dodd was executed by the barbarous interposition of Lord Mansfield. S. P.’ p. 684.

‘Doddridge’s (Dr. Ph.) Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity, with References to the most considerable Authors on each subject. 4to. London, 1776.

‘I scarcely know a more useful book. S. P.’

‘Gale’s Court of the Gentiles, 4 vols. in 2, 4to. Oxford, 1671.

‘I believe that Jacob Bryant, when writing his Ancient System of Mythology, was much aided by Gale’s Court of the Gentiles. S. P.’

‘Henry’s Exposition of the Old and New Testament.

‘A book much esteemed by half-Methodists. S. P.’ p. 685.

And, therefore, we suppose, not highly valued by Dr. Parr.

‘Porson’s (Richard) Letters to Archdeacon Travis, in Answer to his Defence of the Three Heavenly Witnesses. John i. ver. 7. 8vo. 1790.

‘The gift of the fearless Author. S. P. Inimitable and invincible. S. P.’ pp. 87. 688.

‘Serveti (Michaelis) de Trinitatis Erroribus Libri VII. 12mo. 1531.

‘*Liber rarissimus.* I gave two guineas for this book. S. P. Servetus was burnt for this book. He might be a heretic, but he was not an infidel. I have his Life, in Latin, written by Allwærden, which should be read by all scholars and true Christians. S. P.’ pp. 97. 688.

‘Taylor’s (Jeremy) Discourse of the Liberty of Prophesying. 8vo. 1702.

‘Unaccountably, at the end of this edition, is omitted the Jewish story, which remains in the folio edition of Taylor’s polemical Pieces, and upon which Dr. Franklin, without acknowledgment, founded his celebrated Dialogue on Religious Toleration. S. P.’ pp. 103. 889.

Was ‘the Jewish story’ originally inserted at the end of Taylor’s work? We have looked into our copy of the first edition of the “Discourse,” which does not contain it. Its omission in subsequent editions would therefore seem to be not ‘unaccountable.’

‘Homeri Ilias et Odyssea, cum Commentariis Græcis Eustathii, 3 vols. in 2, folio, russia, ex. gilt ed. Basilæ, Frob. 1560.

‘The gift of the Rev. Cary Sumner, S.T.P. Head Master of Harrow School, to Samuel Parr, 1771. Dr. Sumner deservedly possessed the confidence of his scholars, and the respect of his literary

companions. He had elegant manners, various erudition, and most exquisite taste. He was the instructor of my boyhood, and the guide of my youth; and during the thirty-eight years that have elapsed since his death, I have often thought of him, and often spoken of him, as *animam qualem neque candidiorem terra tulit, neque cui me esset devinctior alter.* Samuel Parr, Hatton, Oct. 21, 1810.' p. 175.

' Horatius, cum quibusdam Annotationibus, Imaginibusque pulcherrimis aptissimis ad Odarum Concentus et Sententias, folio, *Lit. Goth.*—In celebri libera imperialique Urbe Argentina, Opera et impensis Joannis Reinhardi, cognomento Grüninger. MCCCXCVIII.'

' N. B. This is a most beautiful, scarce, and costly edition: I never saw any other copy, either in libraries or catalogues: I bought it in January, 1815. I gave for it, I think, six guineas, and I have been told, it has sometimes sold for nine guineas. I have prefixed some notices from Bentley's Preface to Horace, and from Albertus Fabricius in his account of his own library. S. P.' p. 178.

There is a copy of this rare edition of Horace in Lord Spencer's library, which was formerly in the Harleian collection, and which is described by Dibdin in his *Bibl. Spencer.* v. ii. 88—94, where several fac-similes of the wood-cuts are inserted. At the sale of Mr. Willett's books in 1813, a copy produced 13*l.* 13*s.*

' Jones's (John) Greek and English Lexicon. 8vo. 1823.

' The gift of the very learned and ingenious Author. S. P. I have examined this Lexicon again and again; and I have no hesitation in pronouncing it the work of a man of sense, and a man of learning. The usefulness is indisputable; and my hope is, that it will be extensively known and highly valued. S. P.' pp. 247. 698.

' Micylli (Jacobi) de Re Metrica Libri III. 12mo. Basil, 1535.

' This is the first edition of Micyllus. There is a second and larger edition, which I have been hitherto unable to get. There is a copy in the Bodleian library. Dr. Ch. Burney was beforehand with me in getting a copy, from the library of Mr. Burrell. Mr. Webb, who lately wrote a book on Greek Prosody, had another copy, which he bought of Mr. Bohn. There is a copy in the catalogue of Mr. Wyttenbach's books; and Mr. Foss, the partner of Mr. Payne, in Pall Mall, told me that he did not buy the book, because he was not aware of its scarcity and value. S. P.' p. 252.

This book, we learn from the Preface, has been abstracted or lost from Dr. Parr's library. It is of so great rarity, that Dr. Askew would not suffer Dr. Parr even to touch it, but shewed it to him through the glass case of one of the cabinets of his library.

' Salmasii (Cl.) de Hellenistica Commentarius. 12mo. Lugd. Bat. 1643.

' In point of curious learning, I assign to this book the next place to Bentley upon Phalaris. S. P.' pp. 260. 699.

Dr. Parr's opinion of Hermann.

' My hero is Hermann. He is not only a scholar, but a philosopher of the highest order; and he smiles probably, as I do, at the petty criticisms of puny scholiasts, who in fact do not understand what is written by this great critic.' p. 305.

' Sydenham's (Floyer) Synopsis, or a General View of the Writings of Plato. 4to. 1749.

' I possess, and have elsewhere inserted some of the Dialogues of Plato, translated by this very learned, very ingenious, and very unfortunate author. No man living understood Plato better than Mr. Sydenham and Mr. Gray: and among the best translations in the English language, I reckon Twining's translation of Aristotle's Poetics, Sydenham's Dialogues of Plato, and Hampton's translation of Polybius. S. P.' p. 328.

' Beloe's Sexagenarian, or the Recollections of a Literary Life, 2 vol. 8vo. 1817.

' Dr. Parr is compelled to record the name of Beloe as an ingrate and a slanderer. The worthy and enlightened Archdeacon Nares disdained to have any concern in this infamous work. The Rev. Mr. Rennel, of Kensington, could know but little of Beloe. But having read his slanderous book, Mr. Rennel, who is a sound scholar, an orthodox clergyman, and a most animated writer, would have done well not to have written a sort of postscript. From motives of regard and respect for Beloe's amiable widow, Dr. Parr abstained from refuting Beloe's wicked falsehoods; but Dr. Butler, of Shrewsbury, repelled them very ably in the Monthly Review. S. P.' p. 393.

' Junius's Letters, 2 vol. 12mo. 1772.

' The writer of Junius was Mr. Lloyd, secretary to George Grenville, and brother to Philip Lloyd, Dean of Norwich. This will one day or other be generally acknowledged. S. P.' p. 407.

' Hervey's Meditations and Contemplations: 25th edition, with the Latin verses translated. Edinb. 1772.

' This book was the delight of Dr. Parr when he was a boy, and for some time was the model on which he endeavoured to form a style.' p. 438.

' Justiniani Institutionum, seu Elementorum, Libri quatuor, a J. Baptista Pisacane in Carmina heroica redacti, folio. Neapoli. 1694.

' Dr. Parr thinks this the scarcest book in his library. He saw it about forty years ago in White's Catalogue, and eagerly secured it. He never saw it in any other catalogue; he never found a scholar who knew its existence; he has in vain inquired for it in the university libraries, and the libraries of collectors. The learned Mr. Hamley, of New College, Lady Oxford, and, at her request, Mr. Windham, the English Minister at Florence, and the Russian Minister, who was a collector, could not find it in Milan, Florence, Venice, and other parts of Italy. Mr. Blunt, the ingenious son of a Birmingham surgeon, was for several years busy in inquiring at the libraries and booksellers' shops in Paris, but could not hear of it. At

length Mr. Hobbs Scott, in 1819, rummaging some old neglected books in the back room of a bookseller at Rome, met with it. The bookseller knew not its value. Mr. Scott paid a few shillings, and brought the book to Hatton. Dr. Parr then gave his other copy, as a rarity, to adorn the library of his honoured friend and patron, Mr. Coke, of Holkham.' p. 489.

' A MS. upon the Immortality of the Soul, 2 vol.

' This is the work of the immortal Sir M. Hale, and was never published. It was given to Dr. P. by his sagacious and most highly respected friend, Francis Hargraves, Esq. Dr. Parr hopes that, after his death, both the foregoing MSS. will be purchased for some College Library, in Cambridge.' p. 538.

The other MS., a St. Chrysostom in 4 vols. folio, not used by any editor, was formerly Dr. Askew's:—both MSS. were presented by Dr. Parr, some time before his death, to Emmanuel College, Cambridge.

' Rennell's Sermon on Gaming. 1795.

' Dr. Rennell is said with his own hand to have put a copy of this animated sermon under the knocker of Mr. Fox's door in South Street. I could wish the story to be untrue. But the eloquent preacher did not employ his great talents in a Sermon against Sabbath-breaking, though his illustrious patron, Mr. Pitt, had lately fought a duel with Mr. Tierney, on a Sunday, on Wimbledon Common.' p. 567.

' Sancroft's (Archbp.) Predestined Thief; or a Dialogue between a Calvinistic Preacher and a Thief condemned to the Gallows, translated from the Latin, 1814.'

To this article, the following curious note is appended, which not only indicates the prejudice of the learned writer, but amply proves that he was not at all times solicitous to obtain correct information, or cautious in communicating his observations on passing events, the facts and character of which might without difficulty have been ascertained.

' The *Fur Prædestinatus* was re-published and translated in 1813, in consequence of the execution of a Calvinist at Northampton. He denied the fact at the gallows. He had been encouraged in presumption and self-delusion by a Calvinist teacher. The Calvinists in Northamptonshire took up his cause, and attacked the judge and the jury. Their attack was repelled by the testimony of the offender's attorney, who lived at Wellingborough, and who, in justice to the laws of his country, published the criminal's private confession made to him in Northampton gaol. One Hufey White, a notorious offender, was hanged at the same time, but did not deny his own guilt. S. P.' p. 604.

' The execution of a Calvinist at Northampton! A rare occurrence, we should imagine from the extraordinary notice

which the learned Writer has inserted in the entry before us. Calvinism and the gallows were a fine picture for the contemplation of Dr. Parr, whose forbearance in not more largely describing the legitimacy or the revolting horrors of the association, our charity might induce us to applaud. The testimony of the wretched criminal was not, we suppose, intended to be cited as a refutation of his Calvinism; though, if he were in fact a Calvinist, the Dr.'s information that 'he denied the fact 'at the gallows,' would seem to refer the denial to the imputation of Calvinism as the only circumstance in which the reader can find the proper antecedent. It was the crime, however, for which the culprit suffered, and not the reputation of being a Calvinist, that 'he denied at the gallows.' No denial of the latter could be expected, nor was there room for it, for the most satisfactory of all reasons, that the criminal was *not* a Calvinist. If the Dr. had told his readers, that the Calvinists in Northamptonshire accompanied a brother to the place of execution, bewailing his fate in chaunts of Greek and Latin verses, he could not have surprised us more than he has done, by the ridiculous assertion, that they 'attacked the judge and the jury' by whom the criminal was tried, and the verdict of guilty found.

That the criminal 'had been encouraged in presumption and 'self-delusion by a Calvinist teacher', is not to be denied; but we should have reminded Dr. Parr, if we could have witnessed the insertion of his note, that *ex uno disce omnes*, is sometimes a calumnious reflection. The case to which the Doctor refers, received from us at the time of its occurrence, an ample notice, which our readers will find in E. R. Vol. II. p. 213, N. S. 1814. It was at the solicitation and for the satisfaction of Calvinists, that the testimony of the offender's attorney, who published the criminal's private confession, was obtained; and the whole of the obnoxious transactions were as offensive to the body of Calvinists in Northamptonshire, as they could be to any other persons. The alleged attack on the judge and jury is a pure figment. The individual who encouraged the criminal in his awful presumption, expressly declared in the pamphlet in which his supposed conversion was ostentatiously displayed, that he would not take upon him to assert his innocence. Kendall was condemned and executed for robbing the Leeds mail, of which he was unquestionably guilty. He was *not* a Calvinist; and the indiscreet and injurious zeal of the 'Calvinist teacher' who attended him, was most effectually exposed by the Calvinists of Northamptonshire.

There is one circumstance, however, connected with Kendall's case, and forming a part of it, so far as religion is concerned, to which we could have called Dr. Parr's most serious

attention, and in respect to which we should have been anxious to obtain his opinion. Dr. Parr describes, and truly describes, the unhappy culprit as self-deluded, as denying, in the very hour of his premature and ignominious death, the crime for which he was to suffer, and of which the Doctor believes that he was guilty. But to this wretched creature, quitting life and holding fast a lie, the 'sacrament' was administered by a clergyman of the Church of England! In what manner would Dr. Parr have explained this transaction? Can it be truly represented otherwise than as an encouragement to presumption and self-delusion? The Calvinists in Northamptonshire, or the Calvinists in any other place, could scarcely lie under any imputations more offensive than the actual conduct of the officiating ministers of the Established Church, in administering to the worst of criminals the ordinance of the Lord's Supper. What knowledge have they of its design? For what purpose can its reception be tendered, or even so much as suggested to them? And what must be the effect produced by such a communion in respect to other persons? We know of nothing more unhal-
lowed or revolting than this practice; and cannot forbear from expressing our utter astonishment, that, while the bishops of the Church of England are asserting their authority in other directions, they never interfere to prevent or check one of the most flagrant abuses which could obtain a place in Protestant communities. We shudder at the awful profanations to which their sanction or their connivance extends!

' This very able book (Serjeant Heywood's "Right of Protestant Dissenters to a Complete Toleration,") was published on the application of the Dissenters for the repeal of the Test Act. It has been ascribed to Serjeant Heywood, who probably was assisted by lawyers and dissenting clergymen. It is the only powerful book produced by the application, and it wrought a total change in Dr. Parr's mind on the general principle of tests. He always disapproved of the sacramental test, and he now sees the inefficacy and the injustice of all religious tests whatsoever. S. P.' p. 615.

' Paley (Archdeacon)—*the vain, the inconsistent, the * * *, the selfish, the acute, the witty.* I never thought Paley an honest man. He could not afford, forsooth, to have a conscience, and he had none. He had great sagacity, wit, and science, and some good humour. S. P.' p. 672.

And his works will continue to delight and instruct, when Dr. Parr's learning shall be forgotten.

' Lines subjoined to the Manuscript Catalogue.

' Summe Deus! grates a me tibi semper agendæ,

Quod bona librorum, et provisæ frugis in annum est

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Q

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' Summe Deus! grates a me tibi semper agenda,
Quod bona librorum, et provise frugis in annum est

Copia ; mentē fruor quod sana in corpore sano,
 Natales læte numerans, et carus amicis.
 Discendi quod amor viget, atque instante senecta
 Spes vitæ melioris inhæret pectore in imo. S. P.'

The best specimen of a catalogue *raisonnée* that has lately fallen under our notice, is Howell and Stewart's 'Catalogue of Oriental and Biblical Literature.' It must have cost the publishers infinite pains, and is highly valuable for the brief, critical, and bibliographical notices which are interspersed. These are drawn from multifarious sources, and, as the authority is uniformly given, the reader is left to exercise his discretion as to how far he may rely upon the opinion pronounced. The collection of Oriental literature is very extensive, and includes some works of great value; and for the purpose of completing these several classes, as far as possible, several articles have been added without prices, which are rare. Another bookseller (E. Palmer) has also, we perceived, adopted the plan of affixing short characters to many of the books in his catalogue. Care must be taken not to give insertion to partial and incompetent opinions, although backed by great names. Dr. Parr, for instance, is not to be trusted, when his prejudices were interested. Sir W. Jones was sometimes too hasty: he has overpraised Cantemir as much as Dr. Johnson has Knolles. Pinkerton's opinion is worth little: Denon's travels may be 'a very splendid,' but it is certainly not an 'excellent work.' We throw out these hints by way of caution, but are quite aware of the difficulty of the task. Such attempts ought to meet with liberal encouragement.

Art. VI. *Classical Manual*; or, A Mythological, Historical, and Geographical Commentary on Pope's Homer, and Dryden's *Æneid* of Virgil; with a copious Index. 8vo. pp. 697. Price 18s. London, 1827.

TO teach much in a short time, is the promise by which many projectors of new and easy modes of education have sought to obtain patronage for their Utopian schemes. In too many instances, however, the results have shewn, that methods of instruction which abridge the labour, and save the time of a learner, do not always facilitate the acquisition of knowledge. Solid and permanent attainments are never acquired without cost. Still, it must be admitted, that facilities may be provided for assisting the progress of learners, which shall insure for them an honourable testimony to their proficiency. The aids of this kind which have been supplied to classical students, have

not been few or unimportant, and the present volume is worthy of being added to their number. It is a very useful work, judiciously designed, and ably executed. A great variety of information relative to the mythology, religious rites, ceremonies, fables, traditions, authentic history, and geography of the ancients, is comprised in these well-filled pages. The work is intended as a companion to Homer and to Virgil's *Æneid*, and is adapted as well for the service of the English reader, as for the scholar to whom the originals are accessible. The several articles are inserted in regular succession, as they occur in the translations of Pope and Dryden. This is an obvious and great improvement on the plan of a classical dictionary, in which the articles are inserted alphabetically. Much time is thus saved, and much perplexity avoided, greatly to the reader's advantage. Whatever is necessary for the understanding of the poets, for whom this commentary has been provided, lies in order before the student, who is furnished, by means of the ample Index, with references to every name and circumstance in the volume. As specimens of the articles, we lay before our readers the following; the first, an account of the Muses; and the second, a description of the Fates.

‘ *Iliad*. Book I. 774. **MUSES**.—Mythologists are neither agreed upon the origin, the names, or (nor) the number of the Muses. Cicero enumerates four; **THELXIOPE**, **MNEME**, **AËDA**, and **MELETE**, daughters of Jupiter, the son of Heaven; in another place, nine, the daughters of Jupiter and Mnemosyne; and again, nine, the daughters of Pierus and Antiope. Pausanias acknowledges three, **MELETE** (Meditation), **MNEME** (Memory), and **AËDA** (Song). Varro also admits but of three. Diodorus states, that, in the company of musicians and dancers kept by Osiris, there were nine young girls, who were instructed in all the arts which had any relation to music; (whence their appellation *Muses*;) and that they were under one of his generals, named Apollo, whose surname, *Musagetes*, may be thus accounted for. It is, however, the more received opinion, according to Hesiod, that they were the daughters of Jupiter and Mnemosyne, and that they were nine in number; their names, and the arts and sciences over which they presided, being the following:—

‘ **CLIO**, History; **EUTERPE**, Music; **THALIA**, Comedy; **MELPOMENE**, Tragedy; **TERPSICHORE**, Dancing; **ERATO**, Lyric Poetry; **POLYHYMNIA**, Singing and Rhetoric; **CALLIOPE**, Eloquence and Heroic Poetry; **URANIA**, Astronomy.

‘ **CLIO**, whose name is derived from a Greek word signifying *glory* or *fame*, is represented with a guitar, a lute, or a trumpet in one hand, and a quill, or book, in the other.

‘ **EUTERPE**, from a word signifying *delighting*, is crowned with flowers; is playing on the flute; and is surrounded by instruments of music: the invention of tragedy is sometimes attributed to her, but more generally to *Melpomene*.

‘**THALIA**, from a word signifying *happy* or *flourishing*, is represented with a mask in her right hand, leaning against a column.

‘**MELPOMENE**, from a word signifying *singing*, is represented with a dagger in one hand, and a sceptre and crowns in the other. Sometimes she holds a lyre.

‘**TERPSICHORE**, from a word signifying *entertaining by the dance*, is represented with a musical instrument in her hand. Some ascribe to this muse the birth of the Sirens, of Rhesus, the son of Strymon, and of Biston, the son of Mars.

‘**ERATO**, from a word signifying *amiable*, is represented with a lyre in her right hand, and a lute in her left, Cupid being sometimes placed near her, holding a torch.

‘**POLYHYMNIA**, from a word signifying *multiplicity* of songs, is represented veiled, with either a sceptre or lyre in her left hand, and her right hand raised, as if ready to harangue.

‘**CALLIOPE**, from a word expressive of the *sweetness* of her voice, is represented with a trumpet in her right hand, and books in her left. This muse, who is supposed by some to have been the mother of the Corybantes, and of the Sirens, excited the rancour of Venus by taking the part of Proserpine in the contest respecting Adonis.

‘**URANIA**, from a word signifying *celestial*, is represented with an azure-coloured robe, crowned with stars, holding a globe in her hand, and being surrounded by mathematical instruments.

‘Apollo was the patron and frequent attendant of the Muses, whose principal residence was upon Pindus, Helicon, and Parnassus, the horse Pegasus grazing generally in their neighbourhood. These, with all fountains (especially Hippocrene, or Caballinus, Castalia, Pyrene, and Aganippe), the river Permessus, the palm, and the laurel tree, were sacred to them. Some of the ancients considered them to be warlike goddesses, and even confounded them with the Bacchantes. They had several altars in Greece, (particularly at Athens,) in Macedonia, and at Rome; and their temples were common also to the Graces. Poets never entered upon the theme of their inspiration without invoking the Muses who presided over verse. They were represented as young and beautiful; sometimes dancing in a group, accompanied by Apollo, and sometimes in yellow robes, with wings and crowns: their attributes depending upon the particular art over which they presided.

‘The challenge of skill in music proposed to them by the Pierides, the daughters of Pierus, a Thracian, is not mentioned in any poet prior to Ovid. They were changed into magpies by Apollo, for the volubility with which they expressed their mortification at the decision of the nymphs of the country in favour of the Muses. (See Story of Pierides, Ovid’s Met. b. 5.)’

‘**ÆNEID** of Virgil, Book IV. 1000.—*The sisters.*] The **FATES**. The Fates, or **PARCÆ**, were goddesses, whose power among the ancients was considered to be absolute. They were supposed to preside over the birth, life, and death of mankind; but mythologists differ with respect to their number and origin. Hesiod and Apollodorus trace the latter to Nox, or to Jupiter and Themis; Orpheus,

to Erebus ; Lycophron, to the sea and Jupiter Zeus ; and others, to Necessity and Destiny. Cicero identifies them with the fatal necessity or destiny by which all things are directed and governed ; Lucian confounds them with Destiny or Eimarmene ; while others describe them either as the ministers of that divinity, of Jupiter, or of Pluto. With respect to their number, it is the received opinion, that it was three ; and the names generally applied to them are CLOTHO, LACHESIS, and ATROPOS. The number three is said to imply, by an ingenious allegory, the three divisions of time, as referred to the present, the past, and the future ; Clotho, who held the distaff, in the act of spinning, designating the present ; Lachesis, a well-filled spindle, the past ; and Atropos, a pair of scissars with which she cut the thread (emblematical of the course of life), the future. Pausanias enumerates three other goddesses, who discharged the offices of the Fates : viz. Venus Urania, Fortune, and Ilithyia. Some add to these, Proserpine, or Stygian Juno (who often disputes with Atropos the office of cutting the thread of life), and Opis, the same as Nemesis, or Adrastia. The Romans assigned the names DECIMA, NONA, and MORTA, to the Fates. Many of the ancients affirm that they were not subject to any of the Gods, except Jupiter (see Il. xvi. 535.) ; while others (see Æn. x. 662.) maintain that even Jupiter himself was obedient to their commands : some on the contrary, assert that it was DESTINY to whose control the king of the gods was subject. The Fates inhabit, according to Orpheus, as the ministers of Pluto, a dark cave in Tartarus ; according to Ovid, a palace, in which the destinies of mankind are engraven on iron and brass, so that neither the thunders of Jupiter, the motion of the heavenly bodies, nor any convulsions of nature, can efface the decrees.

‘ *Representations of.*] Plato and other philosophers place their abode in the celestial regions, describing them as decorated with starry white robes, with crowns on their heads, seated upon thrones of resplendent brightness, and joining in harmonious strains with the Sirens. Among other representations, they are depicted under the semblance of decrepit old women, entirely covered by a white robe edged with purple, wearing crowns, composed either of flocks of wool and narcissus flowers, or of gold (their heads being often however encircled by a simple fillet), and holding respectively a distaff, a spindle, and a pair of scissars. Sometimes a crown with seven stars, a variegated robe, and a light blue drapery, are exclusively assigned to Clotho ; a robe covered with stars, and a pink drapery, to Lachesis ; and a long black veil to Atropos ; the great age of the Parœ denoting the eternity of the divine decrees ; the distaff and spindle, the regulation of these decrees ; and the mysterious thread, the little importance which should be attached to a state of existence depending on the most trifling casualties. Lycophron describes them as being lame ; and Hesiod as having black and ferocious countenances. They are sometimes placed, with the Hours, round the throne of Pluto ; and, at Megara, they were sculptured on the head of a Jupiter, to imply the subjection of the god to DESTINY, of whom, according to such representation, the FATES were the ministers.

The Greeks called them MOIRÆ ; the Romans in later times, MA-

TRÆ, and erected altars to them at Olympia, Megara, Sicyon, and Sparta, at Rome, in Tuscany, and at Verona: in Gaul, these divinities were worshipped under the appellation of GODDESS-MOTHERS.'

To the volume are appended tables of Jewish, Grecian, and Roman measures, weights, and monies.

Art. VII. *The Cabinet Lawyer*; a Popular Digest of the Laws of England; also a Dictionary of Law Terms, Maxims, Acts of Parliament, and Judicial Antiquities; correct Tables of Assessed Taxes, Stamp Duties, Excise Licences, and Post-horse Duties; Post-office Regulations, Rates of Portage, and Hackney Coaches, Turnpike Laws, Corn Laws, and Prison Regulations. Second Edition, 24mo. pp. 584. Price 7s. 6d. London, 1827.

I WISH,' says Lord Bacon, 'every man knew as much law as would enable him to keep himself out of it.' This benevolent and enlightened wish is adopted as a motto by the Editor of this useful compendium, which, from its size, might have been entitled the Pocket Lawyer.

'A principal object of the present undertaking has been, to lessen the occasions for an appeal to the Courts of Law; and secondly, to render accessible to unprofessional readers, a knowledge of the institutions by which individual rights, persons, and properties are secured.

'As the primary design was a Popular Digest of the Laws of England, my first object has been compression and simplicity: the former, I endeavoured to attain by strictly avoiding every thing extraneous to a distinct elucidation of the immediate question; the latter, by divesting the subject of technical obscurity, combined with an arrangement which I think will be found as natural and convenient as the English laws will admit.'

We have been very highly pleased with both the arrangement and the execution of the work, which does great credit to the industry and care, as well as talent and sound judgement of the Editor. To be clear and precise without being technical or finical, is not always easy. The Author has, we think, succeeded. The work is written in as popular a style as legal subjects would admit; and more information is brought together within a small compass, relating to the civil, criminal, and fiscal law of this country, than is, we believe, to be found in any similar compendium. The Dictionary of Law Terms, &c. contains also a great deal of useful miscellaneous information.

As far as we have been able to verify the Author's statements, they appear to us very correct. At page 189, we meet, however, with a remark which is not strictly, or at least not entirely true. Both the Test Act and the Corporation Act are

represented as being 'comparatively inoperative,' 'since it is usual, at the close of every session of parliament, to pass an act to indemnify those who have not complied with the requisitions of the Corporation and Test Acts.' The annual indemnity act, which is usually passed early in the session, though it affords protection in certain cases from penalties and vexatious prosecution, by no means nullifies the operation of the acts in question. The exclusive force of the test remains, and, what is worse, its demoralising operation, as a continual profanation of a divine ordinance.

Art. VIII. *A Discourse on Justification by Faith*: preached in the Course of Sermons on the Points in Controversy between the Romish and the Protestant Churches, at Tavistock Chapel, Drury Lane, on Tuesday, Dec. 11, 1827. By the Rev. E. Bickersteth, Morning Preacher at Wheler Chapel, Spital-Square. Second Edition, corrected. 8vo. pp. 36. Price 1s. 6d. London. 1828.

WHAT is the fault of the Church of Rome? Not that 'she requireth works at their hands which will be saved, but that she attributeth unto works a power of satisfying God for sin; yea, a virtue to merit both grace here, and in heaven, glory.' Such is the clear statement given by Hooker of the grand point on which Romanists and Protestants are at issue. This all-important controversy does not turn on the use of a word,—on the mere meaning of the term justification. Many have misunderstood and misapplied that word, who have been far from holding the doctrine of salvation by works. The word rendered justification, is confessedly a forensic term, used in a popular but technical sense; well understood at the time in which the Apostles wrote, but to us not so obvious. A just man is a holy or good man. To make just then, the Romanist argues, must be the same as to make good or holy. The connexion in which the phrase occurs, proves that this conclusion is erroneous. Justification is opposed to condemnation, and it signifies *a judicial declaration of the righteousness of the party arraigned*. It is to make righteous or make just in the sense of a legal decision; so that the person is thenceforward just and righteous *by law*, re-instated in the condition of an innocent person. In this sense, it is the act of God as the Moral Governor of his creatures. The believer is thus justified on his believing; it arises from or out of (*ex*) his faith; but, strictly speaking, he is not justified by his faith, but justified by God. "It is God that justifieth." Justification, Mr. Bickersteth very properly states, is 'God's accepting us free from the charge of sin, and accepting us as righteous.' Justification *by faith*

scarcely conveys this idea ; it is rather justification on or through faith ; and all the force and propriety of the form of expression are destroyed, if we lose sight of the idea, that it is the judicial act of God who, consistently with his immutable justice, justifies the ungodly.

But it is certain, that this is not the only sense in which the word is used by the sacred writers. To justify often imports to vindicate, to attest, or to establish by proof. Thus, ' Wisdom ' is justified by her children ;' Christ was ' justified by the ' Spirit ;' and Abraham was justified by his obedience—not for it, or through it, but by it, in the sense of the attestation which it afforded to his faith, on which God had already justified him and received him to his favour. The two ideas are very distinct, and the distinction is clear and obvious when the terms are once understood ; but it ought not to surprise us, that a phraseology foreign from our own modes of expression, and equivocal because we have no one word that corresponds to the whole meaning of the original, should be the source of much mistake and obscurity. Unhappily, we have too many semi-papists within Protestant communions, to whom this word justification is a snare and stumbling-block, because they mistake the act of God for man's duty. Every believer must justify himself by his works—there is a sense in which this is entirely true—his faith cannot in *this* sense justify him : he must so let his light shine before men, that they, beholding his good works, may glorify his Heavenly Father. But no sinner can justify himself ; not by his works, for that is a contradiction ; not by his faith, for that has no power of satisfying the claims of the law ; he is justified because *another* has paid the debt, and because the Judge of all has pronounced him righteous through him. This is, in our view, the Apostolic doctrine of Justification.

In a valuable note, Mr. Bickersteth remarks,

' Our Lord frequently ascribes that to faith, which more directly belongs to himself, that faith might be honoured and encouraged, that its necessity might be made prominent, and men might be directed how to obtain the benefit. Thus he says : *Thy faith hath made thee whole*, not, *I have made thee whole* ; *Thy faith hath saved thee*, not, *I have saved thee*. Christ notices not his own power and grace, but the faith of the applicant, and thus teaches his hearers a twofold lesson ; shewing them, not only that he is the giver of the blessing, but that faith is the means of their receiving it. His own honour is secured ; for it is the very property of faith, to give all the glory to his name.' p. 12, note.

Now, in the same sense in which it was said, ' *Thy faith hath made thee whole*,' it may doubtless be said with truth, *Thy*

faith hath justified thee. As we are 'saved by hope,' so, we are 'justified by faith:' these are respectively the means of salvation and acquittal. But when we are stating the doctrine of Justification, we cannot be too careful in explicitly maintaining, that neither faith nor works can have any satisfactory efficiency; that faith is neither an agent, nor an efficient cause, but that the justification of a sinner must be the decree of his judge.

Now were this clearly understood and fully admitted, the conclusion, one would think, would be irresistible, that the justification of the believer must be absolutely gratuitous,—a sovereign exercise of mercy, which no efforts or meritorious performances on the part of the unjustified could have any share in bringing about. The only questions that would arise in the mind of an uninformed inquirer, would then be, whether this sovereign act of the Divine Being be immediately consequent upon faith, or whether it be suspended on the conditions of future obedience, in which case it cannot take place till the day of final award; and again, whether, if it is bestowed in this life, it can be ascertained by the individual.

The answer to these queries is, first, that the justification of a sinner cannot be a *conditional* act on the part of God, being immediately introductory to certain specific privileges, and giving access to a state of grace or favour: it is attended, in fact, by a total change of the relation in which the creature stands to his Maker. Secondly, since 'peace with God through our Lord Jesus Christ,' is the fruit and result of the justification consequent upon a true faith, it cannot be enjoyed till the believer has reason to feel assured of his justification; nor is he, till then, prepared to discharge those high duties, and to act from those motives, which arise out of the new relation towards God into which he has thus been introduced. It is true, his final salvation is suspended upon conditions; but the justification promised to faith, and received by faith, must, in its very nature, be absolute and unconditional; because it is the passing from death into life,—the judicial reversal of condemnation.

The importance of the word justification arises entirely from its being the only one that conveys the idea which we have attempted to illustrate. It is not synonymous with forgiveness, for this especial reason, that *a judge never forgives*. A father forgives his children; a sovereign pardons, in the exercise of his royal clemency; but the judge, in the discharge of his proper function, can only acquit or condemn. Some persons, Mr. Bickersteth remarks, 'have considered justification and forgiveness as one and the same blessing. It is allowed, that wo

‘ should guard against multiplying artificial divisions, but we
‘ should also preserve scriptural distinctions.’

‘ Our justification before God can never be without pardon, and must include it ; but the term in the scriptures is connected also with the title to everlasting life. We freely allow that scriptural terms and expressions cannot be cooped up in the narrowness of a human system. Forgiveness and justification are often in the scriptures convertible and transferable terms. Just as the atonement and obedience of Christ are inseparable ; and sometimes the benefit of our salvation in Christ is ascribed to the one, and sometimes to the other ; so, our deliverance from the charge and guilt of sin, is sometimes called forgiveness, and sometimes justification, and in the Christian scheme these are inseparable. But while we take care not to systematize, so as to cramp the freedom and the largeness of divine truth, let us also remember that all these terms and all these modes of expression are needful and valuable, and the distinct meaning of none of them should be lost.’ P. 19, note.

‘ We would not wish’, the Author says, in another note, ‘ to
‘ retain a particular phrase, however sanctioned by time, when
‘ it is not literally found in the Scriptures, did we not fear to
‘ lose the doctrine with the phrase.’ The phrase may, however, be retained, and yet the doctrine be very ill understood ; and this is the case, we fear, with a large class of Protestants who nominally hold the doctrine of justification. We have attempted to point out some of the sources of obscurity and mistake. We may add to Mr. Bickersteth’s clear and scriptural statement, that justification and forgiveness are not convertible terms in this respect ; that the one describes the introduction of a believer into a state of grace, and can take place but once, whereas the other is applied to the continual exercise of God’s fatherly mercy in pardoning the justified. We are justified but once ; we are forgiven daily. We are justified on faith ; we are forgiven on repentance. Sinners are justified through the blood of Christ ; the saints are forgiven through the intercession of their Advocate. These are scriptural distinctions of immense practical importance, if we would steer clear between the Romish heresy on the one hand, and antinomianism on the other.

Other Protestant corruptions of this great article of our faith might be adverted to ; as, for example, the Socinian notion, which makes justification a mere change of outward ecclesiastical relation, and the doctrine of Bishop Burgess and Dr. Mant, which suspends justification on communion with the Established Church. Of the two heresies, justification by works, and justification by the sacraments, the former is, in our view, infinitely the less dangerous in its tendency. It is highly remarkable, how near the Socinian and the High Churchman

approximate in their corruption of this doctrine, both resolving justification into a mere ecclesiastical relation common to all the members of that which they respectively recognize as the Church. It is thus that extremes meet. But we must not pursue this subject. It would be well for the Church of Christ, did the only controversy on this point lie between the Papist and the Protestant. This consideration, however, so far from lessening the necessity of manfully asserting the Protestant doctrine, only renders it of the more urgent importance that both the pulpit and the press should be made the vehicle of clear, Scriptural, and reiterated instruction on this fundamental article. On this account, we have dwelt upon the topic of the present able discourse at the greater length, so as to subject ourselves, perhaps, to the charge of writing a treatise in reviewing a sermon. Had Mr. Bickersteth's been *not* a sermon, but a treatise, we should probably have found little room for the remarks which we have offered; but it was neither practicable nor desirable to advert to all the bearings of the subject in a popular discourse. The present publication is marked by all the sterling qualities of the Author's mind, which entitle him to rank among the most useful writers of the present day; it breathes 'an excellent spirit'; and we cordially recommend this plain, judicious, and practical discourse to the attention of our readers, as highly seasonable and adapted to be extensively useful.

Art. IX. *The Newtonian System of Philosophy*: explained by familiar Objects in an entertaining Manner, for the Use of Young Persons. By Tom Telescope, A.M. A new and improved Edition, containing all the recent Discoveries and Improvements in the different Departments of Natural Philosophy. By James Mitchell, Market Harborough. Illustrated with numerous cuts. 24mo. pp. 158. Price 2s. London, 1827.

THE widely extended fame and established popularity of Master Tom Telescope, render it quite unnecessary for us to dwell long on the merits of the admirable little work by which he has entitled himself to the veneration and gratitude of all young philosophers. The present enlarged edition exhibits our old young friend in a somewhat more modern dress; and some of his readers may find it difficult to recognise his identity. But thirty years make a great alteration in a person's appearance; and 'things are not,' Mr. Mitchell remarks, 'what they were thirty years ago.' The claims of the present edition to superiority, are thus stated:

‘In the first place, the work is considerably enlarged; the former editions containing only six short lectures, whereas the present contains nine, and each of them longer than those in any of the editions which the Editor has seen. This augmentation, he trusts, will be found to consist of important and interesting matter, much of which is but slightly, and often incorrectly mentioned in the old editions.

‘In the second place,—the language, it is hoped, will be found to be much improved. The whole work has been re-written; and great care has been taken to exclude the numerous vulgar expressions which so very much deform the pages of this otherwise pleasing and useful little book, and to substitute for them such as are at the same time inoffensive and scientific.’

In the third place, numerous cuts, very neatly executed, are interspersed throughout the work, rendering the edition one of the cheapest and most attractive little books for young students that we have lately met with. The friends of the old Tom Telescope will not complain that a much better work is presented to their children under his illustrious name. We have heard of a man—an Irishman of course—who discovered a great fondness for an old knife which had had two new blades and one new handle: he only mistook succession for continuity. The present work bears nearly the same relation to the old one, that the amended knife did to its original: it is twice as large, and re-written; but it has the name of the old work, and is its legitimate successor.

Art. X. *View of the Character, Position, and Prospects of the Edinburgh Bible Society.* In Seven Letters, by Anglicanus. 8vo. pp. 78. Edinburgh, 1827.

NOT having seen the last half dozen Numbers of the Edinburgh Christian Instructor, we have been at a loss to know how matters were going on in that focus of orthodoxy and metropolis of Protestantism, where Dr. Thomson's seat is. The present pamphlet appears very *à-propos*, to satisfy our curiosity; and we hasten to lay before our readers the view which it affords of the present position of that last hope of the Reformation, the Edinburgh Bible Society.

Anglicanus is a bold champion, to assume such a *nom de guerre* in Edinburgh, and to come forward with a sling and a stone, ‘to confront the boaster that came forth daily as an alien ‘to defy the armies of the living God!’ The enemy must respect the fearless valour and plain dealing which are displayed in the terms of the defiance. ‘It was time to tell him, that ‘fear of sin, not fear of him, nor of the strength of the cause

‘ he had in hand, deterred our acceptance of his ceaseless summons to the field of strife.’ The gauntlet has at length been taken up by one whom, we suspect, he will sorely repent having provoked, and who discovers a personal knowledge of the man that reduces him to his true dimensions.

‘ We wonder,’ says Anglicanus, ‘ at the spirit which has taken possession of Christian men, that they should seek their glory in out-braving and out-boasting one another ; at the pet of orthodoxy that has severed the good men of the north from the good men of the south ; and at the gregarious simplicity with which persons of temperate minds have followed in the train, and impregnated themselves with the passions of their leaders. The test of sound Presbyterianism and of true Churchmanship comes to lie in animosity against the Bible Society, and against Christianity in general pretending to existence south of the Tweed. An honest man born and bred out of Scotland is an entity hardly to be believed in ; and religious principle, we are taught to conclude, has no share whatever in the formation of that character. “ There’s ne’er a villain in all Denmark,” says Hamlet, “ but he’s an arrant knave ;” and some would teach us to think that nearly the same thing might with equal truth be predicated of every Christian. Saint and hypocrite, if we may credit their vocabulary, should stand for synonymes.

‘ Let us suppose, for the parallel is a fair one, that the Rev. Mr. Dealtry of Clapham, Mr. Cunningham of Harrow, or any other man of credit in London society, were to bring out allegations periodically, going to the effect of proving that the Reverend Dr. Gordon, Dr. Peddie, and Henry Grey, were hypocrites and impostors, that Sir William Forbes was a thief, Colonel Macgregor a liar, Mr. Thomas Erskine a man whose word could not be received on any important occasion ; that all the religious characters of any note in Edinburgh were engaged with them in nefarious transactions, and that the rest were gulled and cajoled by them, under the influence either of wilful infatuation, or participation in their evil deeds ;—if such representations might be supposed to make their way to any extent in London, per force of rhetoric and argumentation, can we suppose them to be received with any thing but contempt in the sphere where these men are intimately known ? Would their warmest friends give themselves much concern about the vindication of their fame, or deem that any ally but time was necessary for the establishment of their innocence ?—For, if the peccability of human nature renders the apostacy of any individual, however high his spiritual attainments may have been supposed, a possible thing : yet where is the man, believing that the grace of God has done any thing for mankind, who could teach himself to think, that men of tried fidelity and maturity of Christian principle, had, simultaneously and by mutual consent, abandoned themselves to a course of treachery and dissimulation ; that they met habitually to discuss their nefarious projects without being in any degree abashed in each other’s presence ; and that, in spite of the disgrace and resentment that must eventually revert to them, from those whose esteem and gratitude formed the sum of their

earthly remuneration, they persevered in their thankless labour, and insisted, in defiance of remonstrances, to ply their self-imposed task of doing mankind a disservice against mankind's conviction and will? If we can impose such conceits upon our credulity with regard to the Bible Committee, what may we not believe?' p. 18—20.

' Strange that in the wide wilderness of error, and amid the heresies various and of vital malignity springing up from time to time in the Church, men of zeal and ability can find no occupation so interesting as that of contending where there is no matter of dispute, nor adversaries so much to be withstood as those with whom they are all but agreed! Why did your redoubted leader array his battery against the feeble folk he calls "*the saints*," more dangerous as victims than as conquerors? Was he not aware *who* owns them as his charge, what Lord it is whom they call Master? Why should a man choose to be gazed after like Goliath of Gath, or like the mystic beast of the Apocalypse—to have the lamentings of the good, the exultations of the impious, the intercessions of the faithful, recorded against him—to be remembered in the daily prayers of holy men among their "enemies, persecutors, and slanderers"—to have an application found to him in the petition, "Turn the counsel of Ahitophel into foolishness." Some say, "But, after all, good comes of these contests."—Be it so. It is the province of God to do good by means of evil; but who would prefer to be the doer of that evil—or indirectly of the good accruing from it? It was not the choice of Nebuchadnezzar, or of Attila, to be what the one was in his ignorance, and what the other boasted of being in his presumption, "*the scourge of God*," for the chastisement of his people's sins; still less would any instructed man run the risk of being found an implement of Satan, stirred up to harass, tempt, and distress the approved people of the Lord. Dr. Thomson doubtless knows how to make these things square with his conscience; and at all events, he is too busy a man just now, to charge himself with the infirmities of weak brethren, or to concern himself who they are that are stumbled by his conduct.

' Such is the case in England: the very atrocity of the charges has defeated their force, and rendered all thought of contradicting them purely superfluous. In vain Dr. Thomson talks of exertions made to check the course of information. Nothing has suppressed what he is pleased to call information, except its own revolting incredibility, the repugnance men naturally feel at receiving what professes to overthrow their clearest knowledge and best established convictions. My friend, Mrs. H. More, for instance, imbibed no impression from the Second Statement dropped in her chamber, save that of disgust at its unknown author. "What," said she, "can it signify to me what any man writes, who sets out by starting a doubt whether the Bible Society has done more good or harm? The book, I see, is from Edinburgh; a page of it is enough for me. I cannot read it."

' And of all exertions made to secure publicity for party opinions, surely none can rival or stand any comparison with his own. It is the one thing he does; his busy, undivided existence, owns hardly

any other avocation; his year, they say, is without vacation, his days scarce interrupted by the intervening nights. If his books do not sell, or do not appear to have been read by those to whom they were given, or if the impression they were intended to make, seems to be losing its vivacity, presently he puts them forth again in a new shape, or writes the most cogent parts of them over again in a review, or employs a friend to puff off their merit, who may be trusted to indite a paragraph from time to time subject to his principal's revision. Never were more strenuous efforts used to get a book into celebrity than attended the debut of the *Second Statement*. Not only was it laid in duplicates, free of expense to the receivers, on study and committee-room tables, all over the island; but as if *gratis* had been too dear for it, and readers might after all fail, expedients were had recourse to, like those of an opposition coach proprietor, who, when his fare was reduced to nothing, and fewer people still than he wished were found willing to accompany him to Brighton, adopted the plan of tempting them with the additional gratuity of dinner and a pint of port. So, in this instance, whoever would not read, or reading would not be convinced, found himself plied with fresh manifestoes, lauding and congratulating all who approved, and shaming and vilifying all who condemned the works previously written by the same author. And so much is he of *my Lord Peter*, that he holds his adherents bound to whatever opinions he may hereafter adopt, rating in harder terms those who draw off from him at any point in his progress, than those who stood apart from him at the beginning.' pp. 14—16.

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‘ But we are told, that these views are gaining ground in the North of England, and that even from London some contributions have been received by the Edinburgh Society. And who are these English abettors of Edinburgh principle? Let us see. There is not, I will answer for it, a native Englishman among them. Poor ministers the chief of them, of small Scottish congregations, stationed on the wrong side of the border, who sigh in obsequious fondness after a church that has not cherished them with reciprocal attachment. Their highest conceptions of worldly glory and felicity do not surmount the dome of St. George's—it would not do for them to slight what they conceive to be the road to preferment, or to set up for independence before the time arrive when they, as others have done, may exchange the care of a little flock at Berwick or Newcastle for a “parochial charge,” with benefice of 150*l.* per annum, in some obscure glen, or on some dreary heath of their and Dr. Thomson's “beloved country.” Such individuals send their homage and mite to the Edinburgh Society. And of the tribe of needy adventurers who every year migrate to the genial South, there are hundreds whose rank does not entitle them to forget, as their betters for the most part do, their presbyterian education and early predilections, and whom sordid sentiments, vulgar manners, and money-loving habits, preclude from the amiable circles of cultivated religious society. These do not for a long time change their sentiments or society with the scene of their existence.

They continue to read and rail, for the sake of old times, with the *Edinburgh Instructor*; and if they have any thing to spare, to shew their detestation of the men they do not know, and of the affairs they do not understand, they send it north to swell the coffers and the pride of the Edinburgh Bible Society. But such contributions, like picturesque scenery on other men's estates, will do more to gratify the taste than to extend the resources of the Society that has the benefit of them.

'It is, however, shrewdly thought, even in that seat of monarchical and well-consolidated strength from which he "gives his little senate laws," that Dr. T. feels sometimes, as it were, the swell of secret insubordination, and as to the public—patient and tractable as the many-headed beast has been—that he is sometimes galled in his seat, and rides what may soon become a restive and uneasy charger. Why there are in the Cabinet, and among those who are noisiest in their public adulation of him and in their abuse of the London Committee, those who in *suitable* company make no scruple to declare, that the Edinburgh Society stood in a predicament betwixt two evils, viz. of conforming to the London measures, or casting itself on the chariot wheels of this autocrat, to run the career of his flight with him, and that the remedy adopted had turned out worse in their opinion than the evil escaped from—those who, in the heat of their zeal to make proselytes, warn their friends to rest in the perusal of the Second Statement, the *Instructor* being the disgrace of their cause. The platform itself, with all its fudge smiles, ready raptures, and *vive le rois*, gave tokens of changes yet to come. How had he to call up, swear in, and bind over every member of the old Committee to his full portion of responsibility for the manufacture of the Second Statement; as though he had accosted them—"You there (*liars and turncoats* by anticipation,) can you, or will you dare to deny your having had your opinion asked and your consent taken to all that is therein stated? Did I not read every line over in your hearing? Did you not get it home with you for private consideration? I *did*, to be sure, draw up that Statement—who can say he helped me in it? I *did* draw up the Second Statement, that work is mine, my exultation and my happiness. That book it is that engages my untired perusal, that yields me its unexhausted solace, when, from a statesman's lofty cares, I steal the indulgent hour, and like Trojan Paris among his arms, "brightening the shield and polishing the bow," apply myself to perfecting its classic symmetry, and to devising what still higher touches of perfection might be conferred upon its clenching logic and flowing periods, supposing the drowsy, insipid public would call it to a second edition. Mine was the toil, but yours, my boys, is all the advantage. Will you not stick by your leader, and reap a share in the glorious harvest that yet awaits him?"

'And can that Committee have forgot the Third Statement, when at full length, in print, and on its way from the press to the mail, by which it was that evening to speed its flight to London, it was read in haste, crammed down and swallowed by them at a gulp, *volens volens*, and then published at large, as the free, cordial, unanimous *ultima-*

tum of the South Bridge Street Committee? The Committee were nearly choked that time, but most of them tried their digestive organs upon it, and got it to remain with them. The two other *paper Secretaries*, as they had begun to find themselves, were invalidated after that, and never were their own men again, till by a gymnastic effort they cleared the barrier that held them in the Committee, and began again to respire the healthful air of peace in liberty. And can we doubt that others, seeing them at large, well and rejoicing, will avail themselves of their example?

'The very trouble taken by the gentleman who moved thanks to the Reverend Secretary, in asserting his independence and establishing the entire ignorance of every living soul of the purport of the motion he was about to make, might have indicated what is otherwise notorious, that his free agency is entirely at his superior's disposal. No privilege may be pretended by him beyond that enjoyed by a Westminster fag, of doing always and every where only exactly what he knows, or, by his instinct, can discover to be agreeable to the proprietor of his services—of being thrashed by none but himself, and of whistling him to his aid whenever another assailant sets upon him? And as to the other, who followed with an express declaration that the Doctor was not his *king*, but only the *Defender of his Faith*, that he never gave himself more airs than he was entitled to take, nor exacted more submission than was his rightful due, what objection can any one take at this? Suppose even the obsequious admirer should promote his patron from the rank of Defender of his Faith to that of Sovereign of his understanding, would any jury find it treason! 'Tis all fair and right, so long as they twain are agreed upon it. But what happiness does it suggest in being free from the religious politics of Edinburgh, and from these heartless squabbles and degrading attachments in which real religion disclaims all share? Can it be thought that this ungodly compact will long hold together, or that good men will be always content to seek their high enjoyment in detraction, slander, wounds, and devastation, or to build their choice triumph on the ruin of their brethren's good name?

'The system of terror and intimidation brought into exercise upon this question, will certainly ere long work its own cure. Clergymen who have spoken a word to offend, have sometimes notice served upon them, that they are to be *pilloried* in the next *Instructor*; as if its editor were president of a criminal court, the instrument a legal one, and the sentence what the law enacted. Several of the Society of Friends here, upon being applied to by members of the British and Foreign Auxiliary, to know whether they would contribute to its funds, replied that they gladly would, but that *they were afraid of spoiling their business*; and a medical gentleman, highly respectable in his profession, who at first joined the Board in correspondence with the London Committee, has since found it expedient to withdraw, not at all, I believe, for the reason which Dr. T. *sumo*re has invented for him in his *Instructor*, but because he finds that a character of partnership in controversy is fastened upon every individual continuing in union with the old Society, which, as a candidate starting at present for public favour, he judges it imprudent

for him to incur. So that every man is put to the test of his manhood; who dares an opinion here; like the preachers in Whitfield's time, in whom it was not enough that they could preach the gospel with all boldness, except they could also bear being pelted with stones. Hardly a newspaper editor besides my ingenious patron would have risked an acquaintance with Anglicanus. Scotch newspapers, to be sure, have nothing to do with being original; they do not guide, but follow the multitude—

“ In duty bound, as all the learned think,
To uphold the cause by which they eat and drink.”

Yet they know that in this instance, it is not the sentiment of the *many*, so much as the tyranny of the *few*, that compels them, while giving publicity to the most impudent and violent things on the one side, to shun, under the alarming name of *controversy*, all that is written on the other.' pp. 39—43.

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‘ Can we envy the pernicious prosperity of the man, who, when he should have been a guide of the blind, an instructor of babes, appoints himself on a home-mission from city to city, declaiming with one speech, and exhorting from one sermon, to this effect: “ Beware of good men, be on your guard against good works, trust none that fear God, have no part with those that put their shoulder to the work of extending Messiah's kingdom. Be cautious, do little, the less the better; keep your money, you have been fools to give it. You have been doing the devil's work—they do that in England. We are the men, my friends. Sound principle, genuine Christianity, are nowhere but among ourselves—as to these southern evangelicals, the best are blockheads, the rest are hypocrites. What have Scotsmen got to learn from the best, or to do for the worst of mankind. Let us keep to home concerns, and be thankful.” In short, the text, “ Be zealous,” has been as strenuously applied to the *duty* of pulling down the Bible Society, as if that particular *good work* were of paramount importance, and the only one in which professors had any tendency to lukewarmness;—something in the manner of the priest appointed to deliver the sermon at the martyrdom of John Huss, who chose for his text, “ *that the body of sin may be destroyed*,” and took occasion therefrom to enforce on the Church the destruction and extermination of all heresy, general and particular; and first and most peculiarly the destruction of the arch-heretic then before the court, whose body waited the execution of their sentence.

‘ Not certainly without fruit have been those exacerbating harangues from the platform and the pulpit—many are the timid Christians whom they have in the mean time entirely *nonplussed* as to the hope of finding brethren whom it is safe to trust, or good work performed by association, which it is not better to desist from—many are the worldly-minded professors who embrace the apology they furnish, for withholding what they once were induced to part with; many the feeble springs that are thus dried up, the Bible Societies not unprofitable, nor instituted without pious exertion in the districts where

they are found, that languish under their influence. Self-righteousness among the religious, veiled under a nationality of character that gives it popularity, is the order of the day. Instead of the old topics of Sabbath decency, high intellectual endowments, and superior education of the lower orders, on which our politeness was wont to be put in requisition in visiting the North, we now hear from the ladies of Charlotte Square, and others, the most pharisaical effusions of thankfulness for their high privileges in being exactly what they are—"Hebrews of the Hebrews"—Scots by parentage and education, natural-born subjects of the only country in the world where the word of God is suitably known, understood, and valued, properly worshipped, defended, and put to use; where the ministers of religion so marvellously do their duty, that the very children of their flocks could teach the divines of other countries theirs, with regard to the Apocrypha; and where the mere common people are so enlightened as to hold in utter detestation every thing done in the place called Earl-street. Among infidels and scoffers too, the effect is not less remarkable. I have heard of a Sunday party of that kind of gentlemen, where, among other toasts expressive of their sentiments, a bumper was filled to the health of that clever fellow, Andrew Thomson, who had so capitally laid open all the *humbuggery* of the Bible Society—a matter they had always been clear about, without knowing that he was of their mind about it. These are among the first fruits of the independence of the Edinburgh Bible Society, the specimens by which she chooses to vindicate and sustain her character of lofty uncompromising principle.' pp. 73, 74.

We recommend to our readers the perusal of the entire pamphlet, which has produced, we understand, a strong impression in Edinburgh. The controversy here is over, but it is important that the lesson which it supplies should not be forgotten; and to the future historian, this pamphlet will supply a key to one of the most remarkable and otherwise unaccountable polemic affrays that ever took place within the pale of the Church.

Art. XI. *Apology for the Modern Theology of Protestant Germany: or a Review of the work entitled, "The State of the Protestant Religion in Germany, in a Series of Discourses preached before the University of Cambridge, by the Rev Hugh James Rose, M.A." &c. By Dr. Karl Gottlieb Bretschneider, Chief Counsellor of the Consistory, and Superintendent-General at Gotha. Translated from the German by the Rev. William Alleyn Evan-son, M.A. Lecturer of St. Luke's, Old Street, London. 8vo. pp. 88. Price 3s. London, 1827.*

MR. EVANSON has 'availed himself of this opportunity' to notice the strictures of the Eclectic Review on his narrative of the conversion of the Prince de Salm Salm; under

which he appears to have been secretly writhing from May to October. For this purpose, it would seem that he has been at the pains of translating and publishing a pamphlet containing statements which he denies, and opinions which he impugns, and which can serve little better purpose than to make known that the translator is a German scholar. With regard to his ill-mannered attack upon the Eclectic Reviewer, we have only to regret, that, in charging him with a blunder, we should have provoked him to defend it by a quibble. The only point worth adverting to more distinctly, is his reference to Leibnitz. In order to prove that he did not unjustly depreciate that 'celebrated writer', by employing the expression 'the subtleties of Leibnitz,' he cites from *Gibbon*, a passage containing a slanderous attack upon his memory; and then, chuckling, asks us if we ever read that? Our reply is, that had Leibnitz deserved that character, Gibbon would have been glad to claim, and forward to praise him. Leibnitz has always been obnoxious to the infidel party. If our petulant assailant wishes to see his writings competently and fairly characterized, we recommend him to consult Principal Hill's Divinity Lectures. As to his indiscreet and rude assertion, that the Eclectic Reviewer knows nothing of Leibnitz's works, his knowledge of our character ought to have restrained him from venturing it, even if our pages had not supplied him with ample proof of an acquaintance with the works of Leibnitz in the tangible form of translated citation. But Mr. Evanson has chosen an unhappy model in Dr. Andrew Thomson, from whom he has learned to set both truth and courtesy at defiance. He talks of 'the tremendous castigation' inflicted upon the Eclectic Reviewer 'for his apocryphal and neological predilections' by 'the ponderous arm of the Edinburgh Christian Instructor;' and then tells us, that 'it requires something of a hand 'to throw dirt.' This last remark is very true. All the dirt thrown at us by the ponderous arm of our reverend castigator, brushed off as soon as dry, without leaving a trace upon our clothes; but our present assailant's rash hand cannot even reach us: he will only soil his own fingers. We earnestly entreat Mr. Evanson, for his own sake, to look more to the Great Exemplar, and to study the things which tend to peace, instead of setting himself up as a Thomsonian reformer.

As the greater part of Dr. Bretschneider's pamphlet has already been given in our pages*, it will not be necessary for

* Eclectic Rev. Nov. 1827.

us to notice more particularly the present translation. Mr. Evanson, we are glad to find, admits that

' a better order of things has commenced, and is in active progress in Germany ; that the religion of Luther is again becoming the religion of Lutherans ; that the doctrines of the fall, original sin, atonement by the death of Christ, justification by his righteousness, and sanctification by his spirit,—are again becoming the doctrines taught from the pulpits and professors' chairs once occupied by the glorious Reformers of the sixteenth century !'

Art. XII. *The Plea of the Midsummer Fairies, Hero and Leander, Lycus the Centaur, and other Poems.* By Thomas Hood, Author of " Whims and Oddities," &c. Small 8vo. pp. 222. Price 8s. London, 1827.

THIS is an extremely clever volume of verse, the production of a man of undoubted genius and great versatility of talent, whose whims and oddities have alternately made us laugh and frown, and whose best performances have strongly impressed us with the conviction that he might have rendered himself capable of doing something far better. But he has chosen his line ; and if he is less a poet than a *pundit*, if he displays less fancy than wit and humour, if his graver productions are less interesting than his whims and oddities, it is not owing, we are disposed to think, to any original want of poetical talent, but is the result of those habits which he has adopted from choice. Some very pleasing passages occur in the longer poems which compose the bulk of the present volume, the titles of which will sufficiently indicate their general subject : we are afraid, however, that they will read heavily. We prefer the minor pieces ; e. g.

‘ SONNET.

‘ Love, dearest Lady, such as I would speak,
Lives not within the humour of the eye ;—
Not being but an outward phantasy,
That skims the surface of a tinted cheek,—
Else it would wane with beauty, and grow weak,
As if the rose made summer,—and so lie
Amongst the perishable things that die,
Unlike the love which I would give and seek :
Whose health is of no hue—to feel decay
With cheeks’ decay, that have a rosy prime.
Love is its own great loveliness always,
And takes new lustre from the touch of time ;
Its bough owns no December and no May,
But bears its blossom into Winter’s clime.’ p. 221.

The Ode to Melancholy is spirited and touching. We can make room for only the latter part, which is very beautiful.

- ' O clasp me, sweet, whilst thou art mine,
And do not take my tears amiss ;
For tears must flow to wash away
A thought that shows so stern as this :
Forgive, if somewhere I forget,
In woe to come, the present bliss.
As frightened Proserpine let fall
Her flowers at the sight of Dis,
Ev'n so the dark and bright will kiss.
The sunniest things throw sternest shade,
And there is ev'n a happiness
That makes the heart afraid !
- ' Now let us with a spell invoke
The full-orb'd moon to grieve our eyes ;
Not bright, not bright, but, with a cloud
Lapp'd all about her, let her rise
All pale and dim, as if from rest
The ghost of the late buried sun
Had crept into the skies.
The Moon ! she is the source of sighs,
The very face to make us sad ;
If but to think in other times
The same calm quiet look she had,
As if the world held nothing base,
Of vile and mean, of fierce and bad ;
The same fair light that shone in streams,
The fairy lamp that charm'd the lad ;
For so it is, with spent delights
She taunts men's brains, and makes them mad.
- ' All things are touch'd with Melancholy,
Born of the secret soul's mistrust,
To feel her fair ethereal wings
Weigh'd down with vile degraded dust ;
Even the bright extremes of joy
Bring on conclusions of disgust,
Like the sweet blossoms of the May,
Whose fragrance ends in must.
O give her, then, her tribute just,
Her sighs and tears, and musings holy !
There is no music in the life
That sounds with idiot laughter solely ;
There's not a string attun'd to mirth,
But has its chord in Melancholy.' pp. 210-212.

ART XIII. SELECT LITERARY INFORMATION.

In the press, *Torpidiana*; or, An Inquiry into the literary pretensions of the Officers and Members of the Council of the Society of Antiquaries, from the year 1815 to the present time, including Critical Remarks upon *their Works*. As this volume is intended to contain a severe but just review of the labours of these gentlemen, their *privately* printed works will be more particularly noticed, by which an addition of unprecedented value will be made to English biography and bibliography.

In the press, and shortly will be published, An Essay on the Application of Mathematical Analysis to the Theories of Electricity and Magnetism. This Essay will commence with an exposition of the general principles common to both theories; which will be followed by particular applications of them to many cases not hitherto submitted to calculation.

In the press, *Æschylus*. Recensuit Jacobus Scholefield, A.M. Græc. Lit. Professor Regius Cantab. In 8vo.

In the press, and nearly ready for publication, in 1 vol. 8vo. A practical and pathological Inquiry into the Sources and Effects of Derangements of the Digestive Organs; embracing some affections of the

mind, as well as diseases of the body. By William Cooke, Member of the Royal College of Surgeons, Secretary to the Hunterian Society, Editor of 'Morgagni,' &c.

In the press, Biographical Notices of the Apostles, Evangelists, and other Saints; with Reflections, adapted to the minor Festivals of the Church. By the Right Rev. Richard Mant, D.D. Lord Bishop of Down and Connor. In 8vo.

In the press, Military Reflections on Turkey. By Baron Von Valentini, Major General in the Prussian Service. Translated by a Military Officer. In 8vo. With a Map.

In the press, A Manual of Electrodynamics. Chiefly translated from the French of J. F. Demonferrand, with alterations and additions, comprehending the latest discoveries and improvements. By J. Cumming, M.A. F.R.S. Professor of Chemistry, and late Fellow of Trinity College, Cambridge. In 8vo. With Plates.

In the press, (dedicated by permission to the Archbishop of Canterbury), Bishop Heber's Hymn on behalf of the Society for the Propagation of the Gospel, set to Music by Miss Fleet, Organist at St. Botolph, Bishopsgate Street.

ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. &c. &c., with numerous illustrative selections from his unpublished Papers. By Olinthus Gregory, LL.D., &c. &c. 8vo. 16s.

CLASSICAL.

Homeri Ilias: with English Notes, illustrating the Grammatical Construction; the Mythology and Antiquities, Manners and Customs of the Heroic Ages; the Correspondence between the early Greek and Jewish Customs; and with Preliminary Observations on the Life and Writings of Homer. The Text chiefly from Heyne. By the Rev. William Trollope, M.A., one

of the Masters of Christ's Hospital. In 2 vols. 8vo. 1l. 4s.

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A Vindication of the Literary Character of the late Professor Porson from the Animadversions of the Right Rev. Thomas Burgess, D.D. F.R.S. F.A.S. P.R.S.L. Lord Bishop of Salisbury, in various Publi-

cations on 1 John, v. 7. By Crito Cantabrigiensis. 8vo. 11s.

THEOLOGY.

The second part of *Recensio Synoptica Annotationis Sacræ*: or, Critical Digest of the most important Annotations, Exegetical, Philological, and Theological, on the New Testament. Containing the Acts and the Epistles. By the Rev. S. T. Bloomfield, A.M. Vicar of Bisbrook, Rutland. In 5 vols. 8vo. 4l.

An Introduction to the Writings of the New Testament. By Dr. John Leonard Hug, Professor of Theology in the University of Freyburgh. Translated from the German, with an Introduction and Notes, by the Rev. Daniel Guilford Wait, LL.D. Rector of Blagdon, and Member of the Royal Asiatic Society. In 2 vols. 8vo. 1l. 12s.

Sermons. By the Rev. James Procter, A.M. Fell. Pet. College, Cambridge, late Curate of Bentley, Hants, and Assistant Minister of Farnham, Surrey. In 1 vol. 8vo. 10s.

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An Estimate of the Human Mind. Being a Philosophical Inquiry into the legitimate Application and Extent of its leading Faculties, as connected with the Principles and Obligations of the Christian Religion. By the Rev. J. Davies, of Queen's Coll. Camb. In 2 vols. 8vo. 18s.

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Chapel, Drury-lane, Dec. 11, 1827. By the Rev. E. Bickersteth. Second Edition. 8vo. 1s. 6d.

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THE ECLECTIC REVIEW,

FOR MARCH, 1828.

- Art. I. 1.** *Authenticated Report of the Discussion which took place between the Rev. Richard T. P. Pope, and the Rev. Thomas Maguire, in the Lecture Room of the Dublin Institution, on the 19th, &c. of April, 1827.* 8vo. pp. 374. Dublin. 1827.
- 2.** *The Doctrine of the Trinity founded neither on Scripture, nor on Reason and Common Sense, but on Tradition and the Infallible Church: an Essay occasioned by a late Controversy between the Rev. Richard T. P. Pope and the Rev. Thomas Maguire. By William Hamilton Drummond, D.D. Second Edition, with considerable Additions.* 8vo. pp. 100. Dublin. 1827.
- 3.** *The Difficulties of Romanism.* By George Stanley Faber, B.D. Rector of Long Newton. 8vo. pp. 392. Price 10s. 6d. London. 1826.
- 4.** *An Account of the Indexes, both prohibitory and expurgatory, of the Church of Rome.* By the Rev. Joseph Mendham, M.A. 8vo. pp. 188. Price 7s. London. 1826.

THESE publications claimed an earlier notice. Should any of our readers, however, be disposed to view the controversy as gone by, they would be greatly mistaken. There are some over-wise, pacific persons who deprecate keeping alive the Romish controversy; under the idea, that it inflames the spirit of party, and widens the separation between the members of the opposite communions. The fact is otherwise. Controversy is the safety-valve of theological zeal. The spirit of party is opposed to it; being too intolerant for discussion. Truth has always triumphed by means of controversy: she has grown powerless only when the sleep of lethargy has stolen upon the Church. What is Christianity itself, but a standing controversy with the infidel, the sensualist, and the formalist,—the men of this world?

We admit that the spirit of controversy, or, to speak more properly, a controversial spirit, is not in itself very conducive

to the cultivation of personal piety. The angry controvertist and fierce polemic is not always a devout believer, or an amiable member of society. The Church has sometimes been as much disgraced by her advocates as annoyed by her assailants; and there are intestine debates and disputes which, as friends to religion as well as friends to peace, we could wish to have terminated for ever. But alive, as we trust we are, to the dangers of controversy, we must nevertheless protest against that timid, trimming, self-indulgent, ultra-liberal dread of religious debate, which would bind over Truth to keep the peace with Error, and consign those celestial weapons of the spiritual armoury, reason and Scripture, to the ark of the Church, as useless regalia.

For the sake of Ireland, let the Emancipation question fare as it may, we hope that the controversy will go forward. It may alarm the priests and displease the liberals, but it will tend to do good to both parties; and the people will be at all events the gainers by the circulation of knowledge. Ignorance is always a rancorous opponent; a blind, and therefore a cruel enemy. The tiger closes his eyes before he takes his fatal spring; and it is the same with man before he makes war upon his fellow. Ignorance is always intolerant, because it does not understand the reasons of its opponent. It is cruel, because it feels itself weak. Ignorance is always fearful; and fear, as Mr. O'Driscoll in his pithy manner remarks, 'is incapable of Christianity.' If, then, we would assuage the bitterness of party animosity, and allay the inveteracy of that hatred which springs from fear, we must let in the light of the press upon the contending parties, and promote those discussions which serve at least to make them better known to each other. If I can be brought to see and acknowledge that my adversary has reasons for his opinions and conduct, although those reasons appear to me insufficient and fallacious, I shall think of him with the less contempt, and at the same time, having proved my own standing to be good, shall feel towards him less apprehension. Now we never can know the true grounds of our opponent's belief and the real character of his arguments, till we learn them from himself; nor know, till they have withstood the test of assault, the validity of our own.

No Protestant, we may venture to assert, can know why he is so, or can understand what Protestantism is, in its principles, its genuine results, and the grounds upon which alone it is defensible, who has not taken pains to become acquainted with the real opinions of the Papists. There are thousands whose whole Protestantism is concentrated in a hatred of Popery,—of Popery, not in the abstract as a system of error, but an his-

torical personification, a robed and mitred phantom which haunts their dreams. They do not hate it because it is false, but because it may be mischievous; not because it enslaves the minds of millions, but because it may prove a source of inconvenience to themselves. Such is the true Orange-man,—the backwoodsman of the Protestant Church, himself differing but little from the victims of his warfare, and retarding, by his conduct, the advance of that moral civilization on which he prides himself. There are thousands who have no quarrel with Popery, but as being the *Irish religion*. It might establish itself and prosper elsewhere, and welcome. The Protestantism of others is of a less noxious, because more negative character. They neither abhor the error, nor hate those who hold it, but are for every country's having its own religion, as well as its own climate and customs; all religions being, in their estimation, equally good on their proper soil; and they are Protestants just because that system is indigenous to England. Such persons are sworn enemies to all religious discussion, to all measures of proselytism, to every thing like theological zeal. They can tolerate all creeds, but not all religions; being very apt to despise those who have more zeal than themselves, and to suspect all ministers of religion of priestcraft. Their liberality is the spurious growth of religious ignorance; and towards all who hold a less tolerant creed than their own, they often display a most unphilosophical bigotry.

Besides these two classes of nominal Protestants, there are other descriptions of persons in this country, to whom a better acquaintance with the Romish controversy might be highly serviceable. Since that controversy has slumbered among us, it is certain, that Protestantism has, in many high quarters, undergone considerable deterioration. The doctrine of Justification as held and maintained by many divines of the present day, is certainly not the same that was advanced by Luther and defended by Hooker. Nor are the grounds of Protestantism by any means clearly understood and recognized by the major part of the Protestant clergy. It is a most remarkable fact, that towards Protestantism as such, when undignified by Episcopacy, the clergy of England have never discovered any very kindly feeling. It has only been upon emergencies, and as it were by compulsion, that the principles of the Reformation have in later days been brought into the field. The fear that the Dissenters should get possession of the great guns, has led to a very cautious employment of the true Protestant artillery. Hence, the champions of the English Church have generally preferred to attack the errors, rather than the claims of the Church of Rome,—to disprove its infal-

libility, rather than to expose its usurpation; and have talked more of the political danger, than of the spiritual wickedness of Popery. With regard to the sacred right of private judgement in matters of faith,—that is to say the unalienable right of conscience which springs from our accountability to God for our belief,—it is given up by many who call themselves Protestants, as a principle indefensible, latitudinarian, and dangerous; and in its place is substituted a principle which is neither Catholic nor Protestant,—the public right of national churches. Such was the Protestantism, we admit, of Henry VIII. and Elizabeth, but not of Luther and Wicliffe, nor yet of Chillingworth and Barrow.

Gladly then do we hail that resurrection of genuine Protestant principles which is taking place in Ireland, as the consequence of the stir of controversy and the activity of religious inquiry. Those principles which achieved the first great reformation, can alone bring about a second revolution that shall deserve the name; and when Protestants better understand those principles, they will be able to make more efficient use of their weapons, and with better success.

‘If the infallibility of the Latin Church could be clearly established,’ Mr. Faber remarks, ‘no person could rationally object to her theological decisions: for it were palpable madness in a fallible being, to contend against acknowledged infallibility. Hence I have ever thought that the establishment of infallibility is the very *nucleus* of the Roman controversy.’ In our judgement, it is far from being so. If the question lay merely between two rival churches differing in their theological decisions, the one laying claim to infallibility, and the other resisting that claim, Mr. Faber would be right. But who does not know, that this abstract infallibility is a point of honour with the Romish Church, rather than the foundation of its claims?—just as it is a point of honour with the English Church, to maintain its own authority and immaculate orthodoxy. The infallibility of the Pope is given up by every enlightened Romanist. The necessary or inherent infallibility of councils cannot be maintained, the authority of certain councils only being recognized. The Romish casuists are compelled to say, that the infallibility of a council is dependent upon the subsequent approbation of the holy see, two fallibles thus making up one compound infallibility. But this infallibility, with which the Romanist is so much embarrassed that he does not know where to deposit it, is but an attribute of that authority which he claims for his Church, not the essence of the thing. The Church of England disclaims infallibility, yet asserts its own authority in matters of faith. If

such authority can be substantiated, then it may be fairly argued, that infallibility must attach to the Church which is invested with it. But the possession of such infallibility would not establish the authority of the Church in any other character than that of a witness. Were the Church of Rome to abandon its claim to abstract and absolute infallibility, its claims to spiritual domination would remain much the same; since it is manifest, that submission is challenged to an authority dispensed at least by a fallible administration, and therefore separable from infallibility in the person as well of the Pope as of the priest.

‘ I may premise,’ says Mr. Maguire, ‘ that the Pope’s infallibility is not a doctrine of mine, nor of any Catholic. There are differences on the subject between the French and ultra-Montanists; but they are merely the private opinions of private divines. The Church has pronounced no opinion on it. The Church only pronounces on essentials. It leaves the mind free to discuss other subjects respecting which infallibility does not shut out inquiry. But the authority of the Church is decisive in articles of faith which cannot be ascertained by human power. How could the mass of mankind be able to judge of the truth of the doctrine of the Trinity, or of justification by faith; how could they reconcile with a just God the doctrine of original sin?’ &c. pp. 47, 8.

Mr. Maguire went much too far in asserting, that no Catholic, or scarcely any one, believed in the infallibility of the Pope; but he was quite correct in stating, that such an opinion is not an essential article of the Romish faith. Mr. Pope, in his reply, shews that the Church of Rome has not yet been able to decide as to the seat of her supposed infallibility; and with regard to the general councils, it still remains a question among Romanists, whether the fifth Lateran be truly a General Council.

But there is a previous question—and this we deem the nucleus of the controversy—relating to the authority of which this infallibility is predicated, the nature of that authority and its legitimate depository. It might be said with truth by the Protestant to a Roman Catholic,—We too admit that Christ has left us an infallible mode of determining the truth; we believe in the infallibility of the Church. Its infallibility is secured by the inspiration of those holy apostles who, by their teaching and writings, constitute the foundation of the edifice. It is purely by means of this infallible decision, that we judge of the truth of the doctrine of the Trinity, of justification by faith, or of any other article of faith. The only question between us on this point, is, where infallibility stops. Protestants limit it to direct inspiration, attested by miraculous credentials; and in the dictates of inspiration contained in the apostolic writings, we have an infallible and a sufficient guide.

Protestants hold as firmly as the Romanists can do, the impossibility that their system of theology should be essentially erroneous. We do not require the evidence of tradition in support of the fact, that we derive that system from the apostles themselves: we appeal to their own writings. But those writings, rejoins the Romanist, have been diversely expounded: who is to determine which exposition is the truth? This question, Mr. Faber meets by first noticing the answer of the Romanist—‘Consult the Catholic Church. This,’ he remarks, ‘may be very good advice in the abstract; but the difficulty is, to explain how such advice must be followed. Had the Church never varied, we might have had some reasonable expectation of success.’ It is necessary that we should be told, at what period the Catholic Church is to be consulted. The Church of the Romanist, Mr. Faber might have shewn to be in fact, the *Council of Trent*. He then proceeds as follows:

‘Others, perhaps, will exhort us to call in the right of private judgement, which has often been described, more eloquently than wisely, as a main principle of Protestantism, and which the bishop of Aire *not unjustly reprobates as leading to nothing but confusion*. Of this principle as exhibited by the bishop, and not unfrequently as exhibited also by unwary Protestants, I entertain not a much higher opinion than the bishop himself does. The exercise of *insulated* private judgement, which in effect is the abuse of *legitimate* private judgement, must clearly convert the church catholic into a perfect Babel; and although I deny the right of *such* private judgement to be a principle either of sound Protestantism in general, or of the Anglican Church in particular, yet I regret to say that it has much too often been exercised, to the scandal of all sober men, and to the unspeakable detriment of genuine religion.

‘To a certain extent, the bishop of Aire will allow, that private judgement *must* be exercised. Thus, I cannot read his lordship’s very able work, and come to a conclusion upon it, without *so far* exercising private judgement; and the very tenor of the whole composition implies, that private judgement in the choice of their religion will be exercised by those English travellers for whose especial benefit it seems to have been written. Thus, likewise, *we shall introduce an universal scepticism, if we deny the right of forming a private judgement upon perfectly unambiguous propositions*. No authoritative explanation can throw any additional light upon the several prohibitions of murder, and theft, and adultery, which occur in Holy Scripture. We read those prohibitions in the sacred volume; we involuntarily exercise our private judgement upon their import; and, by its mere simple exercise alone, we are *all* brought, without any need of inquiring the sense of the church, to one and the same interpretation. In these matters, and in various others which might easily be specified, I hold private judgement to be strictly legitimate; and I feel persuaded that the bishop of Aire will not disagree with me.

‘But, though there is such a thing as *legitimate private judgement*

in matters of religion, there doubtless is such a thing also as *illegitimate private judgement*. Now this last modification I would define to be, *private judgement in the interpretation of litigated passages of Scripture, exercised after a perfectly independent or insulated manner*.

‘Against this exercise of private judgement, which is a lamentable abuse of the Reformation, all prudent and judicious men must strenuously protest. It assuredly can only be the fruitful parent of discord and error. For if, without using those means of ascertaining the truth which God has put into our hands, this man and that man, after a simple inspection of a litigated text, shall *dogmatically* and *independently* pronounce that such or such an interpretation *must* set forth its true meaning; we shall doubtless have small prospect of ever arriving at a reasonable certainty in regard to the mind of Scripture. The absurdity of such a proceeding is self-evident; for, if each individual, disdaining all *extrinsic* aid, is to be his own independent expositor, we may well nigh have as many expositions of litigated texts as there exist rash and ignorant and self-opinionated individuals; and accordingly, we must not dissemble, that, from the *illegitimate* exercise of *insulated* private judgement, sects rivalling each other in presumptuous, unscriptural folly, have sprung up like mushrooms. Thus acted not the wise reformers of the Church of England. I greatly mistake if, in any one instance, they can be shewn to have exercised that *insulated* private judgement which I agree with the bishop in heartily reprobating. In fact, they possessed far too much theological learning, and far too much sound intellect, to fall into the palpable error now before us.’ *Faber*, pp. 37—40.

We have cited this passage at length, in order that our readers may have fairly before them, this new Protestant doctrine of a public-private judgement, in the very language of its learned advocate. A more singular specimen of involution of ideas and perplexed reasoning, could hardly be cited from the pages of any Protestant writer. It is perfectly amusing to see, how Mr. Faber is compelled by turns to admit and to retract, to shift and quibble, to invent qualifying epithets and slip in saving clauses, because, in attempting to defend Protestantism, he forsakes the true Protestant ground. We entreat the patience of our readers while we endeavour to unthread this maze of words, and reduce to something like intelligible propositions the statements they involve.

The question before us is, Who is to determine which exposition of God’s inspired word is the truth? The answer given by the Romanist, is, Consult the Church. Mr. Faber’s answer is substantially the same—Consult the Church. Each does not, it is true, refer us to the same Church. The Bishop of Aire says, Consult the Holy Romish Church; the Rector of Long Newton would say, Consult the Reformed Anglican Church. But both agree in referring us to an authority dis-

tinct from the Scripture, and opposed to the exercise of private judgement.

Mr. Faber does not scruple to avow, that he agrees with the Romanist in reprobating the right of private judgement,—that is, *the right of appeal on the part of private Christians to the inspired standard.* ‘Insulated private judgement,’ if the words mean any thing, must imply neither more nor less than this,—the independent exercise of a man’s own faculties on the meaning of those Holy Scriptures which God has given him for his rule of faith and practice. Mr. Faber denies that the Christian has any such right; he has no business to exercise his private judgement upon litigated passages; he must accept implicitly of the interpretation furnished by the Church. Who gave Mr. Faber, or who gave the Pope, the right to say this? Who gave the Church that dominion over our faith which an Apostle disclaimed?

But Mr. Faber has grossly caricatured the Protestant doctrine, and by so doing, has played into the hands of the Papist. He would represent the independent exercise of private judgement to mean, not a judgement independent of human authority, but independent of all extrinsic means of coming to a right decision. He would represent those who maintain this right of private judgement, as disdaining the help of learning, as undervaluing the aids of expositors and pious divines, as despising the Christian ministry. We acquit Mr. Faber of any intention to misrepresent or calumniate any class of his fellow Protestants; but he does so in effect. The legitimacy of the right of private judgement, as an essential part of Christian liberty, cannot be suspended upon the use or abuse which may be made of that right by individuals. It were just as absurd to denounce civil liberty, because it might be illegitimately exercised. Mr. Faber represents all Protestants, however, who contend for the right of ‘insulated private judgement’, as countenancing the insulated, ignorant, and dogmatical exercise of it. To search the Scriptures for ourselves, to endeavour by a serious examination of the sacred text to ascertain which exposition of a litigated passage is the true one, is, we are told, ‘a lamentable abuse of the Reformation’, which the Rector of Long Newton unites with all good Papists in heartily reprobating. Not so Bishop Horsley in that manly declaration which cannot be too often cited. ‘It is incredible to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner’ (comparing parallel texts), ‘without any other commentary or exposition than what

‘ the different parts of the sacred volume mutually furnish for
 ‘ each other. . . . Let him (the most illiterate Christian) study
 ‘ them in the manner I recommend, and let him never cease to
 ‘ pray for the illumination of that Spirit by which these books
 ‘ were dictated; and the whole compass of abstruse philosophy
 ‘ and recondite history shall furnish no argument with which
 ‘ the perverse will of man shall be able to shake this learned
 ‘ Christian’s faith. The Bible thus studied will indeed prove
 ‘ to be what we Protestants esteem it, *a certain and sufficient*
 ‘ *rule of faith and practice*; a helmet of salvation which alone
 ‘ may quench the fiery darts of the wicked.’ *

By the right of private judgement, every one who advocates that right, intends, and is known to intend, the right of the private examination of Scripture with a view to the satisfaction of our own conscience as to the matter proposed for our belief;—the right and duty of individually building our faith exclusively upon the Divine testimony. Those who hold this main principle of Protestantism, so far from disdaining extrinsic aid, have always been characterized as the most diligent in the use of *every* means of coming to a right decision. What has given birth to Biblical criticism, what has created that vast fund of Biblical learning which we now possess, what has rescued many portions of the sacred text from corruption or obscurity, and the sacred volume itself from neglect, but that principle which Mr. Faber agrees with the Papist in reprobating ‘ as leading ‘ to nothing but confusion’? Who are those whose anxiety to understand the word of God leads them the most constantly to attend upon the preaching and exposition of it by Christian ministers,—who are found to be the most diligent readers both of the sacred volume and of expository aids,—but that class of Protestants who act the most strictly up to the principle of exercising their own judgement and satisfying their own conscience in matters of faith? Nor let it be said, that such persons, while holding and exercising this right, do in fact submit their minds to human authority in the sense intended by the Romanist. Authority, as we shall presently see, is a very equivocal, and therefore convenient word; but the sole authority recognized by the description of Protestants referred to, is the Bible, the Bible only, without note or comment, as the exclusive law of faith, the unambiguous code of Heaven,—“ a lamp unto our feet, and a light unto our path.”

In order to illustrate the illegitimacy and danger of the Protestant principle, the right of private judgement, Mr. Faber

* Bishop Horsley’s Nine Sermons, pp. 226—228.

and Mr. Maguire have both recourse to the case of the *soi-disant* Unitarian. The work denominated "The Improved Version" is referred to by the former, as the most perfect example of the illegitimate exercise of insulated private judgement with which he is acquainted.

'Totally opposing itself to the decisions of the Catholic Church nearest to the times of the Apostles, it exhibits interpretations of the litigated texts framed upon the mere independent dogmata of Dr. Priestley and Mr. Belsham, but altogether unknown to the ecclesiastics of the three first centuries. I adduce this production to exemplify what I mean by *the illegitimate use of private judgement*. If we ask a reason *why* the litigated texts are thus expounded, no answer can be given, save the good pleasure of the editor.' p. 44.

A more unhappy exemplification of his meaning in every respect, Mr. Faber could not have adduced; and we are astonished that a person of his learning could have so grossly committed himself. Whatever be the demerit of the interpretative notes attached to the "Improved Version", to represent them as embodying the independent dogmata of two individuals, is most absurd. We question whether an *original* interpretation of a litigated text is to be found in the volume. Is Mr. Faber so little conversant with the history of Biblical criticism as not to know, that Arian and Socinian interpretations of every litigated passage are older than the days of Dr. Priestley? It is utterly incorrect, that the Editor's private judgement is the only reason assignable for such expositions, erroneous and unscriptural as they are. Mr. Faber ought to have known, that, so far from disdaining extrinsic aid, the individuals he mentions claim at least to be regarded as men of learning; and that, so far from resting their creed upon private judgement, Unitarians have discovered a great anxiety to press into their service the authorities of fathers and the opinions of primitive antiquity, as well as some illustrious modern names. But would Mr. Faber deny that the Editor had a right to publish that Version with all its notes? What better right could the Rector of Long Newton possess, to publish his private judgement respecting the meaning of the prophecies? Mr. Faber's reasoning is fatal to even the liberty of the press; and indeed, to be consistent, he must deplore that it is now independent, in this country, of an episcopal '*Imprimatur*.'

Let us see, however, what our Author would substitute as the golden mean between Romanism and genuine Protestantism.

'Omitting, then, the *mere dogmatism of the Latin Church* on the one hand, and *the wanton exercise of illegitimate private judgement*

on the other hand, the practice of those profound and venerable theologians who presided over the reformation of the Anglican Church will teach us, that the most rational mode of determining differences is, *a recurrence to first principles* —

Had Mr. Faber closed his sentence here, who would not have given him credit for meaning by first principles, the dictates of the Divine oracles? But, alas! the complete sentence undeceives us.

—‘a recurrence to first principles, or *an appeal to that primitive Church which was nearest the times of the apostles.*’ p. 40.

In other words, to be able to understand the true interpretation of litigated passages of Scripture, we must call in—the Fathers, the New Testament Apocrypha; we must lay aside Wetstein and Griesbach for Irenæus, Justin Martyr, and Origen.

Let us now hear Mr. Maguire.

‘If the unlimited right of private judgement be recognized, then will a seven-fold shield be thrown over every error, however impure, every heresy, however damnable, every folly, however ridiculous. It will be the origin of every species of madness, violence, and fanaticism. What will each of the heretics say? “I exercise my judgement conscientiously and to the best of my ability; I have prayed to God that he might enlighten me with his grace. I have taken every means in my power to arrive at the truth, and my decided conviction now is, that Christ is not the Son of God.” Thus would Arianism, that heresy which distracted the Church of Christ, and which, if the protecting influence of the Almighty had not been extended to his Church, would have eradicated every Christian principle, and sapped the foundations of that heavenly and noble edifice, become justifiable. How could Mr. Pope blame the Arian? Mr. Pope would appeal to the Scriptures—but in vain he would appeal to the Scriptures against the obstinate Arian, or Socinian. They would, in reply, appeal to their conscience. They will say, that they have read the Scriptures, and that they have as good a right to interpret their meaning as Mr. Pope. Can Mr. Pope, who recognizes the principle of Gospel liberty, blame them for their conduct? Will he, in this regard, violate that principle which is the boast of the Reformation? Who is to judge between Mr. Pope and the Socinian, or Arian? God alone can be their judge, and that not till the soul is separated from the body.’ p. 11.

In a subsequent speech, Mr. Maguire cites the broad assertion of the Rev. Mr. O’Callaghan, a Protestant clergyman, that ‘*the right of private judgement is not recognized in the Church of England*’; and he triumphantly avails himself of the Rev. Mr. Rose’s *caveat* against this dangerous right, the alleged ‘base and boast of Protestantism,’ as the source of all

‘ Much, I admit, devolves on parents and pastors. Their *authority* I recognize, but **AUTHORITY IS ONE THING, INFALLIBILITY ANOTHER.** Is not a Roman Catholic child precisely in the same circumstances?’ p. 106.

The words given by Mr. Pope in small capitals, contain something very much like a truism; but what he here means by authority, is by no means clear. We regret that he did not more directly meet Mr. Maguire’s reiterated challenge, and vindicate the Protestant principle from the absurd consequences charged upon it. He should have shewn, that the right of private judgement is not asserted as including in itself a rule of interpretation, but as the simple and only means of making an act of faith (to use Mr. Maguire’s phrase) upon the Word of God; that it involves the rejection of no authority that offers itself in the form of testimony, evidence, or teaching; accepting Tradition as a witness, though not submitting to it as a judge, and fully recognizing and establishing the duty of the parent and of the Church, to *teach*, while it refers to the inspired rule as the only medium of *proof*. All the plausibleness of Mr. Maguire’s pleading turns upon his confounding testimony and the means of instruction, with the authority which proposes itself as a rule in place of the Word of God.

What is that authority? This question brings us back to the *nucleus* of the controversy. There is the authority attaching to a record, and there is the authority attaching to a law; but these are not the same species of authority. The one is the only authority to which antiquity can lay claim: the other is exclusively inherent in the sacred scriptures, the only law of faith. There is, again, the authority of the witness, and the authority of the judge; the authority of the parent, and that of the magistrate; the authority of the historian, and that of the lawyer. In each case, the authority is different, the same word being used in a different sense. To one description of authority, I owe civil obedience; to another, the homage of my affections and my confidence; to a third I bow my opinion; but the only authority that can control my reason is, *evidence*. Now testimony is a species of evidence in itself, affording a reason for belief, and adapted to inspire belief; otherwise we should be incapable of being taught. Human testimony, being only the evidence of probability, cannot *demonstrate* the truth of what it affirms; but, in the absence of any reason for doubt, the probability it supplies, is received as a sufficient reason for our believing. This evidence of probability is susceptible, moreover, of being carried to so high a pitch by the accumulation of competent testimony, as to become all but irresistible;

and resistance against sufficient evidence, implies either a perverted understanding or a wilful opposition to the truth.

The authority of the Church as an interpreter of Scripture, is of this description. It is an historical testimony, carrying with it a high degree of probability, although unfortunately vitiated, in some instances by the imperfection of the record, and in others, by the incompetent character of the witness. We admit, however, that the concurrent voice of antiquity has the force of evidence; and, as an historical authority, its testimony on many points is sufficient for our guidance. But does the existence of such authority or evidence preclude the right of private judgement, or does it oppose that exercise of judgement to which it makes its appeal? If it be evidence, it affords good reason for my believing; but such belief can take place only by that exercise of private judgement upon the evidence, which is so pathetically deprecated as leading to all sorts of confusion. If I deem the evidence invalid, I must, as a rational being, withhold my belief. The right of private judgement is not opposed to the authority of evidence, but to believing without sufficient evidence, upon suspicious evidence, and when higher evidence is to be had. It would be just as proper to represent the right of private judgement as illegitimately exercised in investigating the authority of Hume or Clarendon as an historian, as to deny the individual right of freely investigating the authority which calls itself the Church. Our only reason for rejecting as Protestants, the authority of the Church of Rome, is, that it is the evidence of a lying witness, a convicted falsifier of history and corrupter of the truth.

In ascertaining the true interpretation of Scripture, the opinions of the early fathers must be allowed the weight of historic evidence, as proving how the passages in question were understood by those who could not fail to arrive at the true meaning of the inspired writers. And had we not the record itself, it would be matter for thankfulness, that we have their opinion about its sacred contents. But no man in his senses would rest contented with an opinion about a record, when he might inspect the record itself. Were its terms doubtful, he would gladly avail himself of a glossary or comment; but it would be for the sake of comparing that comment with the text, and of forming his own opinion by its aid. But it is this act of conscientious reference to the inspired volume, as the only ultimate rule of faith to every individual, which Mr. Faber, Mr. Rose, and Mr. Maguire agree in denouncing as fraught with all sorts of mischief. And what is their argument? That the party examining the record for himself may, if he deviate from the comment, misunderstand and misinterpret some pas-

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points within the range of private judgement, according to Mr. Faber's own shewing; as much so as the unlawfulness of theft and murder; and to deny that private judgement may be legitimately exercised upon their import, is to exclude them from the class of certainties, and to open the door to scepticism. In fact, to insist upon the necessity of authority as over-ruling private judgement in matters of faith, is to deny that private judgement has sufficient evidence for its guidance, and thus to strike at the sufficiency of the Scriptures as a rule of faith.

‘If you will stand to your rule’, says Chillingworth, ‘that Scripture is as perfect a rule of faith as a writing can be; you must then grant it so complete that it needs no addition, and so evident that it needs no interpretation; for both these properties are requisite to a perfect rule, and a writing is capable of both these properties.’ Again: ‘When you say that unlearned and ignorant men cannot understand Scripture, I would desire you to come out of the clouds, and tell us what you mean; whether that they cannot understand *all* Scripture, or that they cannot understand *any* Scripture; or that they cannot understand so much as is sufficient for their direction to heaven. If the first, I believe the learned are in the same case. If the second, every man's experience will confute you; for who is there that is not capable of a sufficient understanding of the story, the precepts, the promises, and the threats of the Gospel? If the third, that they may understand something, but not enough for their salvation; why doth St. Paul say to Timothy, the Scriptures are able to make him wise unto salvation?’ *

The injudicious and erroneous concessions of churchmen have indeed been the source of far greater mischief than all the aberrations of private judgement. They have done much to weaken the evidence of the truth, and have afforded a specious argument and a miserable triumph to the Papist on the one hand, and to the Infidel on the other. In order to bolster up the authority of their church, they have sacrilegiously detracted from the honours of Revelation, by denying the intelligibility of Scripture without the aid of tradition. Thus, attempts have been made to shew, that the doctrine of the Trinity, the obligation of the sabbath, the law of Baptism, and the inspiration of the Scriptures themselves, rest upon the same human authority as the divine right of episcopacy and the doctrine of purgatory; the insidious argument being intended, not to subvert the scriptural doctrines, by destroying their foundation,

* Religion of Protestants, p. 71.

sages of the original. If so, it is at his own peril, and he must take the consequence.

Mr. Faber makes an important admission, however, when he observes, that we should 'introduce a universal scepticism,' were we to 'deny the right of forming a private judgement upon perfectly unambiguous propositions. No authoritative explanation', he adds, 'can throw any additional light upon the several prohibitions of murder and theft which occur in Holy Scripture.' That is to say, when a thing is certain and self-evident, we do not require the aid of testimony to prove it; nor, when it is clear and unambiguous, do we need any one to make it plainer. But the moment that a thing becomes ambiguous and uncertain, then the right of judgement ceases, and implicit faith begins. As soon as evidence fails us, we must immediately, to save ourselves from the penalty of doubt, surrender our judgement to the guidance of Authority, as children cling closer to their nurse in the dark. Suppose we were to admit, for argument's sake, that, while private judgement is to guide us in the day-light, Authority ought to take us by the hand in the dark; must we not be allowed to decide whether we can see clearly enough by the lamp of God to find our own way? If private judgement may be legitimately exercised upon unambiguous propositions, must it not be left to determine what are so? The Church of Rome, however, first creates the darkness in which she would involve us, by extinguishing the true light, and then bids us to follow her. As a pretext for imposing fetters upon the conscience, she takes away the means of knowledge, gives us her own decisions in the place of evidence, and thus opens a way, as Mr. Faber remarks, for universal scepticism.

If the judgement may be legitimately exercised upon unambiguous propositions, we do not see what is to deprive it of the right of exercising itself upon ambiguous ones. This, we leave Mr. Faber to explain. His admission, however, is quite sufficient for our purpose. Let us be allowed only the right of private judgement as to what is unambiguous in Scripture, and we shall be satisfied. Would Mr. Faber charge the word of his Saviour with ambiguity? Is there a single proposition in the word of God, which it concerns sinful man to understand as the ground of his hope or the rule of his life, that can be styled ambiguous? Will Mr. Faber turn apologist for Socinianism and every other unscriptural error, by imputing it to the ambiguity of God's word? Either the divinity of Christ, the doctrine of salvation through faith in His blood, and of sanctification by the Holy Spirit, are unambiguously revealed in the sacred Scriptures, or they are not. If the former, they are

points within the range of private judgement, according to Mr. Faber's own shewing; as much so as the unlawfulness of theft and murder; and to deny that private judgement may be legitimately exercised upon their import, is to exclude them from the class of certainties, and to open the door to scepticism. In fact, to insist upon the necessity of authority as over-ruling private judgement in matters of faith, is to deny that private judgement has sufficient evidence for its guidance, and thus to strike at the sufficiency of the Scriptures as a rule of faith.

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but to consecrate the traditions of men by making them seem to stand upon the same footing. This stale and unhallowed artifice comports well enough with the policy of the Romanist; but the Protestant ought to be ashamed to have recourse to it. If any Trinitarians have confessed that the doctrine of the Trinity is founded, not on the Scriptures, but on the tradition of the Church, our answer to any argument founded on such admission by either Mr. Maguire or Dr. Drummond, is the same that Dr. Wardlaw returned to Mr. Yates: ‘If *any* Trinitarians made such a concession, they were fools for their pains, and traitors to their cause.’*

Dr. Drummond has chosen to construct his title-page in the form of a calumny and an insult, on the authority of a Popish priest and a Hindoo deist; and he has thus supplied us at once with the true measure of his fairness as a controvertist, and of the extent of his attainments. He politely tells us, that, ‘an honest review of *any* composition of a Unitarian author by an orthodox critic, would be a strange anomaly in the history of criticism’; and that ‘every man who writes in support of Unitarianism, may be almost certain of having not only his literary and religious, but his moral character assailed and calumniated by *Calvinism*.’ Such scandalous assertions come with peculiar grace from the Author of a pamphlet, which is from beginning to end a daringly dishonest misrepresentation of the orthodox doctrine, and a calumnious attack upon the understanding of all who hold it. We shall assuredly not waste the time of our readers by reviewing this Essay, which is as disgusting for its flippancy as it is contemptible in argument. Its assertions and criticisms have been a thousand times amply met, and triumphantly refuted, of which it suits the Author to take no notice. Unitarianism, as it calls itself, is no new thing, unfortunately, in Ireland. In Dublin itself, more than a century ago, it met with its refutation and exposure from the able pen of the learned Joseph Boyce, whose ‘Vindication of the True Deity of Our Blessed Saviour,’ deserves to be better known. A large portion of Dr. Drummond’s second-hand sophisms and bald assertions have, by anticipation, been canvassed in our own pages; and as he informs us, that all the arguments hitherto arrayed against his doctrine are ‘thin and vapoury, and of no consistence,’ it would be only degrading to ourselves and useless to our readers, to enter into controversy with an individual so impreguably intrenched in his own good opinion. In this land of liberty, nevertheless, we fully concede

* Wardlaw’s Reply to Yates, p. 25.

to him an equal and undoubted right to defend his religious opinions; and as he has shewn himself to be proof against the authority of scriptural evidence, there is no other authority by which we could hope to convince or wish to restrain him, but that which struck Saul of Damascus to the ground, and changed the blasphemer into a believer.

The case of the Socinian, however, we have seen, is adduced by the fautors of tradition as an authoritative interpreter, against the Protestant doctrine of the right of private judgment, as a striking illustration of its dangerous result. Mr. Rose ascribes the infidelity and neologism of the continental churches to the adoption of this fundamental principle of the Reformation; and Mr. Lingard, the Romish historian, asserts, that Unitarians are, of all Protestants, the most consistent, and carry the principles of the Reformation to their fullest extent. The Unitarians accept the compliment, although not intended as such; and the shallow misrepresentation is echoed back to the Papist as a Protestant concession. Let us then examine it a little more closely.

The fundamental principle of the Reformation is undeniably, the sufficiency and exclusive authority of the Holy Scriptures, as the sole standard of faith, and the consequent right of individual appeal to that standard. What has been the result of the Reformation founded upon this principle? The Bible, having come to be regarded as the true fountain of religion, has been rescued from its imprisonment in the cells of monks, and has been sent through the world in every language of Christendom. After having been for long ages withheld from the people as a dangerous and scarcely intelligible volume, it is now in the hands of every Protestant peasant, who finds that the testimony of the Lord is plain and sure, 'making wise the simple.' Now if this principle, or this proceeding, tends to generate Socinianism, it must be because the reading of the Bible tends to make men Socinians; a position so revolting, that even the Romanist must, one would think, fear to maintain it, and which is sufficiently disproved by fact and experience. Yet, it is broadly alleged, and that by Protestant clergymen, that uninstructed persons reading the Bible for themselves, and judging of its contents for themselves, must inevitably be led to form, owing to the variety of men's minds, all sorts of opinions; and that this has been the occasion of multiplied heresies, schisms, and absurdities. The proper and complete reply to this hypothetical argument, is an appeal to facts. Or, if it be asserted that such is the fact, that the unrestricted circulation of the Holy Scriptures has led to the multiplication of errors and heresies, we meet such assertion with

an explicit denial, and join issue upon this question. Let the Romanists rake up all the names of Protestant sects that he can collect, with the help of Evans's Sketch, sects existent or non-existent, that have sprung up in the Church since the Reformation, in those countries where the Holy Scriptures have been circulated; and we will engage to produce a catalogue quite as long, and exhibiting aberrations quite as ridiculous or melancholy, that had their birth in the golden age of the Church of Rome, before the art of printing had been invented, or the morning star of the Reformation had risen above the horizon. We will undertake to prove, that heresies and schisms have never been multiplied, except in the destitution of the Holy Scriptures, and where the community have not had access to them; and that the Protestant Church has always been more truly united in doctrine, notwithstanding the absence of outward uniformity, than the pseudo-Catholic Church. The Holy Scriptures, which are falsely represented as occasioning the variety of religious opinions, furnish the only remedy for that evil; and it is found by experience, that in proportion as they are freely circulated, heresies give way, differences are softened down, and truth, left to its proper evidence, finds its way to the understanding and the heart.

The causes which have led to the increase of infidelity on the Continent, (or we should rather say, to the new disguise which it has there assumed,) have been treated at length so recently in our pages,* that we shall not now enter further into the subject; but shall content ourselves with remarking, that the return to better principles and more scriptural doctrines, which is extensively taking place, is attributable to nothing so much as the increased circulation of the Holy Scriptures in those countries among all classes of the community. Dr. Drummond tells us, that 'abroad; Unitarianism is spreading like the light of heaven. The mountains and valleys of Switzerland are re-echoing her hallelujahs, while Malan and his fanatics are howling a funeral dirge over the lifeless carcase of Calvinism.' We can inform him that Unitarianism is *not* spreading; but that the doctrines of the Reformation, blessed be God, are regaining their ascendancy.

The error of the Socinian, which has been so ignorantly or so malignantly confounded with the Protestant principle, consists, not in his exercising the independent right of private judgement, which is his unquestionable birthright, but in his refusing to bow to the evidence which the Word of God supplies, with

* Eclectic Rev. July, 1827. Art. *German Neologism*.

regard to the truths that he impugns. He brings to the Holy Scriptures the prejudices of an unbeliever, and he wrests the Scripture in order to countenance his unbelief. He rejects that sufficient evidence of the truth which God has been pleased to vouchsafe, and in our acceptance or rejection of which, an important part of our moral probation consists; and it is absurd to suppose that any human testimony could compel his belief. No authorized interpretation of the Scripture can have attaching to it that evidence of its truth, which belongs to the infallible dictates of inspiration; and he who refuses to believe on the authority of St. Paul and St. John, can hardly be expected to believe on the fallible testimony of Ignatius or Justin. We are far from commending the Socinian for rejecting the lower species of evidence which is supplied by the historic testimony of the Church; but his rejecting it, is but the consequence of his resisting the Divine testimony contained in the clear and simple declarations of Scripture. To believe or not to believe, to obey or not to obey, to choose good or evil, God has put into the power of every one; and on the right exercise of this inalienable and awful prerogative, our salvation depends. The exercise of private judgement in the choice of our religion, Mr. Faber himself allows; and the Romanist appeals to this private judgement in insisting upon the claims of his church; but both, strange to say, refuse to allow, that the legitimate, probationary exercise of the judgement and conscience can have for its proper object, the revelation which God has given to man, the witness which he hath testified of his Son, and the message of his grace.

The length to which this article has already extended, will not allow of our entering upon any fresh topic; or it would be profitable to look a little more closely into the claims of the self-constituted depository of that authority which is supposed to supersede the exercise of private judgement in all doubtful matters. On this point, Mr. Faber and the Bishop of Aire would not accord. Though agreeing to treat private judgement as their common enemy, theirs is by no means a common cause. On some future occasion, this subject may come more distinctly before us. In the mean time, we must remark, that, while both the Romanist and the Semi-Protestant contend for the necessity of an authorized interpreter of Scripture, and respectively put in their claim on behalf of that which they deem the true church, they will be found to differ most essentially as to the real *organ* of that authority which is supposed to be so necessary a check and restraint upon private judgement. The authority which the Church-of-England-man contends for, is at least defined and intelligible, being embodied in

the form of creeds and articles, and tied down by them, so that it cannot trench any further upon the right of private judgement,—cannot extend its jurisdiction over the conscience. The organ of that authority is in effect the State. It is otherwise with the mysterious, indefinite, all-pervading authority of the Romish Church. ‘The matter in truth’, remarks Mr. Pope, ‘resolves itself into this: that the priest is the *infallible* organ of the Church in the estimation of the people.’ Mr. Maguire endeavours to parry off this remark by saying, that ‘the priest is the organ of infallibility, as long as he teaches the true doctrine of the Catholic Church.’ His teaching the truth, however, would only make him the organ of truth: he is the organ of infallibility, because he is invested, in the eyes of the people, with an authority over their consciences which pretends to be infallible. Whether he teaches the true doctrine of his Church or not, the people have no means of ascertaining, nor are they permitted to decide. To him, to the Holy Church in his person, they are bound implicitly to surrender their minds. It is thus, as we have shewn on a former occasion, that the Church of Rome is not only the *author*, but the *object* of that faith which it demands from its votaries, and that not simply as an abstract object, or as a political authority. The Church of Rome, that is to say, the spiritual power pretended to by that Church, and vested in the person of every priest, is as truly the ultimate object of faith to every consistent Romanist, as Christ is the object of faith to every true Christian. Upon the power of the priest hinges the whole system of Popery,—that plenary authority flowing down from its infallible head, ‘Our Lord God the Pope,’ to every ordained divinity in the Romish priesthood; by virtue of which they transubstantiate, absolve from sin, vend indulgences, dispense grace, loose from the pains of hell, and confer eternal life. Transubstantiation, Purgatory, Confession, Indulgences, the four pillars of Popery, rest upon the common foundation of this ghostly authority, of which the Pope is the chief corner-stone. It is from *this* authority, that, in the exercise, not of a mere right, but of a bounden duty, Protestants appeal to the Word of God. Against this authority we protest *in toto*, whether claimed by Papist or Protestant; in every disguise which it may assume, whether dominant and avowed, as in the Romish Church, or lurking in the dark places of the English service-book. The ‘boast and base’ of the Reformation consisted in the overthrow of this spiritual authority, in order to make way for the Bible only, and the right of private judgement in matters of faith upon the authority of the Bible, as the foundation of the religion of Protestants. We rejoice that after all, though Mr.

Faber seems, in common with many of his class, to disavow that principle, owing to a mistaken view of it, yet, when he comes to grapple more closely with Popery towards the close of the volume, he makes the noble avowal, worthy of a Protestant clergyman—‘MAN, FOR HIS RELIGIOUS OPINIONS, IS ANSWERABLE TO GOD ALONE.’

We shall have further occasion to advert to the contents both of Mr. Faber's work and of Mr. Mendham's volume, which we have left ourselves no room to notice. They contain much curious and valuable information, and we recommend them to the attention of our readers. We shall be happy to think, that we have, in the present article, contributed in any humble measure to vindicate that great principle which seems to be so little understood, and which even the antagonists of Popery seem ready to abandon.

Art. II.—1. *Death-bed Scenes, and Pastoral Conversations.* By the late John Warton, D.D. Edited by his Sons. Two Vols. 8vo. pp. 1046. Price 24s. London, 1826, 1827.

2. *Sermons and Miscellaneous Pieces.* By the Rev. Robert Wynell Mayow. 12mo. pp. 453. Price 7s. 6d. London, 1821.

THERE is no circumstance of a pastor's duty, that makes a greater demand on his discretion, than the adaptation of his ministerial offices to the condition of the dying. An awful responsibility surrounds him at all times; but, in these seasons, it besets him with anxieties and difficulties of the most harassing and oppressive nature. Where the thread of life is straining upon its last fibre, it seems the very act of desperation, to throw the pressure of a burdened conscience upon its yielding strength, and thus to give a termination assuredly fatal to the strife which as yet is in suspense. Nevertheless, since there is something infinitely beyond the interests of an earthly existence, that turns upon the mere point of time which is thus given, it would be guilt and madness to pause upon the hazard. It becomes then a most important question, whether there is no medium between an abrupt disclosure of danger, and a criminal attempt at concealing or palliating it; between a violent appeal to a sleeping conscience, and a heartless prophecy of smooth things. Such a medium will, we believe, always present itself, even in the most difficult cases; nor will it be otherwise than easily found, by the man who, in a spirit of mingled tenderness and fidelity, endeavours to make the patient acquainted with himself, his condition, his danger, and his refuge. Although to probe a deep wound must of necessity

be painful, the pain itself will be salutary when it is known to be remedial; and when the disease and the cure, the curse and the promise, sin and the Sanctifier, condemnation and the Saviour, are placed before the dying criminal in their right bearing and aspect, we are sure that the effect must be, in every way, for good, and not for evil. At the same time, it is not to be concealed, that, in a matter of such peculiar delicacy, there is danger of error; nor is there any line of pastoral service, in which it is more desirable to be in full possession of all the knowledge that personal circumstances and the experience of others can suggest.

The volumes before us will not supply that knowledge. They are blind and halting guides, leading to lame and impotent conclusions. Concerning the history of the first, we know nothing but from the information afforded by the preface; and we confess that we have strong misgivings respecting its correctness. It is there stated, as from the Author himself, that the 'scenery'—meaning, we suppose, the details and personages—of the work, is 'strictly conformable to truth and nature.' The dialogue, moreover, is affirmed to be substantially the transcript of what actually passed between the Writer and certain individuals whom he was called on to visit in the discharge of his professional duties. We have, from the Editors, the further intimation, that, although it is judged expedient to conceal the name and situation of the parish where the Author resided, it was not thought necessary to withhold his name, '*because it is so common*'. Now, we apprehend that, admitting Warton to be a much more frequently occurring surname than we should, from our own observation, have supposed, we shall still have room to ask, how such a reason can be made applicable to the present business. There are not, we imagine, so many *John Wartons, D.D.*, in the situation of rector over a parish in the immediate neighbourhood of a large town and a navigable river, but that a reference to the Clerical Guide of a few years back, would give the desired information to any one who might wish to acquire it. In addition to this, the book itself has all the appearance of an artificial composition, got up for specific purposes, and arranged with special regard to effect. The 'scenes' may have occurred; certainly; but they strike us as being suspiciously *scenic*. The 'conversations' may be natural; but, in our view, they are palpably *dramatic*. The 'histories' may be verity itself; but with us, they savour strongly of *romance*. They have, at all events, an obvious design. They take a ground which is, in our opinion, most weak and dangerous, while there is an anxious and elaborate adjustment of circumstantialia to the principles thus injuriously

assumed. What are, usually, termed 'evangelical' sentiments, are exhibited in a light both unfavourable and unfair; while the doctrine of baptismal regeneration, and its high-church collaterals, are strenuously maintained. The points which stand forward most prominently, are far from being those which we should deem the best suited to the exigencies of a dying hour; nor are they presented in what appears to us their scriptural form. It is not always easy to give a precise definition of error; and we feel it the more difficult in the present instance, since our objections are not so much to what is actually said, as to the way in which it is expressed; to the want of due adjustment and subordination, rather than to any absolute perversion of gospel truth. We have no quarrel with the Writer on the subject of the 'meeting-house'; nor shall we accuse him of either an ignorant or a malignant antipathy to those whom he may deem sectarians. This is a matter which, so far as we are concerned, he is very much at liberty to settle with his own judgement and conscience, and then to make the award of bigotry or liberality as it may please him. But the treatment of the dying is a higher concern; and while there is one, and but one, system of safe and effectual medication, we can never consent to give them up to experiment or charlatanism. The regimen is simple,—*repentance towards God, and faith in our Lord Jesus Christ*;—a deep and humble sense of the exceeding sinfulness of sin, with a heartfelt application to Him who died for sinners. Concerning penitence, there is much said, though not always efficiently, in the volumes before us. Of faith, as the turning-point of salvation, we have comparatively little; nor is that little satisfactorily stated.

'The Prayer-Book, out of which I had read the Psalm, being prefixed to the Bible, I turned to the seventh chapter of Saint Luke's Gospel, and rose from my knees, and said, "I will now read you a beautiful story out of the New Testament, that you may see more clearly and certainly, what a mighty power the broken and contrite spirit has with God, through the intercession of our blessed Saviour and Redeemer Jesus Christ."

'She bowed her head at the sacred name of *him*, before whom hereafter every knee shall bow, either in holy adoration, or in hopeless despair. I rejoiced to have thus discovered that she knew him, and I secretly prayed for time to make her acquainted with the all-sufficiency of his merits to atone for the sins of the whole race of mankind.

'However, standing by the bed-side (for there was no chair at liberty) I began at the 26th verse, and read to the end of the chapter; intermixing a few explanations and remarks, as I went on, applicable to her own case. For instance: "the Pharisees," I said, "were proud of their good deeds, or of what they thought to be

good deeds, and fancied themselves God's especial favourites; and despised and condemned all others, as wicked and reprobates, who lived in a different manner from themselves. But no deed is good enough in God's sight to claim a reward of *him*. In all we do, we fall short, in some way or other; the very best of us fall short of true goodness. We must, therefore, humble ourselves before God, instead of boasting of any merit that we might seem to have; and we must look to the merits of Christ, and plead *them* only in our behalf. Such is the disposition that God and Christ love; and such are the persons whom Christ was sent to seek and to save. These self-sufficient Pharisees, therefore, did not profit by him, because they imagined that they did not want him. The sick only call for the great Physician of souls; but *they* vainly thought themselves whole, and so they rejected him with scorn. The very harlots went into the kingdom of God, but *they* would not believe or receive him, and so they died in their sins." When I had finished the chapter, she said, "Oh! that I could hear those blessed words, 'Go in peace, thy sins are forgiven!' then I should be happy indeed, and wish God to take me. But the sins of that poor woman could never have been so great as mine; nor am I, I fear, so penitent as she was." "Pray to God, then," I replied, "to make you so; and as to the greatness of her sins, no doubt they were very great; but it is not necessary to know how great they were, nor to compare our own with hers. God has nothing to do with much or little in such a case; but, at all events, they that love him much, will be forgiven much. This is the Gospel, and these, I hope, are glad tidings to you." "Glad indeed," she said: "and I will think of nothing else; and I will try to love my Maker and my Redeemer, that they may love *me* in return, and save my soul."

' In this propitious frame of mind I left her for the present, having first kneeled again, and repeated the Lord's prayer, and the first prayer in the office for the visitation of the sick, and the benediction at the end. As I got up to take leave of her, and went out of the room, she eagerly besought me to call again soon, and to pray for her in the Church.'

* * * * *

' The name of Jesus was not new to her, as it was to many whom I was summoned to visit on their death-beds. She knew to whom the sinner in general might fly for pardon, although she did not seem to know the whole extent of the mercy of the Gospel, and thought perhaps that she herself might be excluded from it. Upon being told, therefore, that God's mercy through Christ was bounded by no limits, and perfectly universal, she was prepared and stimulated to love much, with the hope of having much forgiven. Nor was it necessary that I should now teach her the great principles of right and wrong, in order that she might examine and scrutinize her actions, with a view to a thorough repentance; a long sickness, and the approach of death, having torn asunder the veil which licentious passion had thrown over such actions, she now saw them in all their deformity and wickedness as they had been long ago described to

her in the days of her former innocence ; conscience had regained its just influence, and stung her thoughts with a severe retribution of anguish ; and she was herself more inclined to exaggerate, than to extenuate, every sin or folly of which she had been guilty.'

This is a favourable specimen, but it will enable our readers to see how extremely crude and inadequate are the Writer's views and applications. Making just so much of an advance towards truth, as to give a specious and trust-worthy air to what is really vague and delusive, such representations are more dangerous than even grosser violations of evangelical simplicity. Evasion is often more mischievous than contradiction ; and the paragraphs we have cited, may serve to shew how near an approach may be made to Divine truth, without entering upon that full and adequate exposition which alone can be justly considered as applicable to the exigencies of man. For the rest, the work is not without evidences of talent, although not of an exalted order. It is rather interesting ; and amid much superficial reasoning and bald divinity, there will be found occasional intimations of better feeling, and hints of higher capabilities.

Even without the slight and apparently careless reference made in the preface, we should have had no difficulty in assigning the origin of 'Death-bed Scenes,' to the *ideal* suggested by the smaller volume before us ; which we have been for some time looking for an opportunity of noticing, without laying ourselves under the necessity of dealing with it in the way of regular and protracted criticism ;—a formal courtesy to which its value by no means entitles it, though there are circumstances connected with its Author of a very interesting kind. Mayow was neither a profound nor a safe divine. He had not even the merit of originality in his singularities, for he was a feeble copyist of William Law ; but he was a man of sustained enthusiasm, his feelings were intense, his devotedness to his work was disinterested and unremitting, and his honest anxiety to do good, gives an attractiveness to his character which its intellectual qualities fail to command.

Robert Wynnell Mayow was born at Saltash, in 1777. He gave early indications both of mental activity and decided character. His first destination was to the law ; but this was soon abandoned for the pulpit, and in 1801, after the regular college course, he took orders.

'From an early period of his life, he was utterly regardless of fatigue, personal danger, or risk of contagious disease, when in pursuit of a charitable object. One striking instance of this predominant principle of charity may be given, which occurred in 1802.

In a very hot evening of the summer of 1802, Mr. Mayow being in London with his mother and sister in lodgings in Grenville Street, and sitting late in the evening, just as it was dusk, a man dressed in shabby but not ragged mourning, appeared leading a child on the opposite side of the street; he stopped and held his hat in an attitude of supplication. Mr. M. came down to the door and beckoned the man across the way; he told a piteous tale, that he had been thrown out of employment by illness, and that he had a wife and children at that moment perishing from want and disease. Mr. Mayow followed the suppliant a considerable distance into Westminster; his guide took him into one court, through another, and through houses, not apparently a thoroughfare, into inner courts, and finally up a dark winding staircase, where, as he afterwards confessed, he began to feel some degree of not unreasonable apprehension. The man's story was true; the man opened a door, and at the foot of a bed so close to the door that it would hardly open (from the smallness of the room), sat a woman, with the small-pox out upon her, suckling an infant in the same disease. The frightful nakedness, filth, and haggard misery, with hair hanging about her neck, exceeded any thing he ever saw before. There were other sick children in the room and bed, whom he could scarcely at first distinguish in the dusk. The horror of the scene surpassed all he had before witnessed; the woman gave a look as if she expected some harm, probably from surprise. On Mr. M.'s return to his friends, he told the story; he did not enlarge upon what he had done to relieve this distressed family, but, from the cheerfulness of his countenance and manner, there could be no doubt he had made their hearts glad.

In his pastoral relation, this excellent man was most exemplary. He gave liberally and personally; sometimes to his own inconvenience. Food, clothing, money, advice, consolation, were always ready for the distressed; nor was distance or untimely application allowed to interfere with the exercise of his duty in its largest and most benevolent construction. He was self-denying and abstemious; fasting frequently, and using wine only as medicine. His preaching appears to have been attractive; and this we can readily conceive, inasmuch as his sermons are not a little whimsical in their construction; short, sententious, 'full of wise saws and modern instances,' and strangely interlarded with delineations of character after the manner of La Bruyere and Law. *Lingua*, *Emporus*, *Millio*, *Prospero*, and a dozen other intangible beings, with out-of-the-way names, dance through his sermons like the gay transparencies of a phantasmagoria, and with, we should imagine, as little lasting impression. How skilfully soever this sort of illustrative composition may have been managed by Law, it is intolerable at second-hand; and although, in a hortatory treatise, it may have been sufficiently in place, in a pulpit address it has

an exceedingly flippant and undignified air. As an auxiliary to reasoning and expostulation, this method is miserably ineffective: as a substitute for them, it is mischievous and offensive. What should we think of one of our popular preachers who should interrupt his admonitions, to amuse his hearers with such trash as the following?

'Lingua is a woman who is always giving her opinion of every body she sees. She laughs at one man, because his hair is too short;—at another, because his face is too thin;—at another, because he is too good; she cannot bear any one so much better than his neighbours.'

Yet, such was the style in which Mayow systematically indulged, and with which his volume, entitled *'Plain Preaching,'* published (the second edition) in 1816, is charged *ad nauseam*. He seems, moreover, to have been far from clear on some important points of Christian doctrine. He admits that Christ is God, 'in the fullest sense of the word,' but seems, at the same time, to believe in something more than his official subordination. He tries to explain his peculiar notions of the Divine subsistence after the following fashion, which, if any of our readers shall be able to understand, he will be more fortunate than we have been. God, he says,

'is not local, but infinite and universal, and, if I may so speak, not capable of being seen except by a representative; and this representative is by St. Paul called his image; and that image is his Son Jesus Christ, differing from the Father inasmuch as he is local; but being God himself, as much as God is capable of being local.'

'Our Saviour says—"He that hath seen me, hath seen the Father." I therefore conclude, that he is the image of the invisible Father. In him dwelt all the fullness of the Godhead bodily. God was in him reconciling the world to himself. These expressions convince me that he is the local being, or concentration of the Deity.'

He denies the doctrine of satisfaction in such a way as to give reason to suppose that, in his theological investigations, he did not stop to make himself acquainted with the meaning of words.

'I am clearly of opinion that Jesus Christ did not die to satisfy God's justice; for I am sure that our Lord's death could be no satisfaction to God in any way. It was the greatest sacrifice God could make, and God could feel no more satisfaction in it than you could feel if you were obliged to sacrifice your son. It is, I think, therefore, self-evident, that as the great sacrifice of our Lord's death produced no effect on God but a painful one, all the advantages which result from that sacrifice, must be sought for in the effects which it produces in us.'

He then resolves these 'effects' into gratitude.

'A degree of gratitude which no words can describe ; a degree of gratitude which we could never have felt, if our pardon had been granted without any sacrifice at all.'

He goes on to wade still deeper in this slough of absurdity, by intimating, 'that this degree of gratitude is necessary to 'preserve our everlasting love and obedience.' We have met with various opponencies and incongruities in the course of our critical and polemical career ; but more unresisting imbecility than this, it was never our lot to encounter. It is enough to say of this wild notion, that it contradicts, not only the clear dictate of Scripture, but the great and primary law of God's universal operations—to effect all ends by the simplest means ; to accomplish the highest designs by instrumentalities apparently inadequate ; but never to employ lofty agencies on inadequate designs. This is his prerogative, the signature of his dealings with mankind ; and it would have been in utter violation of it, to employ the transcendently glorious machinery of Redemption, for the mere purpose of securing, through the precarious influence of grateful feeling, man's 'everlasting love and obedience.'

With all this injurious tendency to erroneous and superficial statement, there is something about Mayow's writings, as about himself, that awakens a deep interest in the man. He had fallen, we fear, into bad hands as intimates and counsellors ; and we trust and believe that, notwithstanding his shallow theology, his misty argumentation, and his imperfect views, he had a dying grasp of the Altar which he dimly saw ; a saving faith in the Victim whose work he depreciated, and whose person, though he loved, he saw through a glass darkly.

As an illustration, both of the sort of obligation that the Author of 'Death-bed Scenes' owes to Mayow's book, and with a further view to the demonstration of the utter inadequacy of any thing less than a full exhibition of the great evil and the grand remedy, when death calls on us for faithful dealing, we give the following example of miserable trifling with the exigencies of a dying hour. Mayow might be, if such a character there can be, a conscientious trifier ; but a trifier he was, and a most dangerous one.

'I took my bundle under my arm, and was going home, having quite forgotten poor old Samuel Grey. However, his niece soon called me back, and I went into the next house. I went up stairs into the room where the old man was lying. He was panting for breath, his face red, his beard long.

'He said, he was very poorly ; that he was taken ill not more than

a week ago, that he was seventy-two; and that he did not expect to get better.

‘ He seemed to be more afraid of death, and more anxious I should pray for him, than any person I ever saw in his situation.

‘ I gave him all the comfort I could. We prayed. We had not been praying long, before I heard a knock at the door. I thought it was the doctor, and so it was. I went down, and desired him to come up stairs.

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‘ When the doctor was gone, Patty, the old man's daughter, said, “ Sir, if you please, my father wishes to receive the Sacrament.”

‘ “ Does he,” said I, “ you should have told me of this before.” Be not you weary of your duty, Robert, thought I.

• • • • •

‘ We returned to his room.

‘ He was still panting for breath. He opened his eyes when he heard us coming into the room. He held out his hand to me—it trembled and shook like a leaf. He did not speak. I put my hand in his—it was as hot as fire.

‘ When I looked at the helpless old man, I said to myself, If you were in his situation, Robert, helpless, old, dying, reproved by your friends, and afraid of God, how much would you wish to find any one who would have pity on you, and speak to you with kindness; therefore, be you such an one to this old man. So I will, thought I, but do not let me injure him with my kindness.

‘ I said to him, “ My good friend, when people are in your situation, they very often say, that they have done no harm; but this is not right; we should confess our sins, and then God will forgive us if we repent. God loves us, and Jesus Christ died to save us from our sins.”

‘ “ I do repent, sir; I will repent; I do repent, sir, as well as ever I am able.”

‘ “ Then you can do no more; and God has promised to forgive them who do repent; I cannot forgive you, but I will pray to God that he may.”

‘ “ God bless you, sir, and thank you.”

‘ The poor old man was so much comforted, that his spirit seemed to revive, and he was at a loss for words to express how much he thanked me.

‘ The next time I saw him, he was better, and his niece said to me, “ The doctor says, sir, that he has hopes of him.”

‘ However, he did not get any better, and, in three or four days time, he was as bad as ever he had been.

‘ Never did I see any one so glad to see me, and so thankful, as this old man.

‘ “ Have you anything,” said I, “ any thing on your conscience that you would wish to say to me? If you have, I am willing to hear it; and the Scriptures tell us to confess our sins to one another, for our comfort and benefit, but I do not know that they command us.”

‘ However I do not think that he made any answer. I believe he made none.

“The next night, his niece desired me to ask him the same question.

“And so I did. He replied, “Sir, I do not know; I have sometimes taken too much of drink, and then I have come out with bad words; that is all.”

““May God forgive you,” said I, “and bless you. You must be humble before God, and you must forgive all those who have done you any harm.”

““Yes, sir; I must, I know I must.”

““Do you wish to recover?”

““No, sir; I have delivered myself up to God. I am an old man, and I am in the way. When I am well, I am lame, and can get but little but what people choose to give me; and when a labouring man is past his work, he is in the way; and the sooner he is dead, the better: I always think so, sir.”

“The old man's submission went to my heart.

““I will not think of this world any more, sir; if I were a rich man, sir, it would be a different thing. I should then have something to live upon, and that I should not like to leave; but now, sir, I have nothing to live for, and it is better as it is.””

Ardwick, near Manchester, was the last scene of Mayow's labours. He met his death in his work, and in his last sickness, expressed his submission to the will of God, his reliance on the Redeemer. ‘The blood of our Lord Jesus Christ,’ was his emphatic application of the words of the communion service, while he was taking a little wine medicinally, ‘which was shed for me, preserve my body and soul to everlasting life: I drink this cup in remembrance that Christ's blood was shed for me, and am thankful.’ He died at the early age of thirty-nine, January 8, 1817.

Art. III. *A History of the Life and Voyages of Christopher Columbus*. By Washington Irving. In 4 vols. 8vo. pp. 1865. Price 2*l.* 2*s.* London. 1828.

THE fifteenth century is justly distinguished by Mr. Irving as ‘the most splendid era of invention in the annals of the world.’ There had been before, as there have been since, periods in which the mental and physical energies of man were called into sudden and successful action, by the influence of extraordinary and co-operating causes; but there does not appear, on the records of time, any memorial of a season at once so productive of great discoveries, so fortunate in the revival of the well-nigh lost and forgotten knowledge of the past, and so influential on the character and destinies of mankind, in the ages that were to follow. In nothing was this general movement more remarkable, than in its tendency to-

ward maritime discovery. The revival of letters had brought into notice the works of the ancient geographers, and the labours of the Arabian mathematicians were finding their way into the schools and colleges of Europe.

‘The knowledge thus reviving, was but limited and imperfect; yet, like the return of morning light, it was full of interest and beauty. It seemed to call a new creation into existence, and broke, with all the charm of wonder, upon imaginative minds. They were surprised at their own ignorance of the world around them. Every step seemed discovery, for every region beyond their native country was in a manner *terra incognita*.’

Among the inhabitants of the maritime cities of Italy, these bright intimations of science and discovery, and the yet more dazzling speculations to which they gave origin, would awake a peculiar interest, and excite a proportionate eagerness of pursuit. Many an ardent spirit would look around for fortunate occurrences, and long for opportunities of launching forth on that mighty ocean which offered an easy access to the ‘wealth of Ormuz and of Ind’, to the region of gold and gems, of spices and perfumes. There is, however, a wide intellectual interval between the restless who seek occasions, and the resolute who make them; between the daring follower who acts with energy and skill on suggested plans, and the high-minded leader who forecasts, combines, and directs. Of the former class, Italy was full: of the latter, there was but a single individual, and he had entered on life with an elementary and imperfect education, and with prospects not much beyond those of a seaman before the mast. This man was Columbus the Genoese, a wool-comber’s son, struggling with ardent hopes and narrow means; working, it is probable, for a season, at his father’s trade, and giving himself up to the casualties of a sailor’s life, at the early age of fourteen.

But we have no intention of giving an ‘abstract and brief chronicle’ of Columbus and his times. The tale is at once too long and intricate, and too pleasantly told in the volumes before us, to warrant our engaging in this work of supererogation. We might, indeed, seize on some point of doubtful statement or imperfect illustration, and by the help of a large display of authorities, dragged reluctantly along in the wake of an ostentatious hypothesis, make up a piquant article after the fashion of the day. But, for this gratuitous sort of labour, we are not at all disposed, nor are the volumes in our hands provocative to such an inclination. Mr. Irving has exercised his accustomed tact in the management of his work. There is no affectation of research, though there has evidently been

a careful and extensive canvassing of original materials, and a diligent examination of illustrative documents. The Author visited Madrid for the purpose of collecting intelligence; and during his residence there, he enjoyed all the means of reference that could be afforded him by the liberality of the different parties to whom he had occasion to apply. He has, in his preface, expressly disclaimed all intention of making his narrative a text-book for 'speculations or general reflections'; and this abstinence has been carried to the extent of neglecting not a few points of great and general interest, admirably suited to his habits of thought and composition. On the whole, he has given the details of his story fully, put them together skilfully, and narrated them in a most attractive manner. It would be idle, on our parts, to give either an analysis or a lengthened review of a work which will, in one way or another, be speedily in every body's hands, and we shall therefore confine ourselves to such cursory references as may furnish sufficient indications of its general character. The personal introduction of the hero is well managed.

'The first trace we have of him in Spain, is in the testimony furnished, a few years after his death, in the celebrated lawsuit between his son Don Diego and the Crown, by Garcia Fernandez, a physician resident in the little sea-port of Palos de Moguer, in Andalusia. About half a league from that town stood, and stands at the present day, an ancient convent of Franciscan friars, dedicated to Santa Maria de Rabida. According to the testimony of the physician, a stranger on foot, accompanied by a young boy, stopped one day at the gate of the convent, and asked of the porter a little bread and water for his child. While receiving this humble refreshment, the prior of the convent, Friar Juan Perez de Marchena, happening to pass by, was struck with the appearance of the stranger; and, observing from his air and accent, that he was a foreigner, entered into conversation with him, and soon learnt the particulars of his story. That stranger was Columbus, accompanied by his young son Diego. Whence he had come, does not clearly appear; that he was in destitute circumstances, is evident from the mode of his way-faring; he was on his way to the neighbouring town of Huelva, to seek his brother-in-law, who had married a sister of his deceased wife.'

Notwithstanding the many and complicated difficulties with which, as an unfriended and high-spirited adventurer, he would have to contend, the circumstances of the times were, on the whole, favourable to Columbus. There was a stirring temper at work 'in men's bosoms; a persuasion that great inventions and events were at hand, and an intense eagerness to be among the foremost in seizing the golden opportunities that were crowding round. Kings were not slow to catch the enthusiasm; and although Ferdinand and Isabella, the joint sove-

reigns of Spain, were, at the moment, fully occupied with the Moorish war, Columbus succeeded in obtaining an audience from the first minister of the Crown, and access to the regal presence. The cold, crafty, and selfish Ferdinand is too favourably painted by Mr. Irving; but his character of Isabella of Castile is a lovely portraiture, and we dare not be ungallant enough to insinuate that this too may be somewhat overcharged*.

‘ She is one of the purest and most beautiful characters in the pages of history. She was well formed, of the middle size, with great dignity and gracefulness of deportment, and a mingled gravity and sweetness of demeanour. Her complexion was fair; her hair auburn, inclining to red; her eyes were of a clear blue, with a benign expression; and there was a singular modesty in her countenance, gracing, as it did, a wonderful firmness of purpose, and earnestness of spirit. Though strongly attached to her husband, and studious of his fame, yet she always maintained her distinct rights as an allied prince. She exceeded him in beauty, in personal dignity, in acuteness of genius, and in grandeur of soul. Combining the active and resolute qualities of man with the softer charities of woman, she mingled in the warlike councils of her husband, engaged personally in his enterprises, and, in some instances, surpassed him in the firmness and intrepidity of her measures;—while, being inspired with a truer idea of glory, she infused a more lofty and generous temper into his subtle and calculating policy. It is in the civil history of their reign, however, that the character of Isabella shines most illustrious. Her fostering and maternal care was continually directed to reform the laws, and heal the ills engendered by a long course of internal wars. She loved her people; and while diligently seeking their good, she mitigated, as much as possible, the harsh measures of her husband, directed to the same end, but inflamed by a mistaken zeal. Thus, though almost bigoted in her piety, and perhaps too much under the influence of ghostly advisers, still, she was hostile to every measure calculated to advance religion at the expense of humanity. She strenuously opposed the expulsion of the Jews, and the establishment of the Inquisition, though, unfortunately for Spain, her repugnance was slowly vanquished by her confessors. She was always an advocate for clemency to the Moors, although she was the soul of the war against Granada. She considered that war essential to protect the Christian faith, and to relieve her subjects from fierce and formidable enemies. While all her public thoughts and acts were princely and

* That a princess who was otherwise ‘ a model for sovereigns,’ of gentle manners and generous mind, should be capable of lending her authority to the institution of such a tribunal as the Holy Office, affords, it has been well remarked, ‘ a most striking proof of the fatal influence which the papal theology exerts on even the sound portion of the Christian church.’ This observation comes with emphasis from a pious Spaniard. See *Ecl. Rev.* vol. xvii. p. 118.

august, her private habits were simple, frugal, and unostentatious. In the intervals of state-business, she assembled round her the ablest men in literature and science, and directed herself by their counsels, in promoting letters and arts. Through her patronage, Salamanca rose to that height which it assumed among the learned institutions of the age. She promoted the distribution of honours and rewards for the promulgation of knowledge; she fostered the art of printing recently invented, and encouraged the establishment of presses in every part of the kingdom; books were admitted free of all duty, and more, we are told, were printed in Spain, at that early period of the art, than in the present literary age.'

Much talent is displayed in the description of the first voyage. Its uncertainties and despondencies; its murmurs and its mutinies; its fears and depressions; its buoyant hopes and its triumphant termination; are all set forth in a very interesting manner. Here, as in all previous and subsequent trials, the high and devoted heroism of Columbus was signally conspicuous. He had anticipated all the risks of his enterprise, calculated all its chances, and he had set life upon the hazard. His associates might shrink, his friends might fail him, his resources might not hold out, but none of these things had power to divert him from his quest; and we verily believe, that his own firm will and purpose would have led him onward to the last draught and the last morsel, without a misgiving of spirit or a glance behind. A singular illustration of this temper is observable in the tenacity with which he clung to his golden dreams of India and Cathay. Every island, when first seen, was, to his imagination, some headland of the coast of that El Dorado to which all his hopes and efforts tended. Every interview with the naked and simple natives of the Antilles, gave him fresh and brighter prospects, although his inferences were derived from insignificant gestures and an unknown tongue. If a savage pointed with his finger, the indication was instantly taken as to a realm where the earth was gold, its produce spices, its overhanging canopy an atmosphere of eternal spring, its inhabitants vested in silks, and glittering with rubies and diamonds. No disappointment could shake this conviction; no evidence dispel the cherished delusion; and when, at the last, he actually navigated the sea of pearls, and anchored on the coast where the soil was 'impregnated with gold,' the Gulf of Paria was, with him, the outlet of the rivers of Paradise, and the coast of Veragua he identified with the *Aurea Chersonesus* and the land of Ophir.

We are fairly, and somewhat sternly warned by Mr. Irving, against the indulgence of 'a certain meddlesome spirit, which, 'in the garb of learned research, goes prying about the traces

‘ of history, casting down its monuments, and marring and ‘ mutilating its fairest trophies;’ and we cordially agree with him in the intimation, that ‘ care should be taken to vindicate ‘ great names from such pernicious erudition.’ We cannot, however, think, that this purpose is best answered by a determination to see every thing on the favourable side, and to ascribe all that is erroneous to something in one way or other connected with excellence. That Columbus was a great man in an age of great men, there can be no question. As little can it be doubted, that he was eminent for integrity, and for that high-minded enthusiasm which holds on for the end, regardless of the hazard or the cost. He was, with all this, a skilful seaman, a brave and able leader, a wise and beneficent administrator. And yet, we cannot get rid of the notion, that, notwithstanding evident indications of a simple motive and a single eye, there was somewhat of charlatanism in his character. We have not here in view that vulgar quackery which covers a base and selfish pursuit with the show of science, and the promise of boundless possession; but speak of that strange combination of lofty impulses and personal feelings, of just calculations and empirical assumptions, which has led many an accomplished chymist, in older times, to sacrifice health, talent, peace, in quest of the *elixir vitæ* and the philosopher’s stone. Columbus was himself, assuredly, a firm believer in the substantial reality of the prospects he held out; but we apprehend that he cannot be acquitted of giving to Ferdinand and Isabella, descriptions of circumstances and probabilities, containing much more of colour and ornament than could be justified by an appeal either to fact or to his own anticipations. On one occasion, writing to those sovereigns of his anxieties and his hopes, he details a kind of vision, which Mr. Irving seems to think the effect of a diseased imagination, but which we are inclined to refer to the motives and manœuvres we have just described.

“ ‘ Wearied and sighing,” he says, “ I fell into a slumber, when I heard a piteous voice saying to me, ‘ O fool, and slow to believe, and serve thy God, the God of all! What did he more for Moses, or for his servant David? From the time that thou wert born, he has ever taken great care of thee. When he saw thee of a fitting age, he made thy name to resound marvellously throughout the earth. The Indies, those rich parts of the world, he gave thee for thine own, and empowered thee to dispose of them to others according to thy pleasure. Of the gates of the ocean sea, shut up by such mighty chains, he delivered thee the keys, and thou wert obeyed in many lands, and didst acquire honorable fame among Christians. What did he more for the great people of Israel, when he led them forth from Egypt? Or for David, whom, from being a shepherd, he made a king? Turn to him, then, and acknowledge thine error; his mercy is infinite.

Thine age shall be no impediment to any great undertaking. Abraham was above an hundred years old when he begat Isaac: and was Sarah youthful? Thou urgest despondingly for succour. Answer! who has afflicted thee so much, and so many times?—God, or the world? The privileges and promises which God has made thee, he has never broken; nor said, after having received thy services, that his meaning was different, and to be understood in a different sense. He performs to the very letter. He fulfils all that he promises, and with increase. Such is his custom. I have shown thee what thy Creator has done for thee, and what he does for all. The present is the reward of the toils and perils thou hast endured in serving others.' I heard all this", adds Columbus, "as one almost dead, and had no power to reply to words so true, excepting to weep for my errors. Whoever it was that spake to me, finished by saying, 'Fear not! Confide! for these tribulations are written in marble, and not without cause.'"

The first voyage of Columbus resulted in the discovery of the Bahamas, Cuba, and Hispaniola. The second, added Jamaica and the Caribbee islands. In the third, Trinidad was coasted, and the Gulf of Paria navigated; and it was after this, as well as after much anxious contest with intrigue and insubordination, that he was arrested and sent back to Spain in irons. His fourth and last voyage was along the coast of Honduras and the Mosquito shore. No portion of the history is more interesting than this. The transactions at Veragua, the meeting of his men at Jamaica, with the singular vicissitudes that marked his adventures, are excellently narrated.

It is mortifying to human vanity to observe, how much of what is brilliant and profitable in discovery is assignable to accidental circumstances, and how little can be fairly ascribed to sagacity or design. The main enterprise of Columbus was entered on under the influence of a false hypothesis; and he was more than once on the very edge of those discoveries which enabled more fortunate adventurers, by following on his track, to achieve wealth and honours to a much greater extent, and with far less of personal endurance than fell to his lot. His portion was, indeed, one of severe endurance. He was vexed by mutinies and desertions, treated with ingratitude by the sovereigns whom he served, insulted by their minions, and constrained to waste his last days in petitioning the throne, and petitioning in vain, for his stipulated and nobly earned remuneration. But, of all these inflictions, the most deeply felt must have been his grief and indignation at the cruelty and misgovernment of his successors in authority over the regions he had given to Spain. The heart sickens at the detail of the senseless and unprovoked barbarities perpetrated by the Spanish governors. The Indians were hunted down by dogs;

their wives and children were violated and murdered; their caciques tortured and put to death; their dwelling-places desolated; and all this with a ferocious treachery that makes us blush for our common nature. The exterior contrast of the past and the present, is strikingly given by Mr. Irving, among the details of the second voyage.

‘Animated by one of the pleasing illusions of his ardent imagination, Columbus pursued his voyage, with a prosperous breeze, along the supposed continent of Asia. He was now opposite that part of the southern side of Cuba, where, for nearly thirty-five leagues, the navigation is unembarrassed by banks and islands. To his left was the broad and open sea, whose dark blue colour gave token of ample depth; to his right extended the richly wooded province of Ornofay, gradually sweeping up into a range of interior mountains; the verdant coast watered by innumerable streams, and studded with Indian villages. The appearance of the ships spread wonder and joy along the sea shore. The natives hailed with acclamations the arrival of these wonderful beings on their coast, whose fame had circulated more or less throughout the island, and who brought with them the blessings of Heaven. They came off swimming, or in their canoes, to offer the fruits and productions of the land, and regarded the white men almost with adoration. After the usual evening shower, when the breeze blew from the shore and brought off the sweetness of the land, it bore with it also the distant songs of the natives, and the sound of their rude music, as they were probably celebrating with their national chaunts and dances, the arrival of the white men. So delightful were these spicy odours and cheerful sounds to Columbus, who was at present open to all pleasurable influences, that he declared the night passed away as a single hour.

‘It is impossible to resist noticing the striking contrasts which are sometimes forced upon the mind. The coast here described so populous and animated, rejoicing in the visit of the discoverers, is the same that extends westward of the city of Trinidad, along the gulf of Xagua. All is now silent and deserted: civilization, which has covered some parts of Cuba with glittering cities, has rendered this a solitude. The whole race of Indians has long since passed away, pining and perishing beneath the domination of the strangers, whom they welcomed so joyfully to their shores. Before me lies the account of a night recently passed on this very coast, by a celebrated traveller, but with what different feelings from those of Columbus! “I past”, says he, “a great part of the night upon the deck. What deserted coasts! Not a light to announce the cabin of a fisherman. From Batabano to Trinidad, a distance of fifty leagues, there does not exist a village. Yet in the time of Columbus, this land was inhabited even along the margin of the sea. When pits are digged in the soil, or the torrents plough open the surface of the earth, there are often found hatchets of stone and vessels of copper, relics of the ancient inhabitants of the island.”’

...Columbus, broken down with his labours and privations,

died on the 20th of May, 1506, at the age of about seventy. His ungrateful sovereign ordered the erection of a monument, with this inscription:—

‘POR CASTILLA Y POR LEON
NUEVO MUNDO HALLO COLON.’

‘*For Castile and Leon Columbus found a New World.*’

Mr. Irving's last chapter is devoted to a delineation of the character of Columbus, written in his own interesting way, though somewhat deficient in discrimination. We have felt strongly tempted to extract a considerable portion of this section, but we have given enough to assist our readers in forming a general estimate of the work, and we desist.

Art. IV. *The United States of North America as they are.* 8vo. pp. 242. Price 7s. 6d. London. 1828.

THIS volume bears somewhat too broadly the marks of being written by a party man. The Writer's chief object seems to be, to undeceive the good people on this side the Atlantic, as to the real character of his American majesty President Adams, and his prime minister Mr. Clay; to denounce their anti-patriotic, and at the same time anti-British principles and designs, and to hold up Major-General Andrew Jackson, the present head of the Opposition, as the fittest man to fill the chair of Washington. Aware of the many inaccuracies of his style, the Writer modestly entreats, in his preface, ‘that liberal indulgence which *a stranger* is allowed to claim at the hands of a great and generous nation.’ Are we to infer from this, that he is himself a native of the United States? This we can hardly believe, nor do we think that an American would feel occasion to apologize for any inaccuracy in writing his native tongue. Besides, in the foregoing paragraph, he seems to speak of himself as only a resident in that country.

‘The Author is conscious that, in treating of the political state of America, his observations may be deemed severe. This severity of reproof may perhaps have become natural to him, from having, *during a residence of a series of years*, been accustomed to hear the President treated by the Opposition with less deference than the meanest citizen; but he may be allowed to say, that he has never permitted himself any exaggeration, or even a solitary sarcasm at the expense of truth. He is persuaded that time will confirm his statements.’

His object, he tells us moreover, has been, ‘to exhibit to the eyes of the world, the state of American affairs, without

‘prejudice and without party spirit.’ In this, we cannot say that he has succeeded. There is, we have no doubt, a great deal of substantial truth in most of his statements, and we are obliged to him for the information and amusement which his volume has afforded; but these high pretensions to calm impartiality might better have been withheld. They do not comport with the style of the work; and it is expecting too much from any intelligent reader, to demand this implicit confidence in the testimony of an anonymous foreigner.

The progress of the United States during the fifty years of their existence, is justly termed unparalleled in the history of nations. Thirteen states have increased to twenty-four; a population of two millions and a half has risen to eleven millions. The public revenues, which, in 1784, were scarcely six millions of dollars, are now twenty-five millions. The national debt amounts to no more than seventy-four millions, and is rapidly diminishing. ‘The clergy is without tithes, and peace and tranquillity prevail without a secret police, and without an army.’ The Americans have, however, a navy, which commands respect, although we do not think that it needs awake jealousy or apprehension. Upwards of a thousand steam-vessels and merchant-men are daily importing the productions of the most distant countries, and diffusing them through the interior of the Union by means of rivers navigable for thousands of miles.

‘A single state (New York) has completed what is unexampled in the Old World, China alone excepted; a canal 360 miles in length. Another state (Ohio) will have finished, in the course of next year, a second canal 300 miles long; thus establishing an artificial water communication of nearly 3000 miles,—beyond all comparison the most extensive on the face of the earth. Above thirty other canals are in progress; among them the Pennsylvania and the Chesapeake; the former partly finished, and scarcely yielding in length to that of New York.—About twelve years ago, there arrived at Leghorn a ship built at Pittsburgh, and cleared out from that place. The master presented his papers to the custom-house officers, who would not give credit to them, insisting that the papers must have been forged, as there was no such port as Pittsburgh, and accordingly the vessel was to be confiscated. The captain laid before the officer a map of the United States, directed his attention to the Gulf of Mexico, pointed out the mouth of the Mississippi, led him a thousand miles up to the mouth of the Ohio, and from thence a thousand miles to Pittsburgh: “This, Sir, is the port from whence my vessel has cleared out.” The astonished officer would as soon have believed that it had been navigated from the moon.’

It may seem paradoxical to assert, that an Englishman is almost disqualified for taking a fair view of America. The

truth is, however, that a panegyric upon that vigorous young republic seems to put John Bull immediately into a defensive attitude. Being accustomed to hear the United States puffed off as the paradise of emigrants, a land where tithes and poor-rates, test-acts and game-laws are unknown, he is naturally led, by such disparaging innuendoes, to regard Brother Jonathan as an upstart rival, rather than as a younger brother; and, as the natural consequence of this jealous feeling, to depreciate what he would otherwise applaud, and to affect contempt towards a people who are most deserving of his kindest admiration. It is not in comparison with England, that the United States can be estimated to most advantage. Those Americans who provoke this comparison, are as unwise, as those English writers who are perpetually drawing the contrast are unjust. To estimate aright the stupendous political phenomenon which is exhibited by this rapid expansion of a colony into an empire, we must abstract our minds from the petty points of comparison, and judge of the United States in the same independent light, and with the same candour and just allowance for circumstances, that would be thought proper in estimating the internal condition, institutions, and national character of any other foreign country. Let the United States, if comparison must be made, be viewed in contrast—we will not say with Turkey or Persia, nor with Italy or Spain, but with France, Germany, or Russia,—with Brazil, Mexico, or Canada; let the sum of intelligence, of moral and religious feeling, and of social happiness under their respective systems of government and institutions, be the subject of the estimate; and every true Englishman will then be irresistibly impelled to regard the republic of Washington with feelings of unmixed and cordial admiration, and to rejoice in its growing prosperity and greatness as identified with the best interests of man.

Many of the most vaunted advantages which America holds out as a temptation to emigrants, are accidental, or at least temporary, arising from its being a young and imperfectly peopled country, retaining much of its colonial character. It is observable, on the other hand, that many of the faults chargeable on the Americans as a people, have their origin in the same circumstances; and time will certainly introduce many important modifications into the national character. At present, ‘although the United States,’ remarks the present Writer, ‘exhibit a greater uniformity of manners than any other nation, yet there is still found a striking difference among them.’

‘In the eastern sea-ports, you will find the manners of an European metropolis, alloyed by the pride of wealth, which, as it is the only mark of distinction, is not calculated to encourage courteous

and social habits. In the central parts, from the Alleghany Mountains down to Cincinnati, a truly republican character is more than anywhere conspicuous. It is liberal, unassuming, hospitable, and independent. Further on, we find the half-cultivated indigence of a rising population.

‘The different States themselves vary not less in their characteristic features; and a Yankee of Massachusetts is in many respects as dissimilar to a Kentuckian, as the Irishman differs from a Scotch highlander. Situation, climate, and occupation gradually lend a distinct feature to each separate State; contending interests also contribute to establish a character which differs more or less with (from) that of its neighbour.

‘The ruling passion of the American is the love of money. Vain indeed would be the attempt to vindicate his character on this point: with him, worldly prosperity and merit are indissolubly connected. Something, however, may be conceded to this feeling, when it is considered as springing from the very nature of his public institutions; for in the absence of artificial distinctions, wealth is the grand passport to public and private importance.

‘Though this cupidity is certainly too far extended, and a sordid love of money is everywhere prevalent, yet it is but fair to state, that there is not a people on earth, who, when in possession of wealth, make a more beneficial and liberal use of it. An American, it is true, will consult his own interest; he will not hesitate to sacrifice health and every thing dear to him, and will even not be over-scrupulous in the selection of means to accomplish his purpose. But wealth obtained, he will not only contribute to the comfort of his family, but to that of the people in general; he will not only advance the improvement of his immediate locality, and encourage the institutions of his county or state, but with the same eagerness he will give his subscriptions to colleges and churches five hundred miles distant from his residence, and often in preference to those around him, if productive of more beneficial consequences. Thus, as we have stated, sprung up most of the literary institutions and churches in the north. There are a thousand examples of this liberality.

‘The liberality of the American, and, what is still better, his sound sense, is nowhere more striking than in the cities, and the public and private buildings of the United States.’ p. 232—235.

As you may discover the monarch in the splendid palaces of the Tuilleries, Versailles, the Louvre, and in the magnificent royal squares and gardens of Paris, so, the smallest American village, it is remarked, will serve to indicate that ‘the sovereignty is in the people.’ Of the ‘airy, light, comfortable, elegant American cities,’ New York is described as the most splendid; Philadelphia as the plainest and most aristocratic. Boston is ‘the most solid, as it is the most literary and refined city of the Union.’ Washington is the American Dublin, laid out in the grandest style, but its completion will never perhaps

be effected. Even Baltimore, Richmond, New Albany, New Orleans, and Cincinnati are said to be handsome cities. Mr. Bullock's projected city, on the model of the Regent's Park buildings, is to outshine them all in magnificence of architecture.

' In Philadelphia, New York, Boston, and the larger commercial towns, the style of buildings is splendid, and exhibits a taste and liberality equally conspicuous. These are visible in their elegant carpets, splendid lustres, richly decorated pulpits and communion-tables, together with a gilded organ and tasteful pews. I allow that vanity may have had some share in these embellishments, but the display of it on these occasions is entitled to indulgence. In the flat country from Philadelphia to Harrisburgh, a distance of one hundred miles in length and breadth, there are many churches in a style of architectural beauty which would not disgrace any European city, and these are erected by country congregations at their own expense. It is not unusual to see a farmer in but moderate circumstances, subscribe from two to three hundred dollars. Pittsburgh, which is not more than fifty years in existence, has now ten churches, amongst which is the Trinity church, completed in 1825, in a style of Gothic elegance, worthy an European metropolis. Several members of its congregation subscribed five hundred dollars; and yet, this city, though, perhaps, wealthy, is far from being very opulent. Greensburgh, on the Philadelphia road, thirty miles on this side of Pittsburgh, has, for a population not exceeding eighteen hundred souls, no less than four churches, and the country congregation which is without at least a wooden meeting-house, is either very small, or a very poor one indeed.

' About Greensburgh there are seven German congregations, who have elegant brick churches, each consisting of from fifty to sixty families. Not long ago, one of these was finished at the expense of six thousand dollars.' pp. 137, 8.

' Taken on the whole,' says this Writer,

' the American national character is certainly aspiring, energetic, shrewd, and intelligent; but this character, though respectable, is not altogether amiable. It is neither that of the steady, noble, and generous English, nor has it the sincerity or the intense feeling of the German, nor the lively, and even in its levity, the still amiable disposition of the French. It exhibits the unnatural picture of a cold philosophical youth, united with the worst vice of age—avarice. There is not a nation which, abstracted from its political institutions, has less friends, or whose intrinsic powers and excellent qualities have been more slighted and ridiculed by English writers. There is but one voice respecting these insults, from Boston down to New Orleans, from Washington to St. Louis, and it is that of bitter complaint. The fault is on both sides. It would be in vain to shelter the Americans from those faults and vices which we have already mentioned, and many of which we should not have expected from English descendants. So it would be

unreasonable to expect a very friendly disposition from (between) two nations, the one of which is in possession of the commerce of the world, and of the dominion of the ocean, and the other (of) which aspires to wrest this superiority from the grasp of Great Britain. But it must not be disguised, that those English writers of travels who speak of the United States, were generally prejudiced, and always not qualified to form a correct opinion of this rising and powerful nation. These writings exhibit, if not a total want of information, such an absence of that philosophical research, so necessary to give Englishmen a correct idea of their shrewd and intelligent rival, that it is not to be wondered at that so much error and prejudice exist. The result has been highly injurious to the cause of truth, and to the interests of Great Britain. Her leading journals, adopting these opinions, have contributed by their systematic attacks, to elevate and strengthen the national character of the Americans, and to concentrate its energies against a country, whose most distinguished literary talents they see arrayed against their advancement. The national honour and the national feeling, which would for a while have slumbered, have awakened to prove that such sarcasms are unmerited. He must personally have witnessed through a series of years, the exasperation, the rankling animosity, which these attacks, repeated in numberless newspapers, have spread through millions of freemen, to be a fair judge of their powerful operation on the American character. They see themselves slighted by the only nation for whom they have a real esteem. Though the resources of the United States are not to be placed in comparison with those of Great Britain, yet, to exasperate the spirit of this infant-giant, and to direct its accumulating energies against herself—and to do this merely for the occasion of indulging in a sneer, is neither generous, nor politic, nor just.' p. 240—2.

We are sorry to say, that the present Writer will not be thought to stand clear of the fault which he here charges, somewhat too indiscriminately, upon English writers. With regard to the sordid love of money which is represented as the ruling passion of the Americans, it will not be contended, that it can be a stronger or more prominent feature of their national character, than it is of individual character in this country. It forms the main-spring of commercial enterprise, and the American citizens may be described as 'a nation of merchants.' Wealth is the virtue of the exchange; it is responsibility, character, goodness. In this country, it can do what in America it cannot just at present; it can purchase rank, nobility, and make a Jew broker a prime agent in affairs of state. But still, in England, this mercantile character is limited to a class. The aristocracy of wealth is not the only one. Our *old* wealth, in the shape of territorial possession, is a sort of counterpoise to new wealth in the hands of the capitalist. We have 'dead weights' to balance our political system, and prejudices in favour of what

is old, that serve to counteract the over activity of innovation: And so it will be in America fifty years hence. Whether the form of government shall remain the same or not, an aristocracy will become more consolidated; the distinction between old and new families will be widened; wealth will become less omnipotent; merit and industry will have to struggle harder against proscription and prejudice; and America will approximate more and more to the condition of an old country.

Mr. Adams is said to be at the head of the American Tories. He is supported at once by the Yankees, that is, the New England States, and by the Virginia aristocracy. From the latter state, and from the family of Adams, the six Presidents have been chosen. Thus, we are told, 'the first magistracy has become, in a certain degree, a family fief, and through the family of Adams, is likely to change into a monarchy.' He is said to have uttered, when secretary of state, these 'memorable words': 'The United States will not be ranked among nations till the Presidency becomes hereditary.'

'Adams is reputed by his party and the majority of the people, to possess a great mind: this is far from being the case. His talents are rather of an ordinary kind, but they are not the less dangerous on that account; for it is not the greatest, but the coldest and most persevering statesman, alike insensible to contempt and to praise, who is most obnoxious to the freedom of a nation. His style, a mixture of the elegant and the diplomatic, is admired, because it is new to the United States. It cannot be denied, that it is the most fit to disguise his political opinions and his deep-laid schemes. This motive, and his predilection for every thing coming from the eastern courts, may sufficiently account for his adoption of and fondness for it. If taken upon the whole, he may be considered a most dangerous man to the freedom of the Union, and if he had been sent by Metternich himself, he could not pursue more closely the principles of the Holy Alliance.' p. 21.

Mr. Adams is said to have secured the presidency, by consenting to unite with his antagonist, Mr. Clay, as first minister. Their characters and principles were once diametrically opposite, and 'their enmity, till the week previous to the election, so notorious, that Clay would have been the last person upon whom Adams, if unfettered, would have fixed his choice.' But, says this Writer,—and the remark will not apply to America only:—

'Political enmities and friendships have this much in common, that their duration is just so long as the parties find it to suit their purposes. If the nation has no other guarantee for the fidelity of its servants, its interests are in bad hands: unfortunately there was none.'

‘ The very circumstance which separated the political antagonists; was the cause of their union—ambition. Mr. Adams and Mr. Clay found out and understood one another. The very men who but a week before hated each other most cordially, and never met except on public and unavoidable occasions, now spent whole nights together in a clandestine manner. In what light the nation would view these proceedings, on the part of men of their character, there could be no question: Adams and Clay had succeeded in dispelling the prejudices about the rights of the people. A formal bargain was concluded, which gave the nation, for the term of four years, into the hands of Mr. Adams. The stipulated price for which the Speaker bound himself to join Mr. Adams was the Secretaryship of State. This being agreed to, Mr. Clay, with his friends, went over to Mr. Adams and his party.’

‘ To describe the temper of the nation after these events is scarcely in my power. The suppressed malicious smile of the Tories, who dared not manifest their mischievous joy at their victory; the republican Federalist doubtfully shaking his head at the triumph of a party which not many years before actually intended to sell their country; the simple Democrat who had but an obscure idea of the whole proceedings, and was unable to comprehend, how the great gentlemen could have been so blind as to prefer a Tory to the second Washington (Jackson); the Radicals, finally, who had conceived, from Jackson’s elevation, very sanguine hopes respecting offices, and now saw themselves so cruelly disappointed, loudly denouncing treachery, and crying out for civil war—such were the scenes that might everywhere be witnessed. The power which the law certainly exercises upon the citizen of the United States (at least the northern) was, on this occasion, seen to advantage. Notwithstanding the disappointment of his fondest hopes, he attempted not the least opposition to the object of his hatred, who was now elected his first magistrate. There were several exhibitions and illuminations, at which Mr. Clay was hung, and afterwards burnt in effigy; while John Adams was mentioned in rather less honourable terms; but that was all.’ pp. 14—16;

Mr. Clay’s party consists of the Kentucky and Missouri people. He was originally a lawyer in that state, and was chosen for his oratorical talents as its representative.

‘ In this capacity he distinguished himself by a nervous, a natural, and a practical eloquence—*ad hominem*. A quick penetration, and a self-possession which scarcely any thing could disturb, procured him influence; and a daring presumption, common to the Kentuckians, gave him preponderance. . . . As plenipotentiary at the Treaty of Ghent, he played rather an indifferent part, and quarrelled with Adams. The explanations promised by him to the nation, respecting Adams’s conduct at Ghent, we are still waiting for. His influence became overbearing, and so much power did he possess over the minds of his fellow-representatives, that there was little doubt of his being elected President, in case of his return to the house as one of the three candidates. His peculiar talent consists

In making himself popular with his State. In order to win his countrymen over to his interests, he plays as easily the part of the drunkard and the gambler, as in good company he can put on the gentleman. The Kentuckian, however, is apparent, and his coarse impetuosity breaks forth on every occasion. This latter circumstance, so far from affecting his popularity, renders him the idol of his countrymen. "That is a mighty great man! That is a wonderfully eminent man!" "That is the very first man in the Union!" you may hear from every Kentuckian, and be knocked down if you should not be precisely of the same opinion.

'Clay has in his person very little that is attractive; a disagreeable face, grey piercing eyes, full of a wild and malicious fire, distinguish the shrewd and impetuous politician, who knows no delicacy in the choice of his means. No other State but Kentucky would have forgiven Clay's breach of trust. The Kentuckians were angry only so long as they were unacquainted with the price of this job on grog; as soon as they had the opening prospect of offices from their countryman, the present Secretary of State, he again became their favourite. It is no small honour to the other States, that they deeply feel the wound inflicted on the moral principle of the Republic, and accordingly hold its author in abomination. None of the twenty-two States would choose him under the present circumstances for a constable. His private life is far from being exemplary: a duellist and a gambler, he has neither principle nor a sense of what is due to decorum.' pp. 30, 31.

We agree with the Writer, that the character of a gambler and a duellist very ill comports with that of the statesman or the patriot. Justice, however, requires the humiliating admission, that America is not the only country in which public men have disgraced themselves by their private vices. If Mr. Clay is to be considered as morally disqualified for his high station by the misconduct imputed to him, what shall we say of certain of our own ministers and legislators? In point of either public or private character, the American Secretary of State will not, we apprehend, suffer from comparison with that of the white-washed ruffian, General Jackson: and I suspect ill for the Republican party, that such a man should now be put forward as its champion and leader. There would seem to be in America, as in Europe, at this crisis, a remarkable dearth of first-rate or commanding talent in combination with high patriotic character and national integrity, in public men.

Mr. Clay is now regarded as one of the best of the line of American orators. A volume of his collected Speeches has recently appeared in Philadelphia: the first volume is 'speeches of one individual ever pronounced in the United States. The last Number of the North American Review (October 1827) contains an article upon the volumes, and we were

disappointed at meeting with no extracts from the Speeches by way of specimen. It is indeed intimated, that a *satisfactory* specimen could scarcely be found in an insulated fragment, taken out of the context. As this publication is not much known in this country, and ranks high among the American periodical Journals, we shall transcribe the Reviewer's remarks upon the subject of the article.

‘ Mr. Clay belongs to the class of men, numerous in all free countries, and in no country so numerous as in ours,—the architects of their own fortunes; men who, without early advantages, rise to eminence by the force of talent and industry. The eloquence of such a man will partake of the merits and of the defects which are naturally incident to a want of the best opportunities in youth, and to practice commenced and continued, not in the retreats of academic leisure, but at the bar and in the senate. The great orators of Greece and Rome learned their profession of actors, sophists, rhetoricians, and philosophers; shut themselves up in caves for solitary exercise; made voyages that they might get access to the best teachers; practised before looking-glasses, and trained their voices by declamation. These arts or means are unknown to the ardent young American, who is launched on the stormy ocean of life, with no other inheritance, than that of “infancy, ignorance, and indigence.” As he advances to manhood, he will gradually form his own manner. It will commonly be earnest but inartificial; its alternate strains of argument and passion will succeed each other rather by accident, than in the order prescribed by systems of rhetoric. There will be fullness of matter, without exhaustion, perhaps without the most skilful disposition of topics; and vigour and impressiveness of style, connected with occasional inaccuracies of language.

‘ Such, in general, is the character of these speeches. In connexion with some of the remarks which we have made above, on the manner of reporting which prevails in this country, we ought not to omit to state, that the speeches contained in the volume before us are understood to be given, without subsequent revision, as they appeared originally in the National Intelligencer, from the pen of the reporter. Few orators in any country have ever been more negligent of fame than Mr. Clay. Not one half of his speeches, we believe, have ever appeared in any form of report, and those reported have almost without exception been left by him to the unrevised preparation of the reporter. No person who has had occasion to make such a course a matter of experience, will refuse to admit, that it puts the reputation of the speaker to the greatest test.

‘ In casting the eye over the list of the speeches contained in the volume, we find them to comprehend a wide and varied range of topics. They are on the subject of manufactures, on the line of the *Perdido*, on the charter of the Bank of the United States, on the augmentation of the military force of the country, on the increase of the navy, on the new army bill, on the emancipation of South America, on internal improvement, on the Seminole war, on a mission to South America, on the tariff, on the Spanish treaty, another

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speech on the mission to South America, on internal improvement, and on American industry. The reader will perceive, in this catalogue, the greatest questions in our internal policy, in our foreign relations, and in our recent history. On perusing Mr. Clay's speeches on any or all of these subjects, and comparing them with those of his contemporaries in Congress, on the same or kindred topics, we presume it will be cheerfully admitted, on all hands, that he ranks second to none in the originality, power, and versatility of his intellect. In those physical qualities by which the ability and reputation of the orator are graduated, and in that general reputation of a parliamentary speaker, which is built on political standing, on intellectual talent, and external gifts, Mr. Clay would probably, by a large majority of the American people, be allowed to have stood first on the roll of the eminent men who were associated with him in Congress.

'We are not sure that such would be the opinion of those who should estimate his character as a parliamentary speaker, solely from the perusal of the speeches contained in the volume before us. In point of literary execution and rhetorical finish, they are not to be considered as models. They should be regarded in justice, as what they purport to be, reports of speeches, for the most part unrevised by the author. Compared with other speeches appearing under the same circumstances, they appear to the first advantage. They ought not to be contrasted with that class of productions of ancient or modern orators, which owe their exquisite finish, their well compacted order, their faultless correctness, and harmonious proportions, not to the inspiration of the forum and the senate-house, but to the leisure of the closet. It is recorded by Plutarch both of Pericles and of Demosthenes, that they ever refused to speak except on premeditation; even though the assembly loudly called on them, by name, to defend their own measures; and we find by the 'Life of Sheridan,' that his *impromptus*, both of wit and passion, passed through several editions in his study, before they were uttered in Parliament, and that he even marked down beforehand the places for "Good God, Mr. Speaker." Of this kind of preparation the orations of Mr. Clay exhibit no trace. We are quite sure, that not one of them was written before it was delivered, and we perceive in the greater part of them no marks of subsequent revision.

'It is a necessary consequence of this, that they contain few single passages likely to be quoted as prominent specimens of oratorical declamation. It deserves remark, that in the orations of the greatest orators of the modern world, those passages which are selected as specimens of style, as extracts for declamation, are evidently such as received, either before or after delivery, the benefit of the *limæ labor et mora*, and which consequently evince not so much the talent of the speaker as the skill of the writer. We suppose no one will think that the apostrophe to filial piety dropped unwritten from the lips of Sheridan. The inimitable passages on the attachment of the colonies to the mother country, in Burke's speech on Conciliation with America, and the terrific description of Hyder Ally's invasion of the Carnatic, must with equal certainty have been

written. Of such passages as Curran's on universal emancipation, we are informed, that they were written beforehand, in the style of the ancient rhetorical exercises on the topics, to be used when they might happen to be wanted. Of eloquence of this kind (and some may think it the highest kind, because it gives to some brilliant idea, struck out in a happy moment of inspiration, all the advantage of judgement and meditation, in clothing it in words) the speeches of Mr. Clay contain no specimens. In this respect, however, they resemble the printed speeches of the first orators of the age. The man who should read the collected volumes of the speeches of Mr. Fox and Mr. Pitt, with a view to the selection of the brilliant flights of oratory, would close his task in disappointment. The disappointment, we think, would be more complete in the case of Fox than in that of Pitt, although Fox is allowed to have had the finer genius. The excellence of both, as parliamentary speakers, lay in an unsurprised readiness to grapple with any subject, and in the full flow of thought with which any subject was taken up and pursued; added, in Pitt, to the effect of a lofty display of conscious political power, and in Fox, to an ever burning zeal and intensity of feeling. Of this school is the parliamentary eloquence of Mr. Clay. It is that of the debater, of the politician, the prominent leader of a powerful party, or the hearty champion of some great and favourite cause.

Before and during the war of 1812, Mr. Clay was among the most conspicuous of the acknowledged leaders in Congress. On his first entrance into the House of Representatives, he was elected to the chair of that body, which, under the peculiar circumstances of the times, possessed the efficient power of the government. Several of the speeches in the volume before us date from that period, and may be considered as among those which gave the tone to the legislation of the day. After the close of the war by the treaty of Ghent, in the negotiation of which he bore an honourable part, Mr. Clay took up with great ardour the cause of South American independence. This was a cause wholly unconnected with the questions which had formerly divided the country; it was in itself, in its political principles, and in its considerations of expediency, a matter of speculation. To Mr. Clay belongs the credit of having first called the attention of Congress and the people to this great subject; and of having contributed an earlier and a greater share, than any other person, to the weight of argument and the power of persuasion, by which the public sentiment on the subject was eventually fixed. In the untried circumstances of the case, the administration of Mr. Monroe held itself, for some time, uncommitted, and limited its policy to measures of inquiry and observation. This gave to the efforts of Mr. Clay, to obtain an immediate recognition of the independence of the new republics, the form of an opposition to the administration of Mr. Monroe. His speeches on this subject, not all of which have been reported, are among the most powerful and brilliant productions of his mind, and passages of them were read with enthusiasm at the head of the South American armies. Another class of subjects, with respect to which Mr. Clay has borne a part not less conspicuous, is that of internal improvement and domestic manufactures.

Domestic manufactures form the subject of the first and of the last of his speeches in Congress, contained in this volume; and the latter speech wears the appearance of more careful preparation than any other which the book contains. The first of these is of the class of great constitutional questions; and in the different speeches of Mr. Clay on the subject, the entire strength of the argument in favour of the constitutional power of the general government to make internal improvements, will be found to be comprised.' p. 443—447.

The following intelligent strictures on the low state of *congressional* eloquence in America, will, we think, be interesting to our readers. They will serve both to corroborate and to explain the somewhat ludicrous account given by the present Writer, of the proceedings in the House of Representatives; and at the same time, will throw some light on the rise and growth of parliamentary eloquence among ourselves.

'The congressional eloquence of America is, we think, in no high repute among ourselves. We do not refer merely to the habitual sarcasm or ridicule thrown upon it, mostly for purposes of personal satire or party detraction. To this kind of reproach every part of the machinery of a free government is ever obnoxious. Where the press is free, men will joke their political opponents; and the English Parliament is as sadly quizzed as the American Congress, by all the real or affected *beaux esprits*, who constitute themselves guardians of the public weal. If classical authority be wanted, Pericles was the great butt of the satirists of his day. But we apprehend that, in America, the matter goes a little further than this. The debates in Congress appear to us to be spoken disrespectfully of, by many of the judicious portion of the community; of that portion, who really say less than they feel and think, and whose censures deserve to be listened to.

'This consideration has suggested to us the propriety of some inquiry into the different character of the eloquence of the English Parliament and of the American Congress, and of the causes of this difference, if any substantial difference shall be found to exist. We may perhaps trace the superiority of the English parliamentary eloquence, in part, to circumstances incompatible with our free institutions.

'In the English Parliament, there are fewer speakers than in the American Congress. Except on rare occasions, which call out particular individuals not otherwise accustomed to debate, three or four members on the ministerial side of the house, and as many more on the opposition, are all that speak on questions of general interest. These individuals may not be the same on every question; but one gentleman is more likely to speak on a matter of foreign politics, another on retrenchment, a third on the Catholic question, a fourth on parliamentary reform, and not more than one or two on either side undertake the character of general champions. One of these is of course the leading minister on the side of government, and occasion-

ally, an individual has, we believe, been formally designated as the leader of his majesty's opposition.

‘ Various causes may account for this paucity of speakers in the House of Commons. There is little motive for the inexperienced, the inefficient, the uninformed (of whom there is a larger portion in the House of Commons than in the American Congress), to attempt to speak. Every question is sure to be discussed in a masterly manner, by a sufficient number of first-rate men; and what should tempt the others to place themselves in so disadvantageous a contrast? In this country there are many motives. The fear of the constituent is one. Members are sent from their several districts by a free choice of the citizens, and they suppose their constituents have an eye upon them, to see how they acquit themselves, at least to see that they acquit themselves somehow. The seat of government is remote from most of the districts, and its population is not large enough to possess of itself an operative public sentiment, whereas London is the great sensorium of the British empire. The member of parliament who does not produce a favourable impression at London, produces none at all, but is irretrievably lost. With us, the least concern of a member of Congress is how he stands at Washington. His heart is in Carolina, in Maine, or beyond the Alleghanies. With these distant regions he communicates through the press. The speaking is the smallest part of the business; it is only the occasion, the justification, for publishing a speech in the newspapers, and perhaps in a pamphlet; to be sent home to his constituents.

‘ In England, this fear of the constituent exists, indeed, to a certain extent, but far less than in this country, either as to intensity or generality. One class of members of the House of Commons hold their places entirely independent of any form of popular election. Certainly the members from Old Sarum have to make no speeches to satisfy their constituents. Another class of members of Parliament may take upon their lips that well known reply of a loving member to those whom he purported to represent: “ — you, gentlemen, I have bought you, and do you think I will not sell you?” When Burke knocked down one of Lord Somebody's ninepins, the afore-said ninepin did not need to make a speech to his constituents to get himself up again; it was enough if he stood *rectus in curiâ* with his master. Still, however, this class of members is by no means, as a class, the most insignificant. Organized as English society is, the rotten and close boroughs are the means by which a very considerable part of the talent of the House of Commons is brought within its walls. The representation of the counties is monopolized by the most powerful and wealthy families in them, and can rarely be contested but at an enormous expense. The matter is nearly the same with the populous boroughs; and it is only the boroughs which are avowedly or virtually under patronage, or influence amounting to patronage, that give entrance to men of talent, unsupported by fortune, but brought forward by political or personal friends. It is plain, however, that composed as we have represented the House of Commons to be, there is much less inducement to speak to the ear of the constituent than with us.

‘ Out of some of the same causes grows a party discipline in the English House of Commons, of which we here know little or nothing. Men there depend more for their political standing on their party, and less on their constituents. In the ordinary state of things in our own country, the attempt to lead, on the part of a few individuals of a party, meets with no success. Neither side of the House of Representatives, or of the Senate of the United States, would submit to have the liberty of speech engrossed by half a dozen members. A half dozen others, believing themselves, and justly perhaps, equal to the designated few, would be ready, on the first occasion, to throw off their allegiance, and speak for themselves and their constituents. The political leaders, in fact, in this country, seem to be perpetually baffled by the difficulty of getting followers. “Make way, gentlemen,” (once cried a Massachusetts representative to the populace, who were crowding him out of his place, in the procession on election day,) “make way, we are the representatives of the people.” “Make way yourself,” replied a sturdy member of the throng, “we are the people themselves.” Excepting in a time of keen political warfare and high party excitement, there is no principle, on which a few individuals would here be permitted to monopolize the privilege of speaking in either house of Congress, however great their superiority over their brethren. In the House of Commons, it is not only no assumption for a few men, on each side, to take the thing pretty much into their own hands; but the assumption is thought to be on the part of the member who, not being of the *élite*, should presume to take up the time of the house. A new member is, we believe, usually listened to with great forbearance and even courtesy. Common justice of course demands, that the stranger should be permitted to offer a taste of his quality. Once heard, he is allowed to rise as high as mere merit will carry him, or the merit he may have, united with such other means of rising as are in his power. But no man is suffered, for any length of time, to whet his dullness on the House of Commons. That is not the place, where downright incapacity is allowed, by oft essaying and frequent failure, to work itself up into a respectable measure of prosing mediocrity. If, on the first or second trial, the unfledged legislator fail, he is remanded, beyond appeal, to the Freemason’s Hall and the Crown and Anchor Tavern, to move resolutions at charitable meetings, and return thanks for the drinking of his health at a public dinner.

‘ To the different style of speaking in this point, the accommodations of the members of Congress and of Parliament are respectively adapted. The House of Commons is small, about sixty feet by forty; and furnished with benches (disposed like those usually seen in lecture-rooms where no notes are expected to be taken), on which the members are very closely crowded together. The hall of the House of Representatives contains three hundred thousand cubic feet; twice as many as Faneuil Hall in Boston; and each member is furnished with a luxurious accommodation for sitting and writing. As far as the speaking is concerned, this naturally leads to a habit of minute, discursive, prolix note-taking, an equalization of unimportant and important points (because a member replies not to the great heads of

the opposing argument, which have imprinted themselves on his memory, but to every little proposition, of which he has made a note), and finally to an equalization of good and bad speakers. Other evils are incident to the mode in which the two houses are furnished, which operate perniciously on the character of our legislation, as well as on the aspect of our legislature. It is now, we believe, generally admitted, that the House of Representatives, at least, convenes in a splendid hall, in which it is difficult to see, speak, or hear, and which is consequently destitute of the three first and most important properties of a hall of legislation. Scarcely a session passes without the waste of some time and money on ineffectual attempts at a remedy. The evil will, we trust, be so practically felt at length, that the necessity will be acknowledged of providing a place of meeting, which, if less adapted for the conveniences of writing, reading, and promiscuous lounging, will be better fitted for the purposes of hearing, seeing, speaking, and the despatch of business. Strange as it may at first appear, the evil of excessive speaking is encouraged and increased by the difficulty of being heard in the hall. This difficulty furnishes a salvo to vanity, which might otherwise be wounded. Members may ascribe, and often justly, the coldness with which they are heard, to the difficulty of hearing. Hence, the inattention of the audience is no proof of the indifference of the speech; and by an easy inference of self-love, men are able to persuade themselves, that listless spectators and empty benches are no good reasons for abstaining from debate. The vast space to be filled also tempts to vociferation, to exaggerated gesture, to weary repetition, and a sort of desperate effort, on the part of members, to produce by length, that effect which they cannot aim at in a shorter discourse, of which every sentence would tell.

‘ But although these and some other considerations, of the like general nature, may partly account for the style of speaking which prevails in our Congress, we believe it is in a great degree to be ascribed to the manner in which the speeches are reported.’

‘ The growth of parliamentary eloquence in England has kept pace with the march of free principles in the country, and the necessary deference of the government to the public sentiment, in the administration of affairs. Burke is reported to have said, that “ the debates a century ago were comparative vestry discussions to what they afterwards became.” This change, in the opinion of his biographer, “ was chiefly owing to Burke himself.” He is considered, “ by the enlarged views, by the detailed expositions of policy, the intermixture of permanent truths bearing on temporary facts, and the general lustre and air of wisdom, which he was the first to introduce at large into parliamentary discussions, greatly to have exalted the character of Parliament itself, and by the display of his own characteristics to have excited the emulation of others.”

‘ No person can be more disposed than we, to ascribe to the influence of Burke’s example all that can be effected by that of any man, and more than was effected by that of any other man. But would the eloquence of Burke itself have been what it was, but for the aid which the press began at this period to yield to the debates?

Does not the whole elaborate structure of his speeches show, that they were conceived under the operation of the assurance, that they would go out to the world? Had these splendid orations, one after another, died away within the narrow walls of the House of Commons, and nothing of them gone forth, but the evanescent rumor of their power, is it possible, either that Burke himself would have persevered in their production, or that others would have kindled with emulation?

' In our opinion, it is clearly impossible; and we ascribe, in a considerable degree, to the introduction of the practice of contemporaneous reporting, the sudden and extraordinary growth of parliamentary eloquence, which dates from the latter part of Lord Chatham's career. We do not conceive that there is anything extravagant in attributing so important an effect to a cause which may seem at first insignificant. It is precisely the effect of the invention of alphabetical writing on the primitive literature of Greece; the effect of the introduction of paper on prose composition; and the effect of the art of printing on learning in general.

' Till speeches began to be reported in detail and contemporaneously, the public at large was almost wholly uninformed of what passed within the walls of parliament. So long as it was a breach of privilege to publish what was there uttered, it is very clear, that few men would strain their minds to the utmost reach, in the highest efforts of the art of speaking well.

' It is only therefore, we repeat, since the practice of contemporaneous reporting grew up in England, that parliamentary eloquence has been placed, in that country, upon its present improved footing. Nothing before it of the kind, in the history of the intellectual world, can be compared with it. We apprehend that the careful observer, who shall go into the House of Commons, listen to the speeches (unpremeditated as to language and form) of the most distinguished members, follow the discussion to a division the same evening, and the next morning at breakfast find those speeches reported faithfully in three or four newspapers, of which about thirty thousand copies have been struck off and are in circulation, will admit, that he has witnessed a spectacle of intellectual, political, and mechanical power combined, such as is nowhere else to be found.' pp. 428, 429.

Art. V. *The Hecuba of Euripides*, from the Text, and with a Translation of the Notes, Preface, and Supplement of Porson; Critical and Explanatory Remarks, partly original, partly selected from other Commentators; Illustrations of Idioms from Matthiæ, Dawes, Viger, &c. &c.; a Synopsis of Metrical Systems; Examination Questions; and Copious Indexes. By the Rev. J. R. Major, A.B. Trin. Coll. Camb. 12mo. pp. 124. Price 5s. London, 1827.

AMONG the numerous publications which have of late years issued from the press, under the superintendence of the scholars of this country, and designed for the promotion of

the study of Greek literature, this unostentatious volume is entitled to honourable notice. It would be sufficiently attractive to the student, if it were merely an English version of the *Hecuba* as edited by Porson; but besides this, it comprises so many valuable additions, and is executed with so much judgment, that we should fail in our duty, were we to omit to recommend it to the young scholar as admirably adapted to promote his improvement in the department to which it relates. The criticisms and canons of Porson are here presented to him in a form more accessible and inviting than that in which they originally appeared, and are accompanied with remarks confirmatory and illustrative of their truth and value, and occasionally supplying their deficiencies. The Supplement is incorporated with the Preface in this Translation, and no passages of the least importance are omitted. The observations of Porson in his Notes to the Tragedy are given by Mr. Major with precision and conciseness, accompanied with numerous extracts from other Commentators, and, in some instances, with suggestions of the Editor.

In elucidating difficulties, neither Porson himself, nor the critics of the Porsonian school, have done all that could be expected from them as editors. Blomfield's Glossaries on *Æschylus* are a contribution which cannot fail of being highly appreciated by Grecians in the novitiate of their studies; but, excellent as they are, they do not supply all that must be considered as *desiderata*. A correct text is unquestionably of the first consideration; and therefore, the emendations which a classic receives from the labours of the critic whose sagacity and practised skill enables him to pronounce on the character of conflicting readings, are highly valuable. But we cannot slightly estimate those critical remarks which have rather for their object to elucidate the meaning and spirit of an author. In this latter department, we are disposed to consider many editors as deficient. It may be very proper to notice varieties in the orthography, and to adjust the arrangement of words; but if, in addition to these verbal improvements, the editors of the ancient classics would enable us, by the application of a more generous criticism, to understand more clearly the meaning, and to appreciate more correctly and fully the beauties of the authors which they undertake to revise and reform, we should be glad to be still more deeply indebted to them. At present, our obligations are less weighty and less extensive than we could wish them to be.

Though Mr. Major does not entirely answer to our requisition, he has advanced beyond many of his contemporaries in the fulfilment of such a purpose as we contemplate. The extracts which he has inserted from Matthiæ's Greek Grammar,

will prove serviceable to the student. Of metres, a compendious view of the species in most frequent use in chorusses, is appended to the preface. A series of Questions, and two Indices, adapted to the points discussed in the notes and prefatory matter, are added at the end of the work.

As we cannot doubt of the acceptance of the present edition of the *Hecuba*, we shall be glad to receive from the judicious Editor, the three remaining Tragedies, executed on the same plan.

Art. VI. *Exposition of Psalm CXIX.*, as illustrative of the Character of Christian Experience. By the Rev. Charles Bridges, B.A. Vicar of Old Newton, Suffolk. 12mo. pp. 474. Price 6s. London, 1827.

THE ‘*quid ferre recusent, quid valeant humeri*’, of Horace, may be applied to readers as well as authors. These are not the times for sending abroad bulky tomes of divinity; and Mr. Bridges’s duodecimo volume of expository remarks on the hundred and nineteenth Psalm is more in accommodation to modern taste, than the folio of Dr. Manton on the same portion of the Bible. Its limited size, however, is much less its recommendation than the value of its contents. It is an excellent manual of religion, plain, practical, and devotional, well adapted to assist humble and sincere Christians in pious exercises, and to promote their comfort in the improvement of their character.

We subjoin a specimen of the Exposition.

‘Verse 12. *Blessed art thou, O Lord; teach me thy statutes.*

‘The act of praise is at once our duty and our privilege. But in its highest exercise what does it amount to, when placed on the ground of its own merit? We clothe our ideas with magnificence of language, and deck them out with all the richness of imagery, and perhaps we may be pleased with our forms of praise; but what are they in his sight beyond the offering of a contemptible worm, spreading before its Maker its own mean and low notions of Divine Majesty? If a worm were to raise its head and cry, “O sun, thou art the source of light and heat to a widely extended universe”, it would in fact render a higher praise to the sun than we can ever give to our Maker. Between it and us there is some proportion,—between us and God, none. Yet, unworthy as the offering confessedly is, it is such as He will not despise. Nay more,—instead of spurning it from his presence, he has revealed himself as “inhabiting the praises of Israel”—intimating to us, that the service of praise is “set forth in his sight as incense”, and at the same time reminding us, that it should not be as the occasional visit of a guest, but the daily unceasing exercise of one at his own home. But the act of praise in its real character depends entirely upon the frame of the heart. In

the contemplative philosopher, it excites nothing but barren admiration. In the believer, it becomes a principle of practical comfort and encouragement. With him, the character of God is always an incitement to pray, and the attempt to praise gives strength and confidence to prayer. For in taking up the song of praise, can we forget who the Christian's God is, and what the revelation is which he has been pleased to give of himself in the gospel of his dear Son, divesting every attribute of its terrors, and shining before us in all the glory of his faithfulness and love? The ascription of praise—"Blessed art thou, O Lord"—leads us therefore to take up the prophet's song of triumph; "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." Truly then he is "blessed" in himself, and delights to communicate his blessedness to his people. Therefore are we emboldened to ask for continual "teaching in his statutes", in the truths which he has revealed, and the precepts which he has enjoined, that we may "walk" with him "in love", and "be followers of him as dear children." There is evident ground of assurance in offering this petition, deduced from the tried character and faithfulness of God. "Good and upright is the Lord; therefore will he teach sinners in the way." And especially is this hope and expectation in approaching him as our covenant God—"Lead me in thy truth, and *teach me, for thou art* the God of my salvation. Teach me to do thy will, for thou art my God." It is a mark of a gracious frame, that we desire the Lord's teaching. Is it so, reader, with you? Surrounded as you are with the means of instruction, what progress are you making in the Lord's statutes? Is your knowledge increased since the last year? Have you a deeper acquaintance with the character of God,—with his holiness and love; with your own defilements, inconstancy, and weakness before him? Do you often frequent that "new and living way", by which at all times you may find a free access to his throne? that only way, by which the acknowledgement of praise can ever ascend with acceptance before him? "*By him*" (Christ) therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks unto his name.—p. 26—28.

Art. VII. *Lectures on the History of the Christian Church, and on Nonconformity.* By Israel Worsley. 12mo. pp. 435, Second Edition.

THESE Lectures, we learn from the Preface, were delivered on the Sunday evenings during the winter of the years 1822-3, at Plymouth and Dock (now Devonport), to the Societies of 'Unitarian Christians meeting in those towns.' The first edition was disposed of immediately on its being published; and the second, revised and enlarged, is now before us. Mr. Worsley is known to our readers as the Author of a work on

the 'State and Changes of the Presbyterian Societies of England, and the Manufactures of Great Britain,' which was noticed in our Seventh Volume (N.S.) and as a zealous advocate of the doctrines professed by 'Modern Unitarians.' In the volume before us, he conducts the review of ecclesiastical history which its pages exhibit, in promotion of the cause to which his former labours were devoted. The picture which he has drawn of the Primitive Christian Church, is in many respects 'faithful,' but not in all. Its liberties he has well defined; but his account of its doctrines cannot be admitted to be a true one. The original record of those doctrines is still in existence; and the evidence of the New Testament is sufficient to establish the character of the tenets which he represents as errors, as being its most important verities. Speculative and crafty men but too extensively and fatally introduced innovations and made additions to the doctrines received and maintained by the first Christian communities; but the New Testament has not been adulterated by their corruptions, and it is equally now, as it was in the beginning, the source and the measure of Christian truth. We cannot, therefore, but regard the Author's labours as to a considerable extent perniciously misdirected, being in direct opposition to the cause to which the primitive ministers of Christianity consecrated their services.

Mr. Worsley informs his readers, that the proper divinity of Christ is a doctrine which originated in the philosophic schools of the Greeks at Alexandria;—that Plato had maintained an opinion very much like the doctrine of the Christian Trinity;—that Philo, a learned Jew of Alexandria, who became an early convert to Christianity, had been long a disciple of Plato, whose system of allegorising he applied to the learned doctrines both of Judaism and of Christianity;—and that this same Philo was the chief instrument of inducing the Eastern Church to receive the doctrine of the divinity of Christ, through the means of the philosophic *logos*. (p. 46—48.) That Philo was a convert to Christianity, is an entirely gratuitous assumption, which the Author has adopted from the late Dr. John Jones, who laboured much in the construction of this hypothesis, without possessing the materials necessary to give it a solid foundation. That the proper divinity of Christ originated with the philosophising Christians of Alexandria, is a supposition to which, as readers of the New Testament, we can give no attention. We can scarcely believe that Mr. Worsley himself will ascribe to Jesus Christ the imitation of Platonic philosophers, or the adoption of the doctrines and language of their schools; and we leave him to find out and assign the reasons for the use of the expressions which our Lord has intro-

duced into the commission which he gave to the Apostles when he charged them, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." We must have better reasons, than those which Mr. Worsley would have his readers deem satisfactory in explanation of the proem to John's Gospel.

' These Platonic philosophers eagerly embraced the idea, that Christ was this word or wisdom of God; thus exalting their honoured Lord, by making him to be derived in a miraculous way from the Great Supreme, and being in fact his wisdom or his mind. It is not possible on the present occasion to give any thing like a tolerable idea of the different ways in which this subject was handled by them, and the manner in which the meek prophet of Nazareth was described, according as they annexed more or less of this Platonic system to the simple doctrine of the Cross. It appears that this error had sprung up before John wrote his Gospel; for, in the beginning of it, he contends against this opinion, of Christ being the Logos or Word of God. He affirms that the Logos or Word, by which all things were made, was not a being distinct from God, but God himself, that is, an attribute of God or the divine wisdom, which was co-eternal with himself. *In the beginning was the word, and the word was with God, and the word, or wisdom which formed the world, was no other than God himself; who made a divine display of himself by Christ Jesus, visiting his own people, whom he had chosen to receive the revelation of his own will,* pp. 46, 47.

John contends against the opinion of Christ being the Logos or Word of God!! So we are told by Mr. Worsley; to whom, after this strange assertion, we may readily concede the faculty of assigning to any set of words such meaning as may be most in favour of any system or notion which the writer may be inclined to publish, even if the words themselves should be so selected and so arranged as to convey obviously and positively a sense the very reverse. Let our readers conceive, if they can, that a holy Apostle, chosen and endowed with heavenly inspiration by the Great Head of the Church, for the purpose of instructing the world in Divine truth, would set himself against the errors of false teachers, and commence his exposure of them by adopting their expressions, and making such use of them as those very teachers themselves could not refuse to sanction, and must have been gratified to find employed on such an occasion. For we are quite sure, that, if it were the intention of a writer to prevent his readers from attributing to his sentences a coincidence in their meaning and terms with those of an opponent; he would be considered as having signally failed, if he had not constructed them more cautiously than are the introductory portions of John's Gospel. ' Plato maintained that there was a first and principal God,

‘whom he called the good; that the word or wisdom of this
 ‘God emanated from him, and formed the second in the Di-
 ‘vine Nature!—These Platonic philosophers eagerly em-
 ‘braced the idea, that Christ was this word or wisdom of God.’
 And John, contending against this error, states, that “in the
 “beginning was the Word, and the Word was with God, and
 “the Word was God.” Is this refutation or confirmation of
 the error? And then, to complete the consistency, “The
 “Word was made of flesh,” is to be rendered, ‘God made a
 ‘Divine display of himself by Jesus Christ.’ If the language
 of the New Testament is to be interpreted in this manner,
 Unitarianism cannot be regarded as offering to our acceptance
 a very rational philology.

Again, on the phrase, ‘The Son of God,’ by which the
 Messiah is designated in the New Testament, Mr. Worsley
 remarks: ‘a title that is given to his disciples as well as to
 ‘himself, and shews what idea is to be entertained respecting
 ‘his nature and his character as a son.’ p. 84. Does the
 Author mean to say, that the title is applied in both instances
 in the same manner, and is equally limited or extensive in its
 import in each? Is ‘Paul, or John, the Son of God,’ a pre-
 dication of the same kind and meaning as ‘Jesus the Son of
 ‘God?’ We cannot conceal our surprise that such an aver-
 ment should be hazarded.—Strange, that a man so keen-eyed
 in detecting ecclesiastical impositions, should be so blind to
 corruptions of a still worse character.

In ecclesiastical communities which are the most corrupt and
 the most remote from the primitive models, we have seen that
 the most hardy pretences can be made to Apostolical conformity,
 connected with the loudest boasts of Apostolic authority. In the
 established Church of England, if we are to credit the assertions
 of her advocates, and take our estimate of her character from
 the eulogies of her partizans, there is so close a resemblance in
 her offices and ministers to the services and ministers of the
 primitive Christian churches, that, if the dead should rise, and
 the ancient worshippers of the Apostolic times were to become
 attendants on the established Church, they could scarcely be
 sensible of any change. But, were the ministers of the Apos-
 tolic churches ranged alongside of the English Bishops, and the
 whole state and relations of the one compared with those of the
 other, the difference would not be less striking than it is real.
 The primitive pastors of the first churches, the bishops who
 had known the Apostles and received their instructions, would
 repel with astonishment the pretensions of the mitred Lords of
 Cathedrals to be their representatives. It is perfectly surprising,
 that the egregious folly which such pretensions include, can ob-

tain currency with any persons to whom the New Testament is an accessible and open book. Christian worship is a very simple and reasonable service; and the institutions and ministers which originally were appointed for its support, were few and simple; altogether unlike the secularities of State Incorporations. On this subject, Mr. Worsley can write correctly enough.

‘ Is it necessary that I point out to you, my hearers, the strong lines of difference between this primitive Church, which for three centuries preserved its independence amidst affliction and persecution, and that which in this country is called the Church established by law? The Church in that day was simply an assembly of pious men, met to worship God in the name of Christ Jesus: now it is a privileged corporation, marked by the highest worldly honours, endowed with a large proportion of the wealth of the kingdom, grasping all the offices of honour and of wealth in its covetous hands, and bound together by canons and rubrics and articles and creeds, none of which are found in the Gospel.—The Bishops then were plain men, set each over his own society, for the purposes of pious instruction and serious devotional exercises; and they were the only clergy. We have Bishops still, but how unlike those! They are, for the most part, branches of the most wealthy families in the kingdom, controlling the ecclesiastical concerns of some hundreds of parishes, sitting in the parliament house to make laws for the kingdom, driving from county to county in splendid carriages, receiving immense revenues, and in general exercising no spiritual functions, and distinguished by a handsome head-dress, flowing gowns and cassocks, lawn sleeves, long bands, and little silk aprons; while under them are those that are called clergy, holding a long rank of dignities in the Church, and living upon millions of the people’s property.—The creed of the early days was, *Believe in the Lord Jesus, and thou shalt be saved*: the creed of the present day consists of some hundreds of propositions, so loosely put together, that they who profess to believe it, hold very different and even contrary opinions.—If a man was then powerfully impressed with the truth of the gospel, it was his pleasure to contribute a small portion of his wealth to support a common worship; but now, whether he believe it or not, he is forced to make the profession of it, by furnishing funds for its support; and if he happen to be of a different opinion, he must become a hypocrite in the name of Christ, in order to enjoy the dignities and the circulating revenues of the State.’ pp. 56, 57.

It would be interesting and instructive to examine the historical records of the country, for the purpose of ascertaining the manner in which the political influence of its highest ecclesiastical dignitaries has been exercised. On a case of blood, the Bishops withdraw from the Peers, it being deemed unseemly for men of their vocation to sit in judgement and to vote on the life or death of man; but, in cases involving most exten-

sively the rights, the peace, the happiness, the lives of mankind, they sit, and judge, and vote. The Prime Ministers of England have always reckoned on being supported by the bench of Bishops in all the wars upon which they have entered. Apologies and defences are ever ready for the worst cases that may need them. But we would ask, whether it is conceivable, that the ministers of the churches of Christ were ever intended by their Lord to take their places by the side of men who decree the bloodshed of thousands, and to give their voice for human slaughter? The conduct of Bishops as Lords of Parliament, would be a sad illustration of their Apostolical pretensions.

The following passage would seem to require some notice in correction of its statements.

‘ The same ignorance would surely have continued to overspread this now enlightened and happy island of ours, had not the Reformation taken place amongst our forefathers ; and I will add, because I shall have occasion to prove it in a future lecture, had not a large proportion of its inhabitants dissented from the corrupt system of Christianity which was then established by law ; had they not thus entirely disencumbered themselves of the fetters with which the people had been bound, and, by the free exercise of the understanding, and the bold and determined tone which they assumed, wrought out for us the liberties, both civil and religious, which we now enjoy, and induced that high state of intellectual eminence to which our nation has been raised above every other nation of the earth : for I doubt not that I can show, that both our civil and our religious liberties as well as our general prosperity as a nation, may call the Nonconformists, Father.’ pp. 93, 94.

‘ Corrupt system of Christianity,’ is a phrase which the readers of Mr. Worsley’s book will have learned to consider as descriptive of the religious doctrines to which his own Unitarianism is opposed, and against which he so vigorously exerts his powers. To what persons then would he direct us, as the large proportion of the inhabitants of this country who dissented from this system ; and what is the date of their secession? It is evident that the reference is to the Nonconformists. But nothing can be more remote from fact, than Mr. Worsley’s statement so explained. The Nonconformists did *not* dissent from the system of Christianity which was then established by law. They were never in opposition to that system. They were most cordial in their belief of the doctrines of the Church, and most determined in the support of them. Nothing could be more the object of aversion to the Nonconformists, than the religious tenets to which the Author professes his adherence. They did not go off from the Church under the conduct of a Unitarian or Socinian leader. They never contended for an

alteration of essential principles in the National Church ; nor, when they had withdrawn from her communion, did they profess doctrines of faith different from those which they had maintained when within her pale. It is altogether an erroneous representation of their dissent, to describe it, as the Author has done in the preceding passage, as resulting from a dislike to the doctrines of the Church. The system of Christianity patronised by the Church, and established by the State, was the Christianity of the Nonconformists.

Nor is it more correct to represent the Nonconformists as the originators of our civil and religious liberties. This title designates the men who were placed in separation from the Church by the Act of Uniformity in 1662. But, in whatever veneration we may hold them, and whatever may be the extent of our obligations to them, they are not to be produced as either the teachers or the models of a correct and pure religious freedom. In the reasons of their nonconformity, there are to be found pleas of conscience which command our respect and approval; and the men are hallowed to our feelings by their sufferings; but those pleas do not include the principle which is essential to the just and complete assertion of the rights of religious profession. The leaders of the Nonconformists would have satisfied themselves with the grant of concession to their scruples in respect to the ritual of the Church, the patronage and control of which they were quite willing should be vested in the supreme civil authority of the kingdom. If they refused their assent and consent to all and every thing contained in the book of common prayer, they admitted the authority from which it proceeded, and they never objected to a state religion, and to restrictive and coercive laws. They solicited a comprehension which would have comprised themselves as members of an ecclesiastical incorporation, which, whatever might have been its benefits to them, was a denial of liberty to others. And they, it must be remembered, at the very time that the discussions were in course, on which their comprehension in the Church was pending, opposed themselves to the religious freedom of other men. Between the Nonconformists and Mr. Worsley, there could have been no agreement in primary Christian doctrines; nor would they have accorded in the principles of religious freedom. That our obligations, and the obligations of all persons to whom human rights and human happiness are objects of attachment and solicitude, are great to the Nonconformists, we not only cheerfully and gratefully acknowledge, but we are equally disposed to defend the claims which may be asserted on their behalf. But Mr. Worsley has certainly not

appreciated or correctly stated those claims in the preceding extract.

We may, however, avail ourselves of Mr. Worsley's representations for the purpose of remarking, that the persons whom he describes as the fathers of our civil and religious liberties, were the supporters of a religious system to which his own doctrines are most opposed. They were Trinitarians; they were Calvinists; they would have shrunk from the denial of the divinity of Christ, the doctrine of the atonement, and the associated tenets which Unitarians have blotted out from their creed. Now of these men the Author declares, that they had 'entirely disencumbered themselves of the fetters with which the people had been bound.' He attributes to them 'the free exercise of the understanding,' and ascribes to 'the bold and determined tone which they assumed,' the working out of the liberties, both civil and religious, which we now enjoy, and that high state of intellectual eminence which distinguishes our nation. These are his representations and eulogy; and they at least take out the Nonconformists from the application of his remarks elsewhere, that—

'It cannot but be seen by every one who will peruse the history of his race, that the spirit with which the defenders of false systems of theology have been inspired, has been the same in all ages. They will enforce their own views with rigour; they will call in persecuting measures to secure them; but forbid enquiry into other systems.' p. 389.

Abundant proof is therefore afforded by the circumstances to which Mr. Worsley has referred with so much approving warmth, that the doctrines avowed by religious professors are not in themselves to be deprecated as the causes of intolerance. Heterodoxy in Poland or Geneva may be oppressive, and orthodoxy in England or America may be harmless in respect to the present interests of men. The Author very truly remarks, that though

'Other causes may have co-operated to induce the ignorance and licentiousness that overwhelmed, first the Church and then the people; the main cause, and that which drew on all the others, was the union of the Church with the State.' p. 92.

This is the primary source of the evil—

*'Hoc fonte derivata clades
Inque patres populumque fluxit.'*

Separate religious profession from civil power, and you apply the correct and ample remedy for the removal and prevention

of one of the greatest miseries which have afflicted and destroyed mankind;—you place men in the relation in which they should stand to each other, and to their Maker;—you open to truth the course in which its free advances will be sure and progressive, till its claims shall be universally acknowledged, and its final success will be celebrated;—and you restore and perpetuate the order and the means included in the appointments of Jesus Christ, the head of the Church, whose ‘kingdom’ is not of this world.’

Art. VIII. *Memoirs of the Life of the Right Honourable George Canning.* In two Volumes. Sm. 8vo. pp. 777. London. 1828.

‘**L**ODGINGS to let’—has at length been taken down from the windows of Downing-street, and the official apartments of that political caravanserai have, for the present at least, found responsible occupants. It is strange and bewildering to look back from these times of transition and alternation, to that long period of parliamentary despotism, identified with our earliest recollections, when William Pitt was lord of the ascendant; the sultan, whose will was law, whose frown was fate, of the treasury-benches; the ‘Sir Oracle’ of the country gentlemen; and the *ultima spes* of that large, but lessening class of selfish and sagacious persons with whom the idea of innovation operates as a sort of moral and intellectual incubus, suspending all their faculties, and awakening all their fears. In evil hour for the idolaters of place and power, to the irrecoverable dismay of all the worshippers of infallibility, and to the utter astonishment of every firm and consistent statesman, of whatever party, ‘the pilot, who weathered the storm’ by running his ship among the breakers, quitted the helm just at that crisis of the danger when vigilance, skill, and dauntless energy were most required. The feeble administration of Mr. Addington, with the vacillations and disasters which beset the brief restoration of the ancient dynasty, were unfavourable to the resumption of that high tone of dictation, beneath which serviles and alarmists had been so long accustomed to cower. Lord Castlereagh made a spirited essay towards the re-establishment of the system, and, aided by an imperturbable temper, and an Irish promptitude at resorting to hair-triggers, kept friends and foes in tolerable order. But his death left the arena open; and the high talent, open challenge, and fair fighting of Canning, led the debates, giving an advantageous change to their character and quality. All these vicissitudes, aided by the operation of incidental circumstances, seem to have chang-

ed the aspect of things; to have broken the spell, thrown open the monopoly, brought parties to a level, and to something like a community of feeling on most of the great questions of national interest. Henceforward, the work of improvement will, we trust, go steadily forward. Some checks will be given to its progress, in proportion as narrow-minded or immoral men may be employed upon the machinery; but the impulse has been given, and the sagacious politician will prefer the safer alternative of directing and controlling its operations, to the tremendous hazard of an attempt to arrest its course.

For much of this, we are indebted to Mr. Canning. He was not formed by nature for a servile and shuffling 'policizer'; and hence it was, that the few excursions he made into the regions of intrigue, succeeded worse with him than with any other man. There was a high and honourable feeling about him that resiled from the alliance with meanness and degradation, even while an evil influence led him astray. As a debater, the consciousness—in him a dignified, not a coxcombical sentiment—of intellectual power, with the singular readiness and elasticity of his mind, rendered him sometimes too daring, and made him a not always safe defender of equivocal measures. He was fond of making concessions in argument, and then converting those very concessions into an *a fortiori* urgency of his main assault; a manœuvre which has this great defect, that, although, if it succeed it may be highly advantageous, if it fail, it is scarcely possible to recover the false step. Wit, of that ready sort which seizes, with prompt glance, every lapse of the opponent, and presses into its service all the sources of the ridiculous, he had at command; and he managed the common-places of debate with a felicity that converted them into efficient auxiliaries.

'The principles of Mr. Canning will be variously appreciated: some will denounce them as illiberal and despotic; others will admire them as the perfection of political virtue. But of his talents, and his consecration of those talents to what he considered the real prosperity of his country, there can be but one opinion: and whatever may be thought of his policy, it is certain that he was swayed by no inveterate prejudices. He had sufficient tact to modify his measures by circumstances; and though a tory from pride as well as interest, he could occasionally range with the whigs, and support, in some very important particulars, popular rights, in opposition to aristocratic encroachments. His vacillations, and for which he has been severely censured by the violent of all parties, were not so much deviations from his original principles, as the expedients of the hour, the more surely to obtain their success and triumph. His political career, let it also be remembered, was impeded by the jealousies, the weaknesses, and the prejudices of the party with which he thought fit

to identify himself. Like the first lion, he had to paw himself out of the earth; and, unfortunately for his fame and his country's welfare, as soon as he had achieved his emancipation, and risen up to his proper bearing and being, in all the fine proportions of his natural majesty, the hand of death laid his glory in the dust; so that in truth, he was never permitted to become the presiding genius in the councils of his country, nor the guiding light of her destiny. When the decision of the throne and the voice of the people invested him with this high responsibility, his constitution, already broken, sunk beneath its weight. What he was, however, belongs to his country: to use the touching expressions of Burke, in his lamentation over his son, "he was a public creature;" and the British public ought to receive with gratitude whatever tends to make him known, to illustrate his character, and to endear his memory. It will be the 'province of history, after generations shall have passed away, to decide upon the questions, whether he was a great statesman and a true patriot, and whether he actually advanced or retarded the improvement of mankind.' vol. i. pp. 2, 3.

This discreet and well-written passage will at once relieve us from the necessity of entering on the dangerous and debateable ground of modern politics, and shew that the volumes before us are the production of an able writer. We opened them under the impression of a very allowable prejudice against books apparently got up to satisfy the demands of the moment; and we expected to meet with the average complement of dates and citations, plastered and trowelled together with a sufficient quantum of verbiage and margin. To our gratification, we have found a fair and workman-like production, well composed, interestingly illustrated, and written with talent and excellent feeling. The extracts are well-chosen, and supply, at once, gratifying specimens of Mr. Canning's eloquence, descriptive details of his life and character, and the best defence of his opinions and measures. It is, we believe, no secret, that Dr. Styles is the author; and he has done himself credit by the way in which he has executed a task, of which the difficulties are enhanced by its apparent ease.

We have no intention of doing any thing more, in the present article, than recommend a seasonable publication to the attention of our readers. As reviewers, we are politicians, not professedly, but only incidentally; and we have no disposition to break through our rule in the instance before us. Ample illustrations of Mr. Canning's talents as a speaker, writer, and statesman, will be found in these volumes; and we shall content ourselves with this general reference, and with a single additional extract of a very striking kind. It occurs among the details connected with Mr. Canning's fierce and unremitting opposition to the Fox and Grenville administration.

‘ His active, determined, and powerful opposition had, from the commencement, rendered Mr. Fox’s regular attendance in his place necessary. Night after night his measures were assailed by the ex-secretary. He was dying, but no tenderness was shown him, and he could not be persuaded to abandon the post of duty. He neither spared himself, nor was spared by others. Alas ! that the warfare of politics should be the worst species of deadly feud. But in the senate, or in the field, men devoted to their country must heroically fight her battles, and take the chance of war, either to triumph or fall in the conflict ; and such was the doom of Pitt, of Fox, and of Canning. The cup goes round, and he that administers it to day, may be compelled to exhaust its very dregs to-morrow. Mr. Fox received his from no ignoble hand. Mind encountered mind in the struggle of principle, and the feeble frame alone yielded the victory to youth and constitutional vigour. There was one great man in Israel that died as “ a fool dieth,” by a dastardly assassin. Canning was hunted out of life ; and, if a future age shall make inquisition for his death, it will have to be told, that he was the victim of a mean, personal, and petty persecution. A faction aimed the deadly thrust amid the deep execrations of an insulted nation. It was not the sword ;—*that* he could have braved, but it was the envenomed tongue ; it was not the generous hostility of high and opposing principle ; but it was the contemptible selfishness and pride which could not endure a superior intellect, except in a subordinate station. It was upstart rank, affecting to treat with supercilious disdain the man, whose talents it hated, and whose innate nobility cast a shadow upon adventitious distinctions ; its ribbons spun from the loom of yesterday, and its heraldic bearings scarcely dry from the artist’s hands. Perhaps there was something retributive in this : “ the measure that we mete to others, shall be measured to us again.” ’ vol. ii. p. 43—45.

We hope that an extensive demand for this interesting work, may give the Author an opportunity for retouching and expanding. It wants but little to make it a standard book.

Art. IX. *Yorkshire Scenery ; or, Excursions in Yorkshire, with Delineations of some of the most interesting Objects.* By E. Rhodes. Royal 8vo. pp. 175. Price 18s. London. 1826.

WE shrewdly suspect that there has been an error of calculation in the very commencement of this work. *Yorkshire Scenery* ;—the first part, price eighteen shillings, comprising the particulars of a picturesque walk in the neighbourhood of Sheffield and Rotherham. It would be rather startling, if we were to sum up the cost of all Yorkshire at this rate. We would recommend Mr. Rhodes to reconsider his plan ; to get rid of all unnecessary ‘ dead weights,’ in the shape of volunteer etchings and attempts at fine writing ; to be certain of his

points, chary of his praises, and to employ the cheap and ready processes of lithography. We are jealous of this method of multiplying drawings; and we contemplate with some apprehension, its possible effects on the higher branches of the graphic art; but, for undertakings like the present, it appears to be peculiarly adapted. It is emphatically *drawing*, and, when skilfully managed, renders a good sketch with admirable spirit and taste.

Mr. Rhodes is advantageously known to the public by his descriptions of Derbyshire scenery; and the present volume will confirm his title to the praise due to a pleasant companion and an agreeable writer. But he wants discrimination; he gives himself up too much to the vague effect of natural objects, and paints rather from the impulse of pleasurable feeling, than under the guidance of an accurate judgement and an artist's exercised eye. He might study Gilpin with profit. Not that the Vicar of Boldre is altogether a safe model, but he was distinguished for some of those qualities in which the present Writer strikes us as deficient. Gilpin, as a professor of the picturesque, exhibits some talent, more coxcombry, and still more charlatanism. He had, as we think, far less taste than tact. We seek in vain for traces of that fine enthusiasm which animates nature's true lover, or for the severe and satisfying discernment and decision that approve the man consummate in Art. He drew admirably, but on false principles. There is a spirit and dash about his handling, that gratifies the eye in spite of its want of substance and definition. His effect is good, but his lights are often multiplied and intersecting, while his general effect is confused and uncertain. It was in bad taste, to give specific views, professing at the same time to alter and adapt them in conformity to certain canons by which nature was in future to be regulated and admired. Nor was it in the exercise of a sounder judgement, that he substituted for expressive outline, characteristic detail, and harmonizing shade, an artificial combination of incoherent shadows, and an idle tracery of unmeaning scratches. At the same time, amid all his affectation, and all his unseasonable systematizing, there were glimpses of better taste. He knew how to pick up and dress out a good episode. He had an eye for accident; his accessories are frequently well managed; and he has observed and described with much felicity, many of those minor incidents which escape the unskilful or unpractised eye.

The principal objects of Mr. Rhodes's first Yorkshire excursion, were Roche Abbey and the castles of Tickhill and Conisbrough, with incidental notices of town and village, hill and dale, stream and standing pool. We cannot accompany Mr.

Rhodes in his walk, but we shall make room for a specimen of his talent for description, which, saving a little touch of the magniloquent, is of a very respectable order.

‘ I well recollect this view of Rotherham church, when it was even more beautiful and more picturesque than it now is, particularly when seen from the western side of the river between the bridge and the canal. The space occupied by the stream of the Don is here of magnificent dimensions, and it is often filled even to its utmost limits. At the time to which I particularly allude, from the weir nearly half way downward to the bridge, a row of lofty elms interposed a thick screen of foliage. A jutting roof, and here and there a chimney top, were seen through openings amongst the branches: over these, wreaths of light and almost transparent smoke, rising from the dwellings below, united and harmonized the various masses, and on an elevated knoll beyond, the north and west fronts of the church, thrown into perspective, displayed the whole of their architectural grandeur. The humbler dwellings that intervened between the river and the higher parts of the town, were excluded from the picture, and all that was beheld was full of beauty. A little on the right, a weir, thrown obliquely across the river, is a good feature in this part of the landscape. The water, dashed into foam, rushes impetuously over it, and circles into a thousand eddies in the capacious basin below, from whence it flows along the ample space that forms its channel in limpid shoals and sparkling rapids. Above the weir, the eye follows the stream along the line of the Don, to where the Rother pursues its loitering course through the flat meadows of Bradmarsh, and falls into the Don at Bow-bridge. The plantations at Moorgate, and the bold eminence on which Boston Castle stands, occupy the left side of this rich landscape, and the woods of Canklow cover the remoter parts of the hills, and fill up the distance.

‘ I have sometimes beheld this scene with a pleasure bordering on enthusiasm, particularly when the declining sun, emerging from the clouds that for a time had overshadowed his splendour, poured a flood of radiance on all opposing objects, and lighted up the rich architecture of Rotherham church with a bright but mellow lustre. I have likewise seen it under far different effects—when the river not only filled up its capacious channel, but overflowed its banks, and trespassed far beyond its ordinary bounds—when boats and barges navigated some of the streets of the town. Those who know any thing of the town of Rotherham, will easily conceive how grand the scene must have been under such circumstances, when beheld from this particular place. On one occasion which I well remember, a vessel of many tons burthen was torn by the force of the stream from its moorings, a little below Bow-bridge, hurried rapidly down the river, and precipitated over the weir with a tremendous velocity. The body of the vessel, as it passed over this artificial barrier, displayed the whole of its bulk, for a moment only—the next, it disappeared like a ship suddenly engulfed amidst the turbulent waves of the ocean, and its deck was no longer seen. A part of the mast rose over the surging flood, which served to point out the place of the wreck; and

when the waters subsided, the hull of the vessel appeared, and it occupied for years afterwards the spot where it had foundered.'

Bating the *ship engulfed amidst the turbulent waves of the ocean*, this is not amiss; and there is a good deal that is still better.

We cannot compliment the decorations. We question their judicious selection; we are sure that they might have been more interestingly managed. The best is a view of Conisbrough Castle from Hofland.

Art. X. *Oriental Observations and Occasional Criticisms*, more or less illustrating several hundred Passages of Scripture. By John Callaway, late Missionary in Ceylon. 12mo. pp. 92. Price 2s. 6d. London. 1827.

THERE are few countries of the East in which an intelligent traveller, and especially a resident, would not be struck with numerous coincidences between the customs and usages of the people and those which are the subject of reference in the sacred history. Persia, India, Arabia, Egypt, exhibit the same forms of society, the same domestic constitution, as well as the same scenery, natural phenomena, and productions, as they did two or three thousand years ago,—when Ahasuerus reigned at Susa, Hiram traded to Ophir, or Midianite caravans went down into Egypt. We cannot admit that the truth of Scripture history stands in need of any additional evidence; but the obscurities of biblical phraseology are greatly removed by an acquaintance with oriental customs, and the student of Scripture finds his pleasure and instruction by this means considerably enhanced. Mr. Callaway remarks, that 'what strikes one, may escape the observation of another;' and he has therefore contributed, in this modest form, his contingent of information, derived from a ten years' residence in Ceylon. The notes are for the most part brief, and, when suggested by the Author's personal observation, interesting and to the purpose. The following are specimens:

' Psalm cxxiii. 2.—Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

' The Easterns direct their servants very generally by signs—even in matters of consequence. The Cingalese intimate their wish for a person to approach, by bending the finger with the point towards the person wanted, as if to seize him—quite in the opposite direction to the English way of beckoning. To depart is signified by a side nod; and a frown by a front one.—One Racub, a vizier, in conversation with an ambassador, was whispered by his high provost, and denoted

his answer by a slight horizontal motion of the hand. The vizier resumed an agreeable smile; and when the conversation ended, the significancy of the token was dreadfully explained, by nine heads cut off and placed in a row on the outside of the fort gate.' p. 42.

' Isaiah, xlvii. 13.—Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee.

' A *litta*, or almanack of the Cingalese, often runs for only a month. It contains the changes of the moon—the lucky and unlucky periods—directions about cultivation—the special times of worship at the temples—and eclipses, if any.—The chief *pōya*, or day of devotion, is at the full moon.

' Isaiah, xlix. 22.—They shall bring thy sons in their arms (margin, *bosom*), and thy daughters shall be carried upon their shoulders.

' So the Cingalese and Hindoos often carry their children; but generally as in chap. lxvi. 12, "*borne upon her sides*." I have seen two Malabar children, in two cloths, suspended at the ends of a stick, and carried like any other burden.' p. 52.

' Ezekiel, ix. 2.—One man among them was clothed with linen, with a writer's ink-horn by his side. (Margin, *upon his loins*.)

' The Cingalese keep the *stylus* in a case stuck into the foldings of the cloth wrapped round the waist. The case is commonly a piece of cane seven or eight inches long, about the bigness of one's little finger. About it is a cord, with a noose to put over the head of the *stylus*, to keep it from slipping out. A knife is often furnished with a *stylus*, as an English one may be with a cork-screw. One of these is in the Writer's possession.

' Ezekiel, ix. 4.—And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof.

' "The different sects of Hindoos, make the distinguishing mark of their sect upon the forehead, with the powdered sandal-wood, or the clay of the Ganges."—Malabar people in Ceylon may be often seen marked in this way.

' Ezekiel, xxxii. 27.—And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads.

' An ancient warrior's weapons were buried with him. The Cingalese sometimes denote rank this way.—Some trinket in modern times is occasionally put in a coffin, to signify the profession and rank of the deceased,—as a chalice for a bishop. An ecclesiastical historian writes,—"The archbishop died about the same time; and, poor man! was buried in sacerdotal habits with two cups, and with all the honours usually paid to the archbishops of Prague. One hundred and sixty years after, his remains, little more than cups, rags, and red hair, were removed to make room for the corpse of a Jesuit." pp. 56, 57.

At page 14, there occurs a comment on Numb. xxv. 8, the connexion of which with the text we are at a loss to discover. The note, in such a reference, has neither propriety nor meaning, and must, we imagine, have been appended to the passage by mistake.

ART. XI. 1. *The Scripture History, from the Creation to the Birth of Christ*; with Notes, Historical and Explanatory, and a set of Chronological Tables: for the Use of Schools and Families. By Andrew Thomson. 12mo. pp. 382. Price 5s. 6d. Bristol. 1826.

2. *The Scripture History of the New Testament*; with occasional Notes and Illustrations, and a Geographical Index: for the Use of Schools and Families. By Andrew Thomson. 12mo. pp. 174. Price 2s. 6d. London. 1827.

CONSIDERABLE pains have evidently been bestowed upon these volumes, the design of which cannot be too highly commended. They comprise an outline of the Scripture History in the form of Question and Answer. This mode of instruction has its advantages; but, to be effective as an exercise of the mind, the answer should in general be supplied by the pupil. We must confess that we do not otherwise perceive what is gained by breaking the narrative into a dialogue between Q. and A. It is impossible that Mr. Thomson could design the answers to be learned *memoriter*. The following is a specimen:—

‘ Q. How did Moses and Aaron open their commission to Pharaoh ?

‘ A. They said unto him, “ Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness :” but Pharaoh treated their message with contempt, and ordered his servants to deal more rigorously with the Israelites.

‘ Q. How did they endure this severity ?

‘ A. Having in vain appealed to Pharaoh, they murmured bitterly against Moses and Aaron.

‘ Q. What was the religious state of the Hebrews at this period ?

‘ A. They had forsaken the true God for the gods of the land ; and, rather than depend on the arm of Jehovah, preferred their slavery in Egypt.

‘ Q. How were Moses and Aaron encouraged under these unfavourable appearances ?

‘ A. They believed in God, who assured them of the deliverance of Israel, after He had smitten Egypt with all his wonders. “ And Moses spake so unto the children of Israel : but they hearkened not for anguish of spirit, and for cruel bondage.”

‘ Q. What means were subsequently used with Pharaoh ?

‘ *A.* Moses and Aaron again went to him ; and being asked for a miracle, Aaron cast down his rod, which became a serpent. The magicians, Jannes and Jambres, however, did the same with their enchantments, but Aaron's rod swallowed up their rods.

‘ *Q.* What resulted from Pharaoh's unbelief?

‘ *A.* The Lord hardened his heart, and he refused to let the people go. Wherefore the Lord smote Egypt with ten plagues—all the waters of Egypt became blood—frogs infested the houses, beds, ovens, and kneading troughs, throughout the land—all the dust of the land became lice upon man, and upon beast—swarms of flies were sent, which devoured the Egyptians—all the cattle died—all the people, and the magicians also, were smitten with sore boils—a dreadful storm of thunder and hail was sent, which smote all that was in the field, both man and beast, and every herb and every tree—locusts of an extraordinary kind followed, and ate up every thing which the hail had left—a darkness that might be felt, confined the Egyptians to their dwellings for three days—and lastly, all the first-born of man, and of beast, were slain.

‘ *Q.* What tended materially to harden Pharaoh?

‘ *A.* The imitation of the circumstances of the first and second plagues, by the magicians?’ pp. 69—71.

The Notes to the Historical Questions contain a great deal of useful illustration. In a work intended for schools and families, however, many of them must be regarded as of equivocal use, and some of doubtful propriety. That the Rabbins believed the tree of knowledge to have been the vine, is information adapted only to mislead. Hypotheses ought not to be mixed up with the sacred records. At page 81 occurs a note which better information with respect to the real nature of the Hindoo triads would have led the Writer to suppress. On what authority is it asserted that Elohim signifies the covenanters? To us, the information is new. That the worship of animals was instituted as symbolical of the Cherubim, is a mere reverie. These very notes, however, will shew that Mr. Thomson has been anxious, perhaps over anxious, to explain the sacred text; the intention of his work being ‘to excite among the rising generation a taste for sacred literature, and to promote a more extensive acquaintance with the Bible.’

At the end of the *Scripture History* is given a chronological summary, digested from Prideaux, of the Jewish history subsequent to the time of Nehemiah. To this are subjoined some additional illustrations of the Biblical History, from the works of modern travellers and commentators; and a series of very useful Chronological Tables. To the *Scripture History* of the New Testament is appended a geographical Index. Such terms as ‘the third hour’, ‘the preparation for the sabbath’, &c.

should have been explained. Upon the whole, the volumes do credit to Mr. Thomson, and we shall be glad to find, that he is indemnified by the sale for the labour they must have cost him.

ART. XII. *Pilgrim Tax in India.* Facts and Observations relative to the practice of taxing Pilgrims in various parts of India, and of paying a Premium to those who collect them for the Worship of Juggernaut at the great Temple of Orissa. By J. Peggs, late Missionary at Cuttack, Orissa. 8vo. pp. 66. London. 1827.

HOW is it that we hear so much more of Popery in Ireland, than of Idolatry in India? Does geographical distance so soften down and obscure the greater evil, that it is actually mistaken for the less? The idea of elevating six millions of Roman Catholics to the same political level as their Protestant fellow-subjects, is regarded by many persons in this country with religious horror; while these same persons manifest a supreme indifference as to the direct patronage given by the British authorities in India to an execrable idolatry, by which scores of millions are held in infernal bondage. Were this government to salary the Romish priests of Ireland, that would be horrible: their maintaining Juggernaut's priests in splendour in another part of the world, matters not. Were the House of Commons to vote a grant towards building Romish chapels in the neighbouring island, the whole country would be in a flame. What is the system pursued in India?

' We have a body of Idol missionaries, far exceeding in number all the Christian missionaries, perhaps, throughout the world, going forth from year to year to propagate delusion, and proclaim, for the sake of gain, what, perhaps, not one among them believes, the transcendent efficacy of beholding—a log of wood; and all these, through a perversion of British humanity, regularity, and good faith, paid from year to year by the officers of a Christian and a British Government.'

In point of fact, the whole weight and authority of a political establishment are given to the popular idolatry. We earnestly recommend the perusal of these Facts and Observations to the consideration of the Christian public. In the words of Dr. Buchanan, ' the honour of our nation is certainly involved ' in this matter.'

Art. XIII. *Interesting Narratives from the Sacred Volume illustrated and improved; shewing the Excellency of Divine Revelation, and the practical Nature of true Religion.* By Joseph Belcher. 2 vols. Price 9s. London. 1827.

NOTWITHSTANDING the number of works now extant of this description, there still remained a desideratum which we think the work before us is well adapted to supply. Something was wanted less splendid and diffuse than the "Sacred Biography" of Dr. Hunter, and not quite so prolix and sermonizing as the "Scripture Characters" by Mr. Robinson. Mr. Belcher writes in a plain and easy style, and appears to have a happy talent for collecting the leading features of the narrative, elucidating what is obscure, and shewing with brevity and clearness the pious and practical bearing of every subject. The Narratives are fifty-two in number, of moderate length and varied interest, beginning with the account of Hagar, and ending with that of Onesimus. Upon the whole, we are satisfied that these volumes will prove a very acceptable addition to the list of modern works adapted for the family, or the village library.

To enable our readers to form their own opinion upon the style of these narratives, we give a short extract from each volume. The first is taken from 'The Foundling.'

'But alas! when three months had passed away, the parents of Moses, much as they loved him, found it impossible any longer to conceal their interesting babe. How then will the anxious mother act? A little basket that would float upon the water, is prepared and pitched within and without, and in this frail bark the infant is placed. Miriam, his sister, an interesting girl of about ten or twelve years old, is employed to place the ark on the water, and to watch at a little distance to see what will become of it.

'At the moment that the compassion of Thermutis is excited by the cry of the babe, little Miriam introduces herself to the notice of the princess; and hearing her remark, that the child belonged to one of the Hebrews, she proposed to call an Hebrew woman to nurse it. In almost every other instance, suspicion would have been excited; but this does not appear to have been the case upon this occasion, for the wisdom of Jehovah had planned, and his agency transacted the whole affair. No Egyptian could have imbued his tender mind with the knowledge of God, or have instilled the leading facts of revelation into his heart. "Mothers can do great things"; and there can be no doubt that the education Moses received from his mother was eminently useful to him in after days. While his mother is bountifully provided for by the royal house, Moses is loaded with the honours of the Egyptian court, and fitted for the important part he was hereafter to act upon the great theatre of life. ♦

'O, what a source of gratitude was this to the mother of Moses!

she could never forget her obligations to God for his kindness to her son. What a tale of delight for his father, when he returned from the slavish toils of the day ! Nor can we suppose that Miriam, young as she was, could see all this unmoved. She would now probably learn the blessedness of trusting in that God whose wonderful works she afterwards celebrated in her immortal song.

‘ The narrative, as we have now viewed it, teaches us the doctrine of a particular providence which God exercises towards his own people : as Bishop Hall has remarked, “ when we seem most neglected and forlorn in ourselves, then is God most present, most vigilant.” This encourages us to put our trust in him under the darkest dispensations with which we may be visited ; seeing that what may appear to us the greatest trials, may end in our unspeakable happiness.

‘ “ Ye fearful saints, fresh courage take ;
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.”

‘ We learn further, that the enemies of God, even against their inclinations, may be constrained to do good to his people, and to contribute essentially to their happiness and usefulness. And, finally, we see the importance of infusing in early life the important truths of revelation into the minds of our children. That instruction was imparted to Moses in the years of infancy, which preserved him amidst the temptations of the Egyptian court, and fitted him for eminent usefulness in the Church of God. “ Train up a child in the way he should go, and when he is old he will not depart from it.” ’

Our second specimen is taken from the narrative entitled,
‘ The Awful Apostate.’

‘ But, although the wisdom of Christ, in the selection of his Disciples, has been almost universally admired, doubts seem to have rested on some minds, as to whether or not he shewed his knowledge of the human heart, in his choice of Judas as one of the companions of his social hours. It has been asked, did he not detect hypocrisy ? and was he not acquainted with the character of Judas ? In reply to this, let it be remembered, that Jesus came into the world claiming the honours due to Deity ;—that it was of vast importance to mankind, that his character should be fully known ;—that the real character of a man is not always exhibited in public life, but is only to be known by those who associate with him in his most private hours ; and that by the conduct of Christ in selecting an enemy to his government and claims, to be a companion in his retirement, he courted the most minute investigation, gave him an opportunity of speaking against him if he could, and has stopped the mouths of those who would publish him to the world as an impostor. The conduct of the apostate Judas, viewed in this light, presents a very powerful argument for the truth of Christianity.

‘ Let us accompany the traitor as he returns to the chief priests

and elders. He professes repentance, casts the money he had received on the floor of the temple, and utters in tones of agony, "I have sinned in that I have betrayed the innocent blood." Surely the world never afforded a more striking proof of the power of conscience;—never before declared so forcibly its own inability to impart happiness, or heard so decisive a testimony to the innocence of Christ's life! If Jesus had really been an impostor, Judas would have felt no remorse of conscience for having been the means of bringing him to justice; and every honest man would have applauded the deed. And had there been any deception practised on the part of Jesus, this Judas who had known him so well, had every possible inducement to disclose it. But when even *he* is compelled under such circumstances to declare him innocent, we may confidently rejoice in his character, and place unlimited confidence in his mission!

Art. XIV. *The Necessity of the Corporation and Test Acts maintained.* In a Brief Review of the "Statement of the Case of the Protestant Dissenters." 8vo. pp. 62. Murray. 1828.

WE congratulate our countrymen upon the honourable and animating result of the first debate that has for thirty-eight years taken place in the House of Commons upon a motion for a repeal of these Acts. We congratulate them less upon the triumphant numerical majority in favour of Lord John Russell's motion, than upon the manly, patriotic, and Christian spirit in which it was brought forward and supported, and upon the contemptible appearance assumed by its opponents. Bitterly, indeed, do we regret,—as we are persuaded every enlightened member of the community must do,—that one talented individual,—the foremost champion of a liberal commercial policy, the soundest thinker and ablest writer in the present Cabinet, a man who, with the people on his side, might have maintained the proud port of independence as a leader,—should, in the teeth of his own declaration, have proved a recreant to the cause of civil liberty, and have excited by his servile, trimming conduct, a laugh of surprise that will, we fear, haunt him to his death-bed.

Curious to know what ground would be taken by the opponents of the motion, we had sent for the pamphlet before us, which appears to have been put forth as a *feeler*. It is evidently the production of some clever underling, who has had his *cue* given to him, and who has prepared this specious view of the case as a brief for abler counsel and a directory for voters. Accordingly, it will be found in striking unison with the tenor of the speeches attributed by the newspapers to the unfortunate Mr. Huskisson and the less inconsistent Mr. Robert Peel. The Writer would deserve the praise of courtesy, if he were not

the smooth but determined advocate of injustice; and had he not falsified history to suit the purpose of his argument, we could almost have given him credit for honest sincerity. It may be only prejudice, that has led him to mistake the matter so grossly.

The pamphlet opens with the usual *caveat* against new-fangled opinions and projects of innovation, which always forms a preface to the defence of old injustice and obsolete error. The country had almost hoped, we are told, from the long silence of Dissenters on the subject of the Corporation and Test Acts, that '*the system* had been found to work conveniently 'for both parties,' and that the Dissenters were perfectly satisfied. Their present uneasiness is consequently attributed to the instigation of modern political teachers, and a few interested agitators.

Dissenters would have deserved this sneer, this cool insult, had they been quite as indifferent upon the subject as appears on the face of things. We cannot altogether defend their supineness; but they have been too confiding, and have been constantly misled. Their forefathers suffered themselves to be grievously humbugged by Sir Robert Walpole; and from that time to the present, with the exception of the abortive and ill-timed attempt made in 1789 and 1790, they have been always taught to believe that it was their interest and policy to wait. Those to whom the guardianship of their civil rights were entrusted, whether cajoled by sinister advice, or indisposed to make themselves obnoxious to the minister by stirring the question, quietly went to sleep at their posts. At the time of Lord Sidmouth's memorable attack upon our religious liberties, they did wake and stretch themselves,—but not until a stentorian voice had called fire in their ears, and the whole country was up before them. Still, pleas have not been wanting to deter Dissenters from making any application to Parliament for the full repeal of the penal statutes affecting them. The perpetual agitation of the Catholic Question has, no doubt, formed the principal hindrance to their claiming and obtaining a new hearing. On the one hand they have been told—'Yours, gentlemen, is the inferior grievance, and it would be injustice to 'the Catholics, to relieve you first.' On the opposite side it has been said: 'We should have no objection to open the 'doors to you, the Dissenters; but then, the Catholics will get 'in.' 'You must not grant the Catholics what they ask for,' said Lord Liverpool, 'because we must then in decency relieve 'the Dissenters.' 'You must not attend to the prayer of the 'Dissenters,' says Mr. Huskisson, 'because it would injure the 'cause of the Irish Catholics.' If the administration has been

favourable to the Dissenters, they have been told, that the agitation of the question of the Test Act would weaken the hands of their friends by alarming the Church. If unfavourable, they have been told to wait for better times. And now, they are taunted with not having applied sooner,—with having sent up only six petitions to Parliament in ten years. Their silence is construed into an assent and consent to the wisdom, justice, and convenience of ‘the system.’ Is this fair? Is this decent?

The present Writer goes, however, much further than this. He cannot perceive what restraint upon conscience these laws involve; nor is it possible, he says, to be discovered; a pretty strong indication of the flexibility of his own conscience. Mr. Burke thought otherwise; and although he may not rank so high as an authority with this gentleman, as Dean Swift, some respect is due to his declaration, that the enforcement of this test, ‘by wounding a man’s conscience, annihilated the God ‘within him.’ But the passage which the Writer cites with approbation from ‘the worthy and witty Dean,’—that model of purity, patriotism, and orthodoxy,—deserves to be extracted; not only as shewing what absurdity could once pass current, under the sanction of a name, but as displaying the consummate ignorance of the present Writer,—well-informed as he appears on other topics,—on the subject he has undertaken to discuss.

‘ “The word conscience,” he says, “properly signifies that knowledge which a man hath within himself of his own thoughts and actions.” And, again: “Liberty of conscience is, properly speaking, no more than a liberty of knowing our own thoughts, which liberty no one can take from us.” ’

Liberty of conscience, according to this exquisite definition, is enjoyed as perfectly in the Church of Rome as in the Church of England, or under any other ecclesiastical system. It cannot be invaded by priestcraft nor assailed by despotism. It is not lessened by persecution; for, even in prison or at the stake, a man has still the liberty of—knowing his own thoughts! It is clear, therefore, that the Test Act cannot infringe upon liberty of conscience.

Does this Writer know his own thoughts? We suspect that he cannot; and if so, his own liberty of conscience seems in jeopardy, according to this ‘proper’ signification of the phrase. The Dean goes on, however, to complain that the words had latterly obtained quite different meanings.

‘ “Liberty of conscience is, now-a-days, not only understood to be the liberty of believing what men please, but also of endeavouring to propagate that belief as much as they can, and to overthrow the faith

which the laws have already established, and to be rewarded by the public for those declared endeavours; and this is the liberty of conscience which the fanatics are now openly in the face of the world endeavouring at with their utmost application.”

This Writer tells us, that he is willing to go much further than the Dean; a somewhat alarming intimation, but he does not mean what he says. He means just the reverse of going further,—not going quite so far; for he adds, that he is willing

‘to admit, that it is requisite to liberty of conscience, “properly speaking”, that a man may worship God after the form and fashion which seems to him most fit, so as he do not thereby shock the feelings or outrage the decency of Christian society. This is complete toleration, and this the Dissenters already most fully enjoy.’

If the Writer is really willing to admit this, it is unaccountable for what purpose the citation from the Dean as ‘an accurate observer of words and things’, is introduced; unless it be to give currency to a sentiment which he secretly applauds, but is ashamed to avow. Dean Swift was a determined foe to toleration; and had he been alive at the time of our Lord’s advent, he would have joined in the taunt—‘Have any of the rulers or of the Pharisees believed on him? but this people who know not the law, are cursed.’ Dean Swift would have supported the enforcement of the Five Mile Act and all the penal statutes against Nonconformists; and he belonged to a party who would gladly have repealed the Toleration Act itself. That such a man should be cited by the present Writer with approbation; speaks louder than all his willing admissions.

If, however, a man ‘may worship God after the form and fashion which seems to him most fit’, it is strange that he should be punished for so doing. This Writer, however, denies that penal laws are punitive, or that political restrictions operate as restraints upon the conscience. Were the Test Act enforced, he seriously affirms, no penalty would be incurred, ‘unless they (the Dissenters) continued in open violation of the law, which of course no man of common prudence would think of doing.’ Dissenters would merely have, in such case, to ‘give up all their employments under the Crown’, and that would be no penalty. It is no penalty, to be deprived of either honour or emolument, no penalty, to be debarred from them; no penalty, to be stigmatised as unfit to be employed in any office of trust; because penalty means a fine! Such is the despicable quibbling to which this Writer has recourse in defending a bad cause.

The Author’s main argument against the repeal of the Test Act is, that ‘the invention of the annual Indemnity Acts, while

‘it gives us (the Church) security, practically affords indulgence to the Dissenters.’ The penal statutes are ‘certainly unrepealed, but they lie dormant; and *the only probability of their being had recourse to*, depends upon such a state of circumstances arising, as the Dissenters themselves have the means of preventing.’ In a tone of half intimidation, half advice, he counsels the Dissenters ‘not to awaken a suspicion which they do not deserve.’ And in another place he explains himself more fully.

‘The Corporation and Test Acts have been prepared as a *shield ready to be caught up for our defence, whenever it may appear necessary*; and it would be very weak and incautious policy, to give it into the keeping of those who would naturally be the least willing to restore it to us in the time of need.’

That is to say, if we understand the Writer, it would be very weak and incautious policy in *the Church*, to surrender the keeping of this shield to the *British Parliament*. The Legislature is not to be trusted with the guardianship of the Establishment! We like persons to speak out. ‘If we give up this power to pinch the Dissenters when it may appear to us necessary, we shall never get it again’—such is the spirit of this declaration. ‘Who can say’, asks the Writer, ‘*that the facility with which the acts always might have been brought into force, may not have been the reason that it never was necessary to do so?*’ After this, we could hardly have expected that he would have had the modest assurance to say:

‘Let them (the Dissenters) ask themselves soberly, whether there be any real, substantial benefit they do not now enjoy, and which they would enjoy if the Corporation and Test Acts were obliterated from the statute-book. I can see none, except so far as the repeal of these acts might aid in the general destruction of the Church Establishment, in which case they might expect to regain some of the livings of which the Act of Uniformity deprived them; and of this desire I willingly exonerate them.’

The Writer’s amiable candour and charity are signally conspicuous in thus hinting and disavowing a calumny in the same breath. Some of his simple readers may be ready to inquire, how, if the Church Establishment were to be involved in general destruction, the Dissenters could get hold of the livings? Waiving this, however, we must tender our thanks to the Writer for enabling us more clearly to see, what he affects to be unable to see, the substantial benefit of obliterating the unrepealed penal statutes. He has unwittingly furnished us with the most striking illustration of the inefficiency of the security provided by the invention of Indemnity Acts. He has himself

reminded us of the '*facility*' with which those sleeping statutes might at any time be brought into force, on the occurrence of any imaginary danger to the Church. He has told us that, 'whenever it may appear necessary', the Church intend to enforce the penal statutes against the Dissenters. He intimates, in a tone of semi-official authority, that we are upon our good behaviour; and counsels us, as we value the privileges already conceded to us, not to awake the *suspensions* of the Church. Now if a writer, who, how insignificant soever individually, may be supposed to speak the feeling of his party, can have the intolerable arrogance to threaten Dissenters in this way, on their petitioning Parliament for a repeal of these acts, what must we think of the real inclination of the opponents of the measure? Is it not high time that Dissenters should have some more efficient legislative protection, than this confessedly precarious suspension of the penal statutes by annual indemnity acts? If the Church cannot trust the Legislature, ought the Legislature to trust the Church? Admitting that there is no immediate danger that the dormant acts will be brought into force, is it not necessary that the possibility should be guarded against? Times may change; we may have another Harley or Bolingbroke at the helm of affairs; another Laud for primate. The war-cry of the Church is in danger, may be raised by an intolerant faction, and echoed by alarmists, till it shall be thought a necessary defence of the established Church, to pass no more indemnity acts. The present pamphlet supplies evidence that such danger is not wholly chimerical.

But independently of actual danger to the Dissenters, of the enforcement of these statutes under a High-church and Tory administration,—their continuance on the statute-book would be a serious grievance, were it only that it exposes Dissenters to the operation of the feelings avowed by this Writer; that it serves to give support and countenance to intolerant claims, and to keep alive ecclesiastical feuds, by leaving the Church in possession of the assumed right and dormant power to persecute. Rusty and unused as the weapons of persecution are, 'what shall we think', says this Writer, 'if the descendants of the ancient enemy of our house come to us, and urge us to throw them into the river?' And what shall we think, it may be replied, if you refuse to do it? Will it be said, that they are only kept hung up *in terrorem*? Why then keep them ready loaded? They may fall into other hands, or go off by mistake.

The cases of tangible grievance may be comparatively few, under the present system; but the moral influence of the exist-

ing statutes is pernicious in a thousand ways. Even this Writer can speak of the 'shocking profanation of the Lord's Supper' which it necessitates; the guilt and hypocrisy of taking the sacrament 'in remembrance of some preferment, rather than of the death of Christ', as Bishop Sherlock expressed it;—which guilt and hypocrisy, whether resting entirely with the individual who commits it, as the Bishop contends, or chargeable upon the Legislature,—at all events exist. And it deserves consideration, whether the apostolic warning, not to be partakers of other men's sins, may not concern some who would fain throw off the responsibility. Yet, while condemning the Test with affected abhorrence, this Writer actually apologises for it; and he would fain have us regard the notorious and constantly recurring profanation of the sacred rite, as a hypothetical sin, existing only in contingency.

'In considering the requisites of a test of religion, we should recollect that some solemnity is necessary, as affording, at all events, the best chance of producing the desired effect. A declaration of assent to the articles of the Church might be signed without producing almost any impression upon the mind beyond the moment in which it was done; and oaths of fidelity to the Establishment labour under the disadvantage of being liable to so loose and general an interpretation, that what one man would look upon as a direct violation of them, another might consider as only the fair exercise of his judgment, and the proper understanding of his oath. These suggestions are not made with a view of urging the impossibility of devising such a test as would be preferable to the present one. On the contrary, I not only believe it to be possible, but have no doubt, that if it were necessary to bring the Test Act into operation, it would be done. I trust, however, that there is no likelihood of the occurrence of this contingency—that there will be no occasion given for it.'

That 'a declaration of assent to the articles of the Church', is often signed 'without producing almost any impression upon the mind', is, we fear, but too true. The conduct of Dissenters proves, however, that they view such declarations in a rather more serious light than this Writer seems to own that those do who subscribe to them. Nothing, however, can be more absurd, than to represent the solemnity in question as having the force of an oath of fidelity to the Establishment. It is viewed in no such light by those who comply with the Test. It is a most equivocal test of churchmanship; for few Wesleyan Methodists would scruple to commune at the Parish Church. But 'insufficient', as Mr. Burke admitted, 'for the end which it was meant to accomplish', it is, in the case of the conformist, whose conscience is not violated by the test, a scandalous desecration of the ordinance, when exacted as a test of political qualification, and when the rite is celebrated with that view.

It is with admirable consistency that this Writer, while admitting the hypothetical possibility of devising a preferable test, labours to shew that some such solemnity is necessary,—that this is in fact the best.

We have already alluded to the operation of these laws in giving a statutory force to unsocial prejudices and sectarian animosities;—not, perhaps, in the minds of the better informed and pious members of the Establishment, but certainly in those of the vulgar, the little-minded, and the ignorant. That they have the effect of exasperating ecclesiastical differences by giving them a political character, will hardly be denied. An honourable member of the House of Commons, whose speech will be read with great interest, is reported to have remarked, that ‘the evil which emanates from these exclusive laws, does not so much consist in the actual deprivation of place which they inflict, as in the stigma and degradation which they fasten on those who suffer under them, and in the insolent superiority with which they arm those who are the orthodox opponents of all concessions to their fellow-subjects.’ The declaration was loudly cheered; and after such an admission of its truth, it would be a waste of words to attempt to prove it. ‘I would ask’, said the same speaker, ‘whether it is consistent with the principles of our holy religion, to make that ceremony, which ought to be the bond of human charity, the symbol of religious difference.’

‘It was of no avail’, remarked an honourable Baronet and County member, ‘to say, that the grievance to the Dissenters was not a substantial one. If they felt it to be one, substantial or imaginary, that was a sufficient cause for its removal.’ But is it indeed no grievance, as Mr. Brougham asked, using an expression of Mr. Canning’s, ‘to bear the mark of the chain remaining, after the fetter had been knocked away?’

The number of those whom the Test deprives of place, or excludes from office, may be few, because those who attain posts of honour and emolument are comparatively few. But how many does it deprive of the hope of attaining the object of an honourable ambition? What is its operation upon the mind of a young man starting in the career of distinction, whose educational principles and conscientious feelings lead him to view the Test as an obstacle in the way of his advancement? Can Protestant Dissenters be willing that such a stumbling-block should be laid in the way of their sons, such a check be imposed on their sanguine hopes, or such a temptation be held out to a compromise of principle? Surely this is a tangible grievance; and the tendency of the law is as hostile to the interests of morality, as it is oppressive and unjust.

The very grounds upon which the repeal of these acts is resisted, invest them with the character of a grievance. Those grounds are, an historical misrepresentation and a slanderous imputation. Dissenters are represented as not entitled to entire confidence; and to justify this injurious aspersion, these acts are appealed to as precautions sanctioned by the wisdom of our ancestors.

‘It is a manifest impropriety of speech’, says this Writer, ‘to call that privilege which the Dissenters ask from the legislature a political right, since the reason of their asking it lies in this; that the legislature heretofore declared and enacted that their possessing it did not consist with the safety of the state.’

A good argument by the way, for the opponents of the abolition of slavery in our colonies. Freedom can never be the political right of the slave, inasmuch as a British house of Commons did at a certain time declare and enact, that his emancipation did not consist with the safety of the West India colonies; and a previous house declared the slave-trade itself to be both lawful and necessary. Again:

‘I am at a loss to conceive how these Dissenters can have read history, who assert that they are made the victims of laws which were not intended to operate against them. There is a hardihood in this oft-repeated assertion which is really astonishing.’

The Writer has furnished us with the very word that best applies to his gross and scarcely credible mis-statements. We wish we could believe him ignorant of the fact, that those very Lords and Commons whom he represents as so ‘decidedly ‘hostile to the Dissenters,’ repeatedly passed bills virtually repealing the Test Act as it regarded them, which were defeated only by the manoeuvres of the Court. Even if he is ignorant of this fact, his assurance in so confidently denying it, is scarcely less excusable. Nor is it true, that the Corporation and Test Acts were specially preserved at the period of the Glorious Revolution, as ‘the necessary defence of the established Church,’ and ‘the strong bulwarks of the constitution.’ The only reason why they were not then repealed, was, the disaffection of the clergy to King William, the strength of the Jacobite party, and the offence taken by the Church at the introduction of the Toleration Act itself. King William openly expressed his wish, that all Dissenters who ‘were willing and able to serve,’ should be admitted to offices and places of trust; but the enlightened policy of the Protestant monarch was counteracted by a factious, bigoted, and disloyal clergy.

One word as to the “Statement” which the present Writer

has taken for his text. We freely confess that it does the Dissenting body little credit as a composition. We could have wished, too, that the circular forms of petition had consisted less of abstract positions and broad assertions, and kept a little more closely to the point. One lengthy form of petition which was transmitted to us, is so extremely ill written, that we defy any man to make sense or grammar of the sentence which occupied the last paragraph. But let it be remembered as some extenuation, that king's speeches have not always been grammatical, nor printed papers issued by a certain House always intelligible. Sometimes, as the old proverb says, 'too many cooks,' &c. And a sound lawyer or sage divine may be a very indifferent paragraph-maker.

We must make another concession to the present Writer. We join with him in fervently deprecating the spirit of Unitarianism in religion, and in cordial detestation of the political spirit which he imputes to Unitarians. Yet, we cannot agree with him in thinking that this spirit is peculiar to Unitarians. We should be disposed to regard the creed as in many cases the result of the spirit, rather than as its source. However this may be, we can by no means admit that the best way to counteract the growth of error is to visit it with civil penalties, or that the readiest way to win to the true Church, those who have erred from the faith, is to hold them up to public scorn and suspicion as enemies to their country. *Haud tali auxilio.*

Art. XV.—*The Character and Tokens of the Catholic Church; a Discourse delivered at Tavistock Chapel, Drury Lane, Nov. 20, 1827. By the Rev. R. Waldo Sibthorp, B.D. Fellow of Magdalen College, Oxon. 8vo. pp. 61. London, 1827.*

WE have great pleasure in recommending to the attention of our readers this truly Catholic, and at the same time firmly Protestant discourse. The subject is in some respects a delicate one, but it has fallen into judicious and masterly hands, and is treated with scriptural fidelity. 'Roman Catholics', Mr. Sibthorp remarks, 'are apt to suppose'—at least they are given to represent—'that because there are differences among Protestants as to forms of worship and some matters of Church discipline, there is therefore no unity of faith and doctrine; and that, on the other hand, because there is an external agreement in worship and discipline in their own Church, there is that entire unity of faith which entitles her exclusively to be considered the true Church.' Both these suppositions are shewn to be erroneous.

‘ All Protestant Churches concur in their belief of the articles of faith contained in the Apostles’ Creed ; and that these are not unimportant, hear the testimony of the Church of Rome herself. In one of those books of instruction already quoted, is this :—*Q. What are the chief things which God teaches?* A. They are contained in the Apostles’ Creed. Now, by *the chief things which God teaches*, does the Church of Rome mean things to be believed as essential to salvation or not? If she does, then all true Protestants, in believing the articles of the Apostles’ Creed, believe all things essential to salvation. If she does not, then there are things essential to salvation, which are not among *the chief things which God teaches*. An absurdity which surely no Romanist will maintain. In the belief of “the chief things which God teaches,” all true Protestants and true Christians, whether of England, or of Scotland, or of Germany, or of America concur. I say, therefore, brethren, that true Protestants, in every part of the earth, have herein a unity of faith, and just that unity, and just as much unity as the persons who compiled that and other ancient Creeds agreeing therewith, required. And in all the public confessions of faith, drawn up during the first four centuries after our Lord, all such Protestants agree. The Apostles’ Creed, and indeed Creeds in general, may be defined to be, “A summary of articles of faith, expressing concisely and comprehensively, the doctrines held to be essentially necessary to everlasting salvation. The Holy Scriptures may, in a more extended sense, be called the Creed of Christians : but as these, beside the fundamental doctrines of Christianity, comprehend also a great variety of truths of less importance ; it became expedient for the Church to frame a compendium of the articles of indispensable belief, which might be readily learned, easily understood, and effectually retained by each of its members.” ’

‘ That unity of Faith which is characteristic of the true Church, is unity in the chief things which these Creeds deliver as compendious summaries of the principal doctrines of Scripture. And this unity Protestants have. And is this no unity? Are Protestants so immensely and inseparably divided? Is there no agreement among them, when all that the Church of Christ for the first four centuries publicly declared she held essential to Salvation, they publicly and constantly hold? Is there no unity of Faith among them, when one true and upright Protestant travelling through the earth, wherever he meets with another true and upright Protestant, shall find him believing in the same God, the same Saviour, the same Holy Ghost, the same way of Salvation by Faith in that Saviour’s merits, the same necessity of holy living, and of dependance on Divine grace, and a renewal of heart and life, all the records of the same blessed volume of Inspired Truth ; yea, every thing in the Apostles’ and other ancient Creeds? ’

‘ And where, with the external appearance of concord so greatly boasted of in the Roman Church is her entire unity of Faith? I speak not now of unity of Spirit, but I ask where was the perfect unity of Faith in the members of that Church, when two of her most celebrated and zealous monastic orders disputed respecting the im-

maculate conception of the Virgin, the Franciscans as vehemently maintaining as the Dominicans opposed it?—when the Jesuits and Jansenists broke in upon the slumbers of their Church by long and loud contention respecting the doctrines of grace?—when it is a notorious fact, that not only Popes have decided against Popes, but Councils against Councils, and the Church of one age against the Church of another; and what canonized Saints taught in one age as Divine Truth, and was received as such in the Church for centuries, the Pope and his Cardinals in later times condemned as pernicious error? On a point of fundamental importance as it respects the authority of the Roman Church, and the obedience of her people, there is an entire disagreement among them; viz. where that Infallibility resides, on which she supports her pretensions; some placing it in the Pope alone, some in general councils, some in both united, and others, sometimes in one, and sometimes in the other. But on every essential and fundamental point, on every doctrine which the Sacred Scriptures teach, as necessary to Salvation, and which early Creeds, and early Fathers confirm as such, there is among true Protestants, and real Christians of every Church and age, a unity of Faith, and such as is essential to the true Unity of the Church.'

True Protestants, Mr. Sibthorp proceeds to remark, will concur also with Roman Catholics, in allowing that the Unity which is one requisite token of the true Church, is a Unity of Communion. Now among all real Christians, there is an entire communion in the object of worship. If uniformity of worship is designed by that term, such unity of communion does not exist in the Romish Church. There is, moreover, less even of external and actual communion of worship in Roman Catholic, than in Protestant congregations. But the communion existing between all true Christians, although it does not exclude, yet does not essentially consist in outward communion. This is the sign, not the thing signified,—the means, not the end.

'Assuredly then, Roman Catholics have no right to condemn Protestants as having no external communion in worship among themselves, because they have different forms of prayers, or because some have forms and some not, while there is so great a medley of devotion found among themselves. But if they intend not an unity in all external rights and ceremonies, then in how many and in what? Where do they draw the line? All great Protestant Churches receive the same Sacraments, of Baptism and the Lord's Supper: admit of the same leading parts of public worship, prayer and praise, and preaching of the word; nor do they differ so much even in external ceremonies as may be thought, seeing that in such as have most of these, they are few and simple. But if this "communion of all holy persons in all holy things," is not in externals, but is an internal and spiritual communion, such as I have already described, then does it not include every one, who by participation of the Holy

Ghost, is made a member of Christ's mystical body, a stone in his Spiritual Temple, an inheritor of Heaven? It is a communion to which no one Church has exclusive claims, or a superior claim above other Churches. It is a spiritual, invisible, but actual union. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit—whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*

' This, then, is the true Unity of the True Catholic Church: by which all the Faithful in every age and part of the world, by whatever name distinguished, are knit together into one body: a Unity in essentials; a real Unity as it respects subjection to one Head, agreement in one Faith, and Communion in One Spirit. Whereas, the unity which the Roman Church pretends, of subjection to an earthly head, the Pope, agreement in the belief of things neither taught in Scripture nor found in ancient confessions of faith, and communion in external rites, is an invention of her own to rivet more strongly those chains of spiritual domination by which she holds her members bound in the prison-house of her Superstition.'

' We admit that there have been, and are in the Church of Rome, many who belong to this company, and are a part of the One, Holy, Catholic, Apostolic Church; for the Holy Spirit is not limited in the exercise of his power, nor the Saviour in the manifestation of his love.

' But we also must hold that the Church of Rome, so far from being one and the same as the Catholic Church of Christ, is an opponent thereof; and has, by her doctrines, her practices, and her spirit, kept many back from coming into the fold of Christ who would have entered: inasmuch as those doctrines are subversive of the gospel, those practices evil and dangerous deceits, and that spirit secular, domineering, and intolerant. And these things we undertake, with God's blessing, to prove to those who attend these lectures: and we essay this, not in anger, but in love; not with railing accusations, but plain arguments and facts; not with authority of man, but of the word of God, seeking not theirs but them, and *the profit of many that they may be saved.*

Art. XVI. 1. *Original Anniversary Hymns adapted to the Public Services of Sunday Schools and Sunday School Unions.* By Mrs. Gilbert (late Ann Taylor). 18mo. Price 6d. or 5s. per dozen. London. 1827.

2. *Hymns for Infant Schools.* Partly Original, and partly selected from "Hymns for Infant Minds," and "Original Hymns for Sunday Schools, by Ann and Jane Taylor." By Mrs. Gilbert (late Ann Taylor), Author of "Original Anniversary Hymns," &c. 12mo. Price 4d. or 3s. 6d. per dozen. London. 1827.

THE purest praise, we seem to have a sanction for saying, is that which proceeds from the lips of babes and sucklings. If our Lord himself seemed to take more delight in the ho-

sannas of the infant throng, than in all the noisy acclamations of the fickle multitude, surely it may be allowed to the Mother, the Teacher, and the Patroness of early education, to esteem far above any other plaudits, the homage of infant lips and infant minds. And if this is allowed, we know few individuals who enjoy a more enviable fame than the now only surviving Author of the *Hymns for Infant Minds*; a volume which we suppose is to be found in almost every pious family, the *Nursery Hymn-book*, and for which millions will have to bless the names of Ann and Jane Taylor.

The titles of the publications before us, sufficiently explain their object. The *Original Hymns* comprise, 1. Hymns to be sung by Children; 2. Hymns to be sung in the open air; and 3. Hymns to be sung by Teachers and Friends. From those of the second class, we select the following very striking specimen.

‘ THE LAST TRUMPET.

‘ Not as gaily now we stand,
Gazing on the open sky,
Shall we meet, when sea and land
From the Judge’s face shall fly,
When, from yonder heavens shall break,
Thunders that the dead awake !

‘ On a wide, a spreading plain,
Further far than eye can see,
Then we all shall meet again !
Solemn will that meeting be ;
God Almighty give us grace,
Heart and soul to seek his face.

‘ While we now thy praises sing,
When ere long we kneel in prayer,
To our minds the moment bring
When we shall assemble there,
When the trumpet’s blast shall say,
“ Time and Hope have passed away.” ’

We cannot pass by the very beautiful hymn entitled,

‘ THE HILL OF GOD.

‘ There is a hill both bright and high,
Where God himself is known ;
’Tis out of sight, above the sky,
’Tis God Almighty’s throne !

Mrs. Gilbert's *Anniversary Hymns, &c.*

- ' And who are they who venture near
The throne of God to see?
Ten thousand happy ones, who here
Were children such as we!
- ' Their infant spirits stay'd awhile
With tender friends below,
But death came early with a smile,
And pleased they were to go.
- ' Their sins the Saviour washed away,
He made them white and clean;
They loved his word, they loved his day,
They loved Him, though unseen.
- ' Now, under many a grassy mound
Their bodies sweetly rest,
And safe their happy souls are found
Upon the Saviour's breast!
- ' O may we travel as they trod
The path that leads to heaven,
And seek forgiveness from that God
Who hath their sins forgiven.
- ' Dear Saviour, hear this humble cry,
And our young hearts renew,
That on the hill so bright and high,
We may behold Thee too.'

These specimens will sufficiently shew, that the *Anniversary Hymns* are fully equal in merit to the former productions of the Author.

ART XVII. SELECT LITERARY INFORMATION.

In the press, and speedily will be published, in 2 vols. 8vo., with a Map, &c. *Researches in South Africa.* By the Rev. John Philip, D.D. Superintendant of the Missions of the London Missionary Society in South Africa, &c. This work will contain an Account of the past and present condition of the Native Tribes within or adjoining the limits of the Cape Colony, comprising authentic details of the various attempts made to enslave or exterminate them; the success of the Missionaries in reclaiming them from barbarous and immoral habits, to a state of civilization; the opposition they have had to contend with, and the intolerable oppressions to which both the Missionaries and the Natives are still subjected. The Personal Observations of the Author during his various journeys and travels into the interior of the Country, will also, it is hoped, add to the interest of a work, of which one of the leading objects will be, to demonstrate the inseparable connection between Christianity and civilization.

In the press, *Christian Experience; or, a Guide to the Perplexed.* By Robert Philip.

In the press, *The Barn and the Steeple.* 'For the stone shall cry out of the wall, and the beam out of the timber shall answer it.' Hab. ii. 11.

In the press, and will speedily be published, *The Americans as they are.* Exemplified in a Tour through the Valley of the Mississippi; embracing Ohio, Kentucky, Indiana, Illinois, Missouri, Tennessee, Arkansas, Mississippi, Louisiana, &c. By the Author of 'Austria as it is.'

A Second Edition, greatly enlarged and improved, of *Hamilton's East India Gazetteer*, will appear in April, in 2 vols. 8vo. With Maps.

Mr. Allan Cunningham is preparing the first of a series of volumes, to be entitled, *The Anniversary; or, Poetry and Prose for 1829.* The work will be illustrated, under the superintendence of Mr. Sharpe, with Engravings from the most celebrated pictures of the British school.

In the press, and to be published the first of April, in 1 vol. 12mo. with Plates and Map, *Private Journal of a Voyage to the Pacific Ocean, and a residence in the Sandwich Islands during the years 1822, 1823, 1824, and 1825.* By C. S. Stewart, late American Missionary at the Sandwich Is-

lands. With an Introduction, and Occasional Notes. By the Rev. W. Ellis.

The Rev. George Payne, of Edinburgh, has in the press, *Elements of Mental and Moral Science*; designed to exhibit the original susceptibilities of the mind, and the rule by which the rectitude of any of its states or feelings should be judged.

Westley and Davis have announced a New Annual for 1829, to be entitled "*The Evergreen; or, Christmas and New Year's Gift and Birth Day Present for 1829:*" intended for Youth of both Sexes under the Age of Twelve Years.

The Juvenile Forget-me-not for 1829, is already announced; to appear in November.

The Author of the *Evangelical Rambler* is preparing a series of papers, which will appear periodically under the title of "*The Evangelical Spectator.*"

The Rev. W. Garthwaite, of Wattisfield, intends to publish by subscription, a volume of *Sermons*, designed for Family or Village Reading. 7s. 6d.

In the press, *The Impious Feast.* A Poem, in Ten Books. By Robert Landor, M.A. Author of the *Count Arezzi*, a Tragedy. 8vo.

In the press, *Conversations*, chiefly on the Religious Sentiments expressed in *Madame de Staël's Germany.* By Mary Ann Keltz, Author of *Religious Thoughts.* 12mo.

In the press, *The Epistle of Paul the Apostle to the Romans*; with an Introduction, Paraphrase, and Notes. By C. H. Terrot, A.M. late Fellow of Trinity College, Cambridge.

In the press, *A Brief Enquiry into the Prospects of the Christian Church*, in connection with the Second Advent of our Lord Jesus Christ. By the Hon. and Rev. Gerard Noel, Curate of Richmond, Surrey.

In the press, *Sermons.* By the Rev. James Procter, A.M. Fellow of Peter's College, Cambridge, late Curate of Bentley, Hants, and Assistant Minister of Farnham, Surrey.

In the press, *Hints* designed to promote a profitable attendance on an Evangelical Ministry. By the Rev. Wm. Davis, of Hastings.

The Rev. James Churchill has in the press, an Essay entitled, "*The Way of Salvation and Christian Edification.*"

ART. XVIII. LIST OF WORKS RECENTLY PUBLISHED.

EDUCATION.

Virgil's *Æneid*, Book I. with an Interlinear Translation, on Mr. Locke's plan, and the Original Text, in which the quantity of the doubtful vowels is denoted. 2s. 6d.

Parsing Lessons to Virgil. Book I. 2s. 6d.

Cæsar's Invasion of Britain from the Commentaries, with an Interlinear Translation, &c. 2s. 6d.

A short Latin Grammar. 2s. 6d.

Homer's *Iliad*, Book I. with an Interlinear Translation; and the Original Text, in which the quantity of the doubtful vowels is denoted. 2s. 6d.

The Odes of Anacreon, with an Interlinear Translation, &c. 2s. 6d.

First Steps to the Latin Classics; comprising simple sentences, progressively arranged, directions for construing, and a literal interlinear Translation. With an Introductory Essay on the Study of the Latin Language, and an Appendix of Exercises. By James Hinton, A.M. and George Cox. 12mo. 2s. boards.

Greek Gradus; or, A Greek, Latin, and English Prosodial Lexicon; containing the Interpretation, in Latin and English, of all words which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also exhibiting the Quantities of each Syllable; thus combining the advantages of a Lexicon of the Greek Poets and a Greek Gradus: for the use of schools and colleges. By the Rev. J. Brasse, B.D. late Fellow of Trin. Coll. Cambridge. 8vo. 1l. 4s.

Second Latin Exercises, adapted to every Grammar, and intended as an Introduction to Valpy's '*Elegantie Latine*.' 12mo. 2s. 6d. bound.

CLASSICAL LITERATURE.

Notes on Herodotus, historical and critical. Translated from the French of P. H. Larcher. 2 vols. 8vo. 1l. 10s.

Aristophanis Comœdiæ cum Scholiis et Varietate Lectionis. Recensuit Immanuel Bekkerus, Professor Berolinensis. Accedunt Versio Latina Deperditorum Comœdiarum Fragmenta, Index locupletissimus, Notæque Brunckii, Reisigii, Beckii, Dindorfii, Schutzii, Bentleyi, Dobreei, Porsoni, Elmaleii, Hermannii, Fischeri, Hemsterhusii, Kuinoeli, Hopfneri, Conzii, Wolfii, &c. &c. 5 vols. 8vo. 3l. 15s.

*. The Notes form 3 vols. out of the 5, and may be had separate, 2l. 5s. A few copies are struck off on large paper, 5l. 15s. 6d. for the 5 vols. The *Plutus*, *Nubes*, *Aves*,

and *Ranæ*, being the four plays of Aristophanes which are usually read first, and the fittest to put into the schoolboy's hands, are each published with the Greek Scholia and Annotations, separately.

ORIENTAL LITERATURE.

Select Specimens of the Theatre of the Hindus, translated from the Original Sanscrit; together with an Account of the Dramatic System of the Hindus, Notices of their different Dramas, &c. By H. H. Wilson, Esq. Secretary to the Asiatic Society of Bengal, &c. 3 vols. 8vo. 1l. 10s.

MEDICINE.

A Practical and Pathological Inquiry into the Sources and Effects of Derangement of the Digestive Organs: embracing Dejection, Perversion, and some other Affections of the Mind. By William Cooke, M.R.C.S. Secretary to the Hunterian Society, &c. 8vo. 9s.

THEOLOGY.

Sermons on Practical Subjects. By the Rev. Edward Craig, Minister of St. James's Chapel, Edinburgh. 12mo. 5s. 6d. bd.

Lectures on the Points in Controversy between Roman Catholics and Protestants, preached at the Weekly Lecture at Tavistock Chapel. By the Hon. and Rev. Baptist Noel, Rev. Charles Jerram, Rev. J. H. Owen, Rev. Mr. Mutter. 1s. each.

Dialogues on Prophecy. Part 5. 2s. *.* Parts 1, 2, 3, and 4, may now be had.

The Nature of the First Resurrection, and the Character and Privilege of those that shall partake of it: a Sermon. By a Spiritual Watchman. 1s. 6d.

Four Discourses on the Sacrifice, Priesthood, Atonement, and Redemption of Christ. By J. Pye Smith, D.D. Author of the Scripture Testimony to the Messiah. 8vo. 8s.

The First Volume of "The Works of the English and Scottish Reformers." Edited by the Rev. Thomas Russell, A.M. 8vo. 10s. 6d.—50 Copies will be printed on a royal paper, price 1l. 1s.

Religion in India. By the Rev. S. Laidler and J. W. Massie, recently from India. 8vo. 9s.

The Balance of Criminality; or, Mental Error compared with Immoral Conduct. Addressed to Young Doubters. By Rev. Isaac Taylor of Ongar. 12mo. 3s. 6d.

Part II. of the Rev. John Morrison's Exposition of the Book of Psalms. 8vo.

THE ECLECTIC REVIEW,

FOR APRIL, 1828.

Art. I. *Narrative of a Journey through the Upper Provinces of India, from Calcutta to Bombay, 1824—1825, (with Notes upon Ceylon,) an Account of a Journey to Madras and the Southern Provinces, 1826, and Letters written in India. By the late Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. In 2 vols. 4to. pp. xlviii. 1148. [Plates.] Price 4*l.* 14*s.* 6*d.* London. 1828,*

MANY circumstances combine to render these volumes interesting in no ordinary degree. The country which they describe, of which one has heard so much and knows so little, the sacred office and highly respected character of the Author, his premature and lamented decease, his admirable qualifications as a traveller, of which, as the companion of the late Dr. E. D. Clarke, the public had ample evidence in the Notes to his Travels,—altogether concur to raise to a very high pitch the anticipations with which the reader sits down to the perusal of this posthumous Journal. Nor will those expectations be disappointed. The Narrative is written in a fascinating style of epistolary familiarity, without ever becoming frivolously minute or tedious. It is a journal, in which the impressions and observations suggested by the scenes and occurrences of the day, were recorded while yet fresh and distinct; the only method, as the experienced traveller is well aware, that can secure accuracy of detail. ‘Had it pleased God to spare the Bishop’s life, it was’, we are told, ‘his intention, after re-visiting the same countries, to publish, corrected by further experience, an account of his travels from the notes, in which light only he considered the work now offered to the world.’ Highly as we should have valued the Bishop’s matured opinions on many subjects, we cannot regret on any other account than the melancholy cause, that we have in the present publication a vivid transcript of his first impressions on traversing the sphere of his jurisdiction, mingled

with traits of personal character and expressions of private feeling which considerably enhance the interest, if they do not add to the substantial value of the publication.

Speaking of an English Traveller whom he met with at Lucknow, the Bishop remarks :

‘ Mr. Hyde is a great traveller, and the only Englishman whom I have heard of, except Lord Valentia, who has visited India from motives exclusively of science and curiosity since the country has been in our possession. All others, however science might engross their attention, have, like Leyden and Sir William Jones, had some official and ostensible object; whereas this gentleman is merely making a tour.’

It is a singular circumstance, although easily accounted for, that there exists in fact scarcely a volume of English Travels in India. For the information that we possess respecting the interior of the country, we have hitherto been indebted almost exclusively to foreign travellers, to the military servants of the Company, and to Missionaries. The embassies of Mildenhall, Hawkins, and Roe, served only to stimulate curiosity by giving rise to vague and exaggerated ideas relative to the pomp and power of the monarchs of Ind. Of the older travellers, Bernier is by far the most intelligent and trust-worthy: Major Rennell styles him the most instructive of all East Indian travellers. He spent twelve years in the country, during eight of which he acted as physician to the Emperor Aurungzebe. He, therefore, saw the court of the Great Mogul in the zenith of its magnificence. He accompanied a nobleman in the imperial suite, on the temporary removal of the court to Cashmere; and he was an eye-witness of many of the principal transactions which distinguished the first ten years of the reign of the great Allumghire. His work is valuable, however, chiefly on account of the light which it throws upon the political state of the country at that period, and upon the manners and customs of the people under the dominion of their Moslem conquerors *. It belongs to history, rather than to topography; for, with the exception of the Letters comprising the narrative of his excursion to Cashmere, there is little inform-

* A new Translation of Bernier's Travels (by Irving Brock) has lately appeared in 2 vols. 8vo. (Price 18s. Pickering. 1826.) The work is edited in a very respectable manner, and will in this shape be generally acceptable. It ought, however, to have been comprised within a single volume; and the deficiency of either table of contents or index is a serious blemish in the publication. Another Translation, by John Stewart, has recently appeared at Calcutta, in 1 vol.

ation of a geographical kind. It detracts too from the value of his work, that a considerable portion of it was drawn up from recollection after he had left the country. Thevenot (the younger) spent about fifteen months in the Deccan, during which time he collected a great deal of information respecting the almost unknown country, with the assistance chiefly, it is supposed, of the Capuchins of Surat. He saw but little of the country himself. Tavernier journeyed, according to his own account, through most of the provinces of the empire, and in more directions than any other traveller. He has given a number of routes, and his work contains a mass of curious and sometimes valuable materials*. But it was chiefly dictated from memory, in part from imagination; its statements often rest on mere hearsay authority, and the veracity of this Traveller is in some instances questionable. Carré, Dellon, De la Haye, and Fryer, all visited the peninsula between 1660 and 1680; but their opportunities of observation were extremely limited, and they are cited chiefly for the information they furnish as to the political state of the country at that period. De Graaf visited Patna in 1679, where the Dutch then had a factory; and Manderslo, about the year 1640, travelled from the capital of Gujerat to Agra, and afterwards to Bejapore in the Deccan. The latter consequently saw more of India than any traveller of the seventeenth century, except Tavernier; and his narrative, edited by Olearius, bears a high character for intelligence and fidelity.

The geography and history of India were both, however, in a most crude and imperfect state, when, towards the close of the eighteenth century, Major Rennell gave to the public his invaluable "Memoir of a Map of Hindostan." 'Considering', he says in the preface, 'the vast extent of India, and how little
' its interior parts have been visited by Europeans till the latter
' part of the last (seventeenth) century, it ought rather to sur-
' prise us, that so much geographical matter should be collected
' during so short a period. Indeed we must not go much fur-
' ther back than *thirty-five* years' (from 1788) 'for the matter
' that forms the basis of the map†.' The additional materials consisted chiefly of the local information obtained by the marches of the British armies during the war with Hyder Ali and Tippoo Sultann; of astronomical observations and hydrographic sur-

* There is one subject to which he devoted more attention than any other traveller, namely, the diamond-mines of Golcondah and Orissa, of which the fullest account will be found in his Travels.

† In the time of D'Anville, the Brahmapootra was unknown as one of the principal rivers in India.

veys; together with the route of Mr. George Forster, in the year 1783, 4, from Bengal, by way of Jummo, to Cashmere. A short time before, a Mr. Hodges, who had, in the capacity of draftsman, accompanied Captain Cook in his voyage round the world, was tempted to undertake an excursion in search of the picturesque into India. He commenced his journey at Madras, but, being unable to penetrate into the interior, sailed for Calcutta, whence he proceeded up the Ganges to Monghir, and subsequently visited Patna, Benares, Lucknow, and Agra.

A considerable interval now occurs, during which no work of importance appeared in this country relative to India, except learned researches, antiquarian and philological, historical fragments, and political memoirs. In the year 1800, Dr. Francis Buchanan undertook a journey through Mysore, Canara, and Malabar, under the orders of Marquis Wellesley, for the purpose of investigating the state of agriculture, arts, commerce, the manners and customs, &c., in Mysore and the ceded territories. His journal was published in this country in 1807, in three volumes, 4to. It is a valuable but most ill-arranged and unreadable work, the greater part being occupied with tedious statistical details without any attempt at compression. Lord Valentia arrived at Calcutta in January 1803. He visited Benares, Lucknow, and Canouge; and subsequently, Madras, Bangalore, Seringapatam, and Mysore; Bombay, Poonah, and Chinchoor. His volumes are highly interesting, but they are chargeable with a fault the very opposite of that which attaches to Dr. Buchanan's journal. His Lordship is apt to tell us rather too much what he thought, and too little what he saw. In fact, he travelled with a secretary, and, as was natural, made too little use, on the journey, of his own pen.

Those who have travelled in India will best appreciate the industry with which Bishop Heber kept his journal. The activity of his mind seems to have been excited, rather than diminished, by an enervating and oppressive climate. Uniting with a constant reference to the primary object of his tour and the business of his sacred office, the enthusiasm of the traveller, he extended his journey in all directions; exploring, in succession, the labyrinths of the Gangetic Delta, the fertile plains of Bengal and Bahar, the forests of Kumaon, the roots of the mighty Himalaya, and the scorching sands of Gujerat. Without further preface, we shall proceed to lay before our readers a brief abstract of the contents of these highly interesting volumes, the price of which must circumscribe their circulation, with such extracts as our narrow limits will admit.

Passing over the voyage, the description of which is not, however, without interest, we shall begin at Calcutta, to which

three chapters are dedicated; but the best description of the city is given in the Bishop's Letters.

‘ Calcutta is a very striking place, but it so much resembles Petersburg, though on a less splendid scale, that I can hardly help fancying myself sometimes in Russia. The architecture of the principal houses is the same, with Italian porticoes and all white-washed or stuccoed; and the width and straightness of the principal streets, the want of pavement, the forms of the peasants' carts, and the crowds of foot-passengers in every street, as well as the multitude of servants, the want of furniture in the houses, and above all, the great dinner parties which are one distinguishing feature of the place, are all Muscovite.’ Vol. II. p. 318.

The parallel might have been carried still further. The sites of both the Russian and the Anglo-Indian capital are ill chosen, although the inconveniences to which they are exposed, are not precisely of the same kind. In both, too, the architecture and mixed character of the place result from a combination of European art with the gorgeous pride of the East. Russia scarcely belongs to Europe: all its prevailing features are Asiatic. In another letter, we have a fuller description of the metropolis of Her Majesty the Company.

‘ Calcutta, when seen from the south, on which side it is built round two sides of a great open plain, with the Ganges on the west, is a very noble city; with tall and stately houses, ornamented with Grecian pillars, and each, for the most part, surrounded by a little apology for a garden. The churches are not large, but very neat and even elegant buildings, and the government-house is, to say the least of it, a more shewy palace than London has to produce. These are, however, the *front lines*: behind them ranges the native town, deep, black, and dingy, with narrow, crooked streets, huts of earth baked in the sun, or of twisted bamboos, interspersed here and there with ruinous brick bazars, pools of dirty water, coco-trees, and little gardens, and a few very large, very fine, and generally very dirty houses of Grecian architecture, the residence of wealthy natives. There are some mosques of pretty architecture, and very neatly kept, and some pagodas, but mostly ruinous and decayed; the religion of the people being chiefly conspicuous in their worship of the Ganges, and in some ugly painted wooden or plaster idols, with all manner of heads and arms, which are set up in different parts of the city. Fill up this outline with a crowd of people in the streets, beyond any thing to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all black and naked, except a scanty covering round the waist; besides figures of religious mendicants with no clothing but their long hair and beards in elf locks, their faces painted white or yellow, their beads in one ghastly lean hand, and the other stretched out like a bird's claw, to receive donations; marriage processions, with the bride in a covered chair and the bridegroom on horseback,

so swathed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities; and old men, lookers-on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild-looking men with thick sticks, so unmercifully used as to undeceive perfectly all our notions of brahminical humanity; attendants with silver maces, pressing through the crowd before the carriage of some great man or other; no women seen except of the lowest class, and even these with heavy silver ornaments on their dusky arms and ankles; while coaches, covered up close with red cloth, are seen conveying the inmates of the neighbouring seraglios to take what is called "the air"; a constant creaking of cart-wheels, which are never greased in India, a constant clamour of voices, and an almost constant thumping and jingling of drums, cymbals, &c. in honour of some of their deities; and add to all this, a villainous smell of garlic, rancid cocoa-nut oil, sour butter, and stagnant ditches; and you will understand the sounds, sights, and smells of what is called the "Black Town" of Calcutta. The singularity of this spectacle is best and least offensively enjoyed on a noble quay, which Lord Hastings built along the shore of the river, where the vessels of all forms and sizes, Arab, Indian, Malay, American, English, the crowds of Brahmins and other Hindoos washing and saying their prayers, the lighted tapers which towards sun-set they throw in, and the broad bright stream which sweeps by them, guiltless of their impiety, and unconscious of their homage, afford a scene such as no European and few Asiatic cities can at all parallel in interest and singularity.' Vol. II. pp. 296, 7.

In his journal, the Bishop confesses himself to have been much disappointed as to the splendour of the equipages. 'The horses are most of them both small and poor; while the dirty white dresses and bare limbs of their attendants, have, to an unaccustomed eye, an appearance of any thing but wealth and luxury.'

'The external meanness of all the shops, depositories, and warehouses in this great city, is surprising. The bazars are wretchedness itself, without any approach to those covered walks which are the chief glory of the cities of Turkey, Russia, and Persia, and which, in a climate like this, where both the sun and the rains are intolerable, would be more than any where else desirable. Yet I have read magnificent accounts of the shops and bazars of Calcutta. But they were in the same authors who speak of the picturesque appearance of its 'minarets'; whereas there is absolutely no single minaret in Calcutta; nor, so far as I have seen or heard, in any of its neighbouring towns. Hamilton's book, where this is mentioned, is generally regarded as very correct. How could such a mistake occur in a matter of all others the most obvious to the eye? There are many small mosques indeed, but the muezzins all stand at the door, or on some small eminence adjoining. Minarets there are none. Perhaps he confounded the church and steeple, and supposed that mosque and minaret were synonymous. But none of the mosques are seen

in any general view of Calcutta, being too small, too low, and built in too obscure corners to be visible, till one is close upon them. They rather, indeed, resemble the tombs of saints, than places for public worship, such as are seen in Turkey, Persia, and the south of Russia. Though diminutive, however, many of them are pretty, and the sort of eastern-gothic style in which they are built, is, to my eye, though trained up to reverence the pure English style, extremely pleasing. They consist generally of a parallelogram of about thirty-six feet by twelve, or hardly so much, surmounted with three little domes, the apex of each terminated by a flower, with small but richly ornamented pinnacles in the angles. The faces of the building are covered with a good deal of arabesque tracery, and pierced with a small door of gothic form, in the centre of one of the longest faces, and a small window of almost similar form, on each side. Opposite to the door, which opens eastward, and on the western side, is a small recess, which serves to enshrine the Coran, and to direct the eyes of the faithful to the *Kibla* of Mecca. The taste of these little oratories is better than their materials, which are unfortunately, in this part of India, nothing but brick covered with plaster: while they last, however, they are really great ornaments to the lanes and villages where they occur, and might furnish some advantageous hints, I think, to the Christian architects of India.' Vol. I. p. 74—76.

The site of Calcutta is an almost perfect level of alluvial and marshy ground, which, a century ago, was covered with jungle and stagnant pools, and which still almost every where betrays its unsoundness by the cracks conspicuous in the best houses. To the east, at the distance of four miles and a half, is a large but shallow lagoon of salt water, from which a canal is cut pretty nearly to the town, and towards which all the drainings of the city flow. To the south of the city, a branch of the Hooghly, called Tolly's Nullah, flows into the Sunderbunds: on its banks are the suburbs of Kidderpoor and Allypoor. Westward, flows the Hooghly, 'at least twice as broad as the Thames below London bridge,' covered with large ships and craft of all kinds, and affording, on its further bank, the prospect of another considerable suburb,—that of Howrah. To the north, the two great roads to Dumdum and Barrackpoor lie over a vast extent of fertile country, divided into rice-fields, orchards, and gardens, covered with a thick shade of fruit-trees, and swarming with an innumerable population, occupying the large suburbs of Cossipoor, Chitpoor, &c. The intermediate space between the salt lake and the city, is likewise filled with gardens, orchards, and villages; but the proximity of the 'bad water' renders this district extremely unhealthy, and few Europeans reside there. The dwellings of the natives are sometimes of considerable size, but are mostly 'wretched huts clustered in irregular groupings, round large square tanks, and connected by narrow, winding, unpaved

‘streets and lanes, amid tufts of bamboos, cocoa-trees, and plantains; picturesque and striking to the sight, but extremely offensive to the smell, from the quantity of putrid water, the fumes of wood-smoke, cocoa-nut oil, and, above all, the *ghee*, the Hindoo's principal luxury.’ The tract to the northward is drier, healthier, and more open. The rides round Calcutta are very pleasing. As soon as its boundary is passed, the roads

‘wind through beautiful villages, overhung with the finest and most picturesque foliage the world can shew, of the banyan, the palm, the tamarind, and more beautiful perhaps than all, the bamboo. Sometimes the glade opens to plains covered, at this time (Dec. 15), with the rice-harvest, or to a sight of the broad, bright river with its ships and wooded shores; sometimes it contracts into little winding tracks through fruit-trees, gardens, and cottages; the gardens fenced in with hedges of aloe and pine-apple; the cottages neater than those of Calcutta, and mostly of mats and white wicker-work, with thatched roofs and cane verandahs, with gourds trailing over them, and the broad, tall plantains clustering round them.’ Vol. II. pp. 298, 9.

The climate of Calcutta, at the season at which the Bishop arrived (Oct.—Dec.), is extremely pleasant. He describes it as far surpassing his expectations; ‘and indeed,’ he adds, ‘if it would always continue as it is now, it would be, perhaps, the finest in the world.’

‘The mornings, from five to eight, are now (Dec.) equal to the pleasantest time of year in England; then follow about eight hours, during which a man does well to remain in the house, but which, under such circumstances, are not too hot either for comfort or any kind of mental exertion; and from four to dark, it is again about the temperature of our summer evening. This is, indeed, the best time of year. Of the rains and the hot winds, every body speaks with very alarming eloquence; and I apprehend that, during their continuance, a bare existence is all that any man can hope for.’ Vol. II. p. 305.

By the middle of April, the weather became very hot. It is then often advisable, on the failure of the north-westers, to shut up all the windows about eight o'clock in the morning, merely agitating the air within by *punkahs*. By excluding all outward breezes, the temperature may be kept at from 80° to 85°, instead of 100°. Thus confined, it is however, ‘close and grave-like’; but, if we go to an open window or door, ‘it is literally like approaching the mouth of one of the blast-furnaces in Colebrook Dale.’

On the 15th of June, the Bishop left Calcutta for his visitation through the upper provinces. His first voyage was to

Dacca, through a part of the country rarely traversed by Europeans. The navigation was tedious and intricate, and attended, in some parts, with sundry annoyances. Holland itself could not have furnished a 'thicker or more stinking fog' than ushered in one tremendously hot day; but one of the greatest plagues was the 'winged bugs,' which at one time so filled the cabins as to render them scarcely endurable. Moreover, accidents are not unfrequent in navigating Indian rivers, of the following description.

'We were skirting pretty near the base of a high crumbling bank, whose top was at least thirty feet above us, when the agitation of the water caused by our oars, and the motion of the vessel, dislodged some of the sandy brink, and immediately a large body of sand and loose earth, weighing perhaps several hundred weight, slipped down in a formidable avalanche into the water, half filled our cabin, and wetted me to the skin with the splash it raised; and though it would hardly have sunk us, had it fallen on our deck, would doubtless have swamped the greater part of the boats we see around us.' Vol. I. p. 115.

Notwithstanding these drawbacks, the voyage afforded much to gratify and interest the traveller. The country about Chinsurah and Ranaghat is described as not unlike some parts of the banks of the Thames in Oxfordshire and Buckinghamshire, the absence of cocoa-trees favouring the illusive resemblance. On the fourth night, they brought too at Sibnibashi, a ruined Hindoo city, which appears to have been a place of some importance, although it is scarcely noticed by Hamilton *, and Major Rennell places it much further south and on the wrong side of the river. The high, angular domes of some pagodas seen above the trees of a thick wood, induced the Bishop to land; and the jungle proved to be full of ruins. Two very fine intelligent-looking boys whom they met, informed them that the place was really Sibnibashi; that it was very large and very old, and that there were good paths through the ruins. These youths were naked, all but the waist-cloth, 'like the other 'peasants'; but the Brahminical string over their shoulders marked their superior caste.

'After a few questions, they whispered to each other, and ran towards the jungle, leaving us to pursue our track, which was narrow and winding through masses of brick-work and earthen mounds, with many tamarind and peepul trees, intermixed with thickets of cactus,

* The proper name appears to be Sivanivasa. See Hamilton's *Hindoostan*, Vol. I. p. 147.

bamboo, and a thorny plant a little like the acacia ; on the whole reminding me of some parts of the Roman wall at Silchester. We found four pagodas, not large, but of good architecture and very picturesque, so that I much regretted the having left my sketch-book on board, and the more so because it was now too late to get it before dusk. The sight of one of the peons, who had followed me, though without orders, with his silver mace, procured us much respect from the Brahmins and villagers, and the former were urgent to shew us their temples. The first which we visited, was evidently the most modern, being, as the officiating Brahmin told us, only fifty-seven years old. In England, we should have thought it at least two hundred ; but in this climate a building soon assumes, without constant care, all the venerable tokens of antiquity. It was very clean, however, and of good architecture ; a square tower surmounted by a pyramidal roof, with a high cloister of pointed arches surrounding it externally to within ten feet of the springing of the vault. The cloister was also vaulted, so that, as the Brahmin made me observe, with visible pride, the whole roof was "*pucka*" or brick, and "*be-lathee*" or foreign. A very handsome gothic arch, with an arabesque border, opened on the south side, and shewed within, the statue of Rama, seated on a lotus, with a gilt but tarnished umbrella over his head ; and his wife, the earth-born Seeta, beside him. A sort of dessert of rice, ghee, fruit, sugar-candy, &c. was ranged before them, on what had the appearance of silver dishes ; and the remaining furniture of the temple consisted of a large gong hanging on the wall, and some *Kedgerie* pots. From hence we went to two of the other temples, which were both octagonal, with domes not unlike those of glass-houses. They were both dedicated to Siva (who, Abdullah, according to his Mussulman notions, said, was the same with Adam), and contained nothing but the symbol of the Deity, of black marble. On paying my fee to the Brahmins who kept these shrines, I was surprised to find, that they would not receive it immediately from my hand, but that they requested me first to lay it down on the threshold. I thought it right to explain that I meant it for them, and in return for their civility, not as an offering to their god ; but they answered, that they could not receive any thing except from their own caste, unless it were thus laid before them. I therefore of course complied, though a little surprised at a delicacy of which I had found no symptom in those Brahmins whom I had previously met with. Meantime, the priest of Rama came up with several of the villagers, to ask if I would see the Raja's palace. On my assenting, they led us to a really noble gothic gateway, overgrown with beautiful broad-leaved ivy, but in good preservation and decidedly handsomer, though in pretty much the same style with the "Holy Gate" of the Kremlin in Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side a wilderness of ruined buildings, overgrown with trees and brushwood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Caffa. I asked, who had destroyed the place, and was told, Seraiah Dowla ; an answer which (as it was evidently a Hindoo ruin) fortunately suggested

to me the name of the Raja Kissen Chund. On asking whether this had been his residence, one of the peasants answered in the affirmative, adding, that the Raja's grand-children yet lived hard by. By this I supposed he meant somewhere in the neighbourhood, since nothing here promised shelter to any beings but wild beasts ; and as I went along, I could not help looking carefully before me, and thinking of Thalaba in the ruins of Babylon :

“ Cautiously he trode and felt
The dangerous ground before him with his bow ;

* * * * *

The adder, at the noise alarmed,
Launch'd at th' intruding staff her arrowy tongue.”

Our guide meantime turned short to the right, and led us into what were evidently the ruins of a very extensive palace. Some parts of it reminded me of Conway Castle, and others of Bolton Abbey. It had towers like the former, though of less stately height, and had also long and striking cloisters of Gothic arches, but all overgrown with ivy and jungle, roofless and desolate. Here, however, in a court whose gateway had still its old folding-doors on their hinges, the two boys whom we had seen on the beach, came forward to meet us, were announced to us as the great grandsons of Raja Kissen Chund, and invited us very courteously, in Persian, to enter their father's dwelling. I looked round in exceeding surprise. There was no more appearance of inhabitation than in Conway. Two or three cows were grazing among the ruins, and one was looking out from the top of a dilapidated turret, whither she had scrambled to browse on the ivy. The breech of a broken cannon, and a fragment of a mutilated inscription, lay on the grass, which was evidently only kept down by the grazing of cattle ; and the jackalls, whose yells began to be heard around us as the evening closed in, seemed the natural lords of the place. Of course I expressed no astonishment, but said, how much respect I felt for their family, of whose ancient splendour I was well informed, and that I should be most happy to pay my compliments to the Raja, their father. They immediately led us up a short, steep, straight flight of steps, in the thickness of the wall of one of the towers, precisely such as that of which we find the remains in one of the gateways of Rhuddlan Castle ; assuring me, that it was a very “ good road ” ; and at the door of a little vaulted and unfurnished room, like that which is shewn in Caernarvon Castle as the queen's bed-chamber, we were received by the Raja Omichund, a fat, shortish man, of about forty-five, of rather fair complexion, but with no other clothes than his waistcloth and Brahminical string, and only distinguished from his vassals by having his forehead marked all over with alternate stripes of chalk, vermilion, and gold leaf. The boys had evidently run home to inform him of our approach, and he had made some preparation to receive us in Durbar. His own musnud was ready ; a kind of mattress laid on the ground, on which, with a very harmless ostentation, he had laid a few trinkets, a gold watch, a betel-nut box, &c. &c. Two old arm-chairs were placed

opposite for Stowe and me. The young Rajas sat down at their father's right hand, and his naked domestics ranged themselves in a line behind him, with their hands respectfully folded. On the other side, the sotaburdar stood behind me; Stowe's servant took place behind him, and Abdullah between us as interpreter; which function he discharged extremely well, and which was the more necessary, since, in strict conformity with court etiquette, the conversation passed in Persian. I confess I was moved by the apparent poverty of the representative of a house once very powerful, and paid him more attention than I perhaps might have done, had his drawing-room presented a more princely style. He was exceedingly pleased by my calling him "Maha-rajah," or Great King, as if he were still a sovereign like his ancestors, and acknowledged the compliment by a smile and a profound reverence. He seemed, however, much puzzled to make out my rank, never having heard (he said) of any "Lord Sahib" except the Governor-general; while he was still more perplexed by the exposition of "Lord Bishop Sahib," which, for some reason or other, my servants always prefer to that of "Lord Padre." He apologized very civilly for his ignorance, observing, that he had not been for many years in Calcutta, and that very few sahibs ever came that way. I told him that I was going to Dacca, Benares, Delhi, and possibly Hurdwar; that I was to return in nine or ten months; and that, should he visit Calcutta again, it would give me great pleasure if he would come to see me. He said, he seldom stirred from home; but, as he spoke, his sons looked at him with so much earnest and intelligible expression of countenance, that he added, that "his boys would be delighted to see Calcutta, and to wait on me." He then asked very particularly of Abdullah, in what street and what house I lived. After a short conversation of this kind, and some allusions on my part to his ancestors and their ancient wealth and splendour, which were well taken, we took leave, escorted to the gate by our two young friends, and thence by a nearer way through the ruins to our pinnacle, by an elderly man, who said he was the Raja's '*muktar*,' or chamberlain, and whose obsequious courtesy, high reverence for his master's family, and numerous apologies for the unprepared state in which we had found "the court," reminded me of old Caleb Balderstone." Vol. I. p. 92—97.

The two young Rajahs returned the visit that same evening, transformed into eastern beaux by the addition of white muslin dresses and turbans of gold brocade, and bringing a present of mangoes, sugar, and pastry. The Bishop and his visitors parted excellent friends; and the news soon spread through the village, that a *burra admee* (great man) had come to see the Rajah. As the consequence, probably, of this report, about one o'clock, three of the light-fingered cast were detected cautiously swimming towards the vessel. The alarm being given, they soon disappeared up the river banks; and

thus, says the amiable Narrator, 'we had a specimen of both
'the good and evil of India.'

On approaching Dacca, at the distance of about half a mile from its desolate palaces, a sound struck the traveller's ear, as if proceeding from the water, 'the most solemn and singular,' the Bishop says, that he could conceive of; 'it was long, loud, deep, and tremulous, something between the bellowing of a bull and the blowing of a whale; or perhaps most like those roaring buoys which are placed at the mouths of some English harbours, in which the winds make a noise, to warn ships off them.' It proved to be the bellowing of elephants, of which the Company have here a stud of between two and three hundred. This city, which at the beginning of the seventeenth century succeeded to the honours of Rajemahal as the capital of Eastern Bengal, now presents the mere wreck of its former grandeur. Its trade is reduced to the sixtieth part of what it was; and all its splendid buildings, the castle of Jehanguire*, its noble mosque, the palaces of the ancient nawâbs, the factories and churches of the Dutch, French, and Portuguese, are all sunk to ruin, and overgrown with jungle. Mr. Master, the English judge of Dacca, had been present at a tiger-hunt in the court of the old palace, during which the elephant of one of his friends fell into a well overgrown with weeds and bushes. The Hindoo and Mohammedan population is still supposed to amount to at least 300,000 souls, as there are above 90,000 houses or huts†. Dacca is reckoned one of the healthiest stations in Bengal. The climate is mild, the heat being always tempered by the vast rivers flowing near it; and the rapidity of their currents carries off the putrid matter brought down by the inundations, more rapidly than is ever the case with the Hooghly. As it enjoys a much more temperate summer than Calcutta, so, it is not subject to the offensive fogs which attend the winter and rainy season at Chittagong. The river upon which it stands, has greatly altered its character since Major Rennell drew his map.

* Bishop Heber speaks of 'the castle of its founder Shahjehanguire.' It was Islam Khan, soubahdar of Bengal, who first made Dacca the seat of the viceroyalty, and who, in compliment to the reigning emperor, Jehanghire, (the father of Shah Jehan,) called it Jehanghire-nuggur. The fort was probably his work; the palace, that of Azem Ooshaun, the grandson of Aurungzebe.

† In the Miss. Reg. Feb. 1828, the inhabitants of Dacca are stated at only 150,000, 'of whom more than one-half are Mohammedans,' Bishop Heber was informed, three-fourths.

It was then narrow, but is now, even during the dry season, not much less wide than the Hooghly at Calcutta. No vessels, however, larger than the small country-built brigs, ever come up this branch of the Ganges. During the late war with the Burmese, Dacca was thrown into great alarm, and with somewhat more reason than the inhabitants of the capital had for their apprehensions. Had the Burmese possessed any considerable force of war-boats in the neighbourhood of Teak Naaf, Dacca, Bishop Heber says, might easily have fallen their prey. The city itself

‘is very like the worst part of Calcutta near Chitpoor, but has some really fine ruins intermingled with the mean huts which cover three-fourths of its space. The castle, which used to be the palace, is of brick, yet shewing some traces of the plaster that has covered it. The architecture is precisely that of the Kremlin of Moscow, of which city, indeed, I was repeatedly reminded in my progress through the town. The Grecian houses, whose ruined condition I noticed, were the more modern and favourite residence of the late Nawaub, and were ruined, a few years since, by the encroachments of the river. The pagodas are few and small, three-fourths of the population being Mussulmans, and almost every brick building in the place having its Persian or Arabic inscription. Most of these look very old, but none are of great antiquity. Even the old palace was built only about two hundred years ago, and consequently is scarcely older than the banqueting-house at Whitehall.’ Vol. I. p. 145.

While the Bishop remained at Dacca, he consecrated the burial ground;—

‘a wild and dismal place, surrounded with a high wall, with an old Moorish gateway, at the distance of about a mile from the now inhabited part of the city, but surrounded with a wilderness of ruins and jungle. It is, however, large and well adapted for its purpose, containing but few tombs and those mostly of old dates, erected during the days of Dacca’s commercial prosperity, and while the number of European residents was more considerable than it is at present. One was pointed out to me, over the remains of a Mr. Paget, Chaplain to the Company in July 1724. I then little thought or feared how strangely the centenary anniversary of his interment would be kept up*! Some of the tombs are very handsome. One more particularly, resembling the buildings raised over the graves of Mussulman saints, has a high octagon Gothic tower, with a cupola in the same style, and eight windows with elaborate tracery. Within, are three slabs over as many bodies; and the old *Durwan* of the burial-ground said, it was the tomb of a certain “*Columbo Sahib*,

* Alluding to the burial of the Bishop’s domestic chaplain, Mr. Stowe, who died at Dacca.

Company ka nuokur"—Mr. Columbo, servant to the Company. Who he can have been, I know not; his name does not sound like an Englishman's; but, as there is no inscription, the beadle's word is the only accessible authority. Another tomb is over a Chinese convert to Christianity and Protestantism, who seems to have resided here about a hundred years ago. The remainder are of various, but not very remote date, in the usual Anglo-Indian style of obelisk or pyramid, but all overgrown with ivy and the destructive peepul-tree. Some fine elephants, with their *mohouts*, were browsing on the trees and bushes round the wall and amid the neighbouring ruins. Indian cattle occupied the little grassy glades which intersected what would else have been a trackless forest; and the whole had so wild and characteristic an appearance, that I regretted that I had no time to make a drawing." Vol. I. pp. 150, 1.

From Dacca, the Bishop sailed eastward, across a wide tract of flooded country, which offered a strange and dreary spectacle, from the manner in which the wretched villages were huddled together on little mounds of earth just raised above the level of the inundation. In one part, he sailed through 'a sea of reeds',—a vast marsh, having at this time depth of water sufficient for a large vessel, although the rushes rose above the surface; and the boat rushed briskly through them, 'rustling like a greyhound in a field of corn.' At length he reached Furreedpoor, whence he proceeded on his voyage to the upper provinces. On the eighth day, soon after passing the principal mouth of the Moorshedabad river, a range of blue elevations was seen on the right hand, rising from the flat surface of Bengal as from the sea; these were the Rajmahâl hills on the confines of Bahar. The country improved as they advanced, being prettily dotted with woods, and cultivated chiefly with small pulse, a crop which shewed that they were 'leaving Bengal for Hindostan.' It still, however, continued as flat as possible, as if all had been a bay of the sea, of which these hills were the termination. 'And this,' adds the Bishop, 'at some remote period, I conceive must have been the case.' To his great regret, he was compelled to pass near the ruins of Gour, the most ancient capital of Bengal, without visiting them. Two hundred years ago, the Ganges rolled under its walls; but no part of the ancient site is nearer to the present bed of the river than four miles and a half, and some parts originally washed by it, are now twelve miles distant.

'It is impossible to pass it without recollecting that what Gour is, Calcutta may any day become, unless the river in its fresh channel should assume a more fatal direction and sweep, in its new track, our churches, markets, and palaces, (by the way of the Loll Diggy and the Balighât,) to that salt-water lake which seems its natural estuary.'

Vol I. p. 192.

At Boghlipoor, the traveller has entered Bahar; and we shall here therefore insert a few general remarks which we find in the correspondence, on the country and natives of Bengal. This province is not popularly included within the bounds of Hindostan Proper; we know not why. It was one of the twelve *soubahs* into which the Emperor Akbar divided his dominions, and cannot with any propriety be detached geographically from the other Gangetic provinces. That the Bengalees are a race characteristically different from other tribes of Hindoos, affords no solid reason for the arbitrary distinction, since other provinces have also their peculiar dialect and distinctive character. Bengal does not differ more from Bahar, than the latter country does, in almost every respect, from the kingdom of Oude. The Bengalees are spoken of in other provinces with a sort of contempt; and the term Bengalee is used as synonymous with roguish and cowardly. Yet, at an early period of our military history in India, they composed almost entirely several of the British battalions, and distinguished themselves as brave and active soldiers. 'Such as they are,' says the Bishop, 'I am far from disliking them.' Writing from a place between Cawnpore and Lucknow, he adds:

'I still am inclined to think some parts of the country (Bengal) the most beautiful,—I am sure it is the most fertile, and, to a European, the most novel and exotic district which I have yet seen in India. But, if you wish to obtain an idea of the people or country of Bengal, I know not where I can refer you better, than to the large prints of Cook's third voyage: the expression of countenance is remarkably similar to that which his draftsman has given to the Otaheitans. I ought not to omit, that the language of Bengal, which is quite different from Hindoostanee, is soft and liquid. The common people are all fond of singing; and some of the airs which I used to hear from the boatman and children in the villages, reminded me of the Scotch melodies. I heard more than once, "My boy, Tammy," and "Here's a health to those far away," during some of those twilight walks, after my boat was moored, which wanted only society to make them delightful; when, amid the scent and glow of night-blowing flowers, the soft whisper of waving palms, and the warbling of the nightingale, watching the innumerable fire-flies, like airy glow-worms, floating, rising, and sinking in the gloom of the bamboo woods, and gazing on the mighty river with the unclouded breadth of a tropical moon sleeping on its surface, I felt in my heart, it is good to be here.' Vol. II. p. 356.

This passage is written in the very spirit of poetry; and it will serve as an admirable introduction to some beautiful lines, evidently written under the warm impression of the same sentiments, and which deserve transcription, both as highly de-

scriptive of the scenery, and as illustrative of the Author's elegant mind and amiable feelings.

' AN EVENING WALK IN BENGAL.

' Our task is done ! on Gunga's breast
The sun is sinking down to rest ;
And moored beneath the tamarind bough,
Our bark has found its harbour now.
With furled sail and painted side,
Behold the tiny frigate ride.
Upon her deck, 'mid charcoal gleams,
The Moslems' savoury supper steams ;
While all apart, beneath the wood,
The Hindoo cooks his simpler food.

' Come, walk with me the jungle through.
If yonder hunter told us true,
Far off, in desert dank and rude,
The tiger holds his solitude ;
Nor, (taught by recent harm to shun
The thunders of the English gun,)
A dreadful guest but rarely seen,
Returns to scare the village green.
Come boldly on ! no venom'd snake
Can shelter in so cool a brake.
Child of the sun, he loves to lie
'Mid nature's embers, parched and dry,
Where o'er some tower in ruin laid,
The peepul spreads its haunted shade ;
Or round a tomb his scales to wreath,
Fit warder in the gate of Death !
Come on ! Yet pause ! behold us now
Beneath the bamboo's arched bough,
Where, gemming oft that sacred gloom,
Glows the geranium's scarlet bloom,
And winds our path through many a bower
Of fragrant tree and giant flower ;
The ceiba's crimson pomp displayed
O'er the broad plantain's humbler shade,
And dusk anana's prickly blade ;
While o'er the brake, so wild and fair,
The betel waves his crest in air.
With pendant train and rushing wings,
Aloft the gorgeous peacock springs ;
And he, the bird of hundred dyes*,
Whose plumes the dames of Ava prize.
So rich a shade, so green a sod,
Our English fairies never trod !

* The mucharunga.

Yet, who in Indian bower has stood,
 But thought on England's "good green wood?"
 And bless'd, beneath the palmy shade,
 Her hazel and her hawthorn glade;
 And breathed a prayer, (how oft in vain!)
 To gaze upon her oaks again?
 A truce to thought! The jackal's cry
 Resounds like sylvan revelry;
 And through the trees, yon failing ray
 Will scanty serve to guide our way.
 Yet mark, as fade the upper skies,
 Each thicket opes ten thousand eyes.
 Before, beside us, and above,
 The fire-fly lights his lamp of love,
 Retreating, chasing, sinking, soaring,
 The darkness of the copse exploring;
 While to this cooler air confest,
 The broad dhatūra bares her breast,
 Of fragrant scent and virgin white,
 A pearl around the locks of night.
 Still, as we pass, in softened hum,
 Along the breezy alleys come
 The village song, the horn, the drum.
 Still, as we pass, from bush and briar,
 The shrill cigala strikes his lyre.
 And what is she whose liquid strain
 Thrills through yon copse of sugar-cane?
 I know that soul-entrancing swell!
 It is—it must be—Philomel!
 Enough, enough; the rustling trees
 Announce a shower upon the breeze;
 The flashes of the summer sky
 Assume a deeper, ruddier dye.
 Yon lamp that trembles on the stream,
 From forth our cabin sheds its beam;
 And we must early sleep, to find
 Betimes the morning's healthy wind.
 But oh! with thankful hearts confesa,
 Ev'n here, there may be happiness;
 And He, the bounteous Sire, has given
 His peace on earth, His hope of heaven.'

Vol. I. p. 185—187.

On approaching the frontiers of Bahar, these beauties disappear, and are replaced by two or three days' sail of 'hideously ugly, bare, treeless, level country,' till the blue hills of Rajemahal are seen. A very pretty wooded tract then succeeds, with high hills, little cultivated, but peopled by a singular and interesting race, whom the Bishop styles 'the Welch of India.' These are the Puharrees, of whom we have the following description.

• The people of these mountains, and of all the hilly country between this place and Burdwan, are a race distinct from those of the plain, in features, language, civilization, and religion. They have no castes, care nothing for the Hindoo deities, and are even said to have no idols. They are still more naked than the Hindoo peasants, and live chiefly by the chase, for which they are provided with bows and arrows, few of them having fire-arms. Their villages are very small and wretched, but they pay no taxes, and live under their own chiefs, under British protection. A deadly feud existed, till within the last forty years, between them and the cultivators of the neighbouring lowlands; they being untamed thieves and murderers, continually making forays, and the Mahomedan zemindars killing them like mad dogs, or tigers, whenever they got them within gun-shot. An excellent young man of the name of Cleveland, judge and magistrate of Boglipoor, undertook to remedy this state of things. He rigorously forbade, and promptly punished, all violence from the zemindars (who were often the aggressors) against the Puharrees (mountaineers); he got some of these last to enter his service, and took pains to attach them to him, and to learn their language. He made shooting parties into the mountains, treating kindly all whom he could get to approach him, and established regular bazars at the villages nearest to them, where he encouraged them to bring down for sale, game, millet, wax, hides, and honey, all which their hills produce in great abundance. He gave them wheat and barley for seed, and encouraged their cultivation by the assurance, that they should not be taxed, and that nobody but their own chiefs should be their zemindars. To please them still further, and at the same time to keep them in effectual order, and to bring them more into contact with their civilized neighbours, he raised a corps of Sepoys from among them, which he stationed at Sicligully, and which enabled him not only to protect the peaceable part of them, but to quell any disturbances which might arise, with a body of troops accustomed to mountain warfare. This good and wise man died in 1784, in the 29th year of his age. A monument was raised to his memory near Boglipoor, at the joint expense of the highland chiefs and lowland zemindars; which still remains in good repair, having been endowed by them with some lands for its maintenance. A garrison of these mountaineers, which was then kept up at Sicligully, has been since discontinued; the corps being considerably reduced in numbers, and partly quartered at Boglipoor, partly, during the late call for men, at Berhampoor. Archdeacon Corrie's principal business at Boglipoor was, to learn whether any encouragement existed for forming a mission among these people. Their being free from the yoke of caste, seems to make them less unlikely to receive the Gospel, than the bigoted inhabitants of the plains. . . . Those whom I saw, were middle-sized, or rather little men, but extremely well made, with remarkably broad chests, long arms, and clean legs. They are fairer, I think, than the Bengalees; have broad faces, small eyes, and flat-tish, or rather turned up noses: but the Chinese or Malay character of their features, from whom they are said to be descended, is lost in a great degree on close inspection. I confess they reminded me

of the Welch. The expression of their countenances is decidedly cheerful and intelligent; and I thought two or three of their women whom I saw, really pretty, with a sort of sturdy smartness about them, which I have not seen in their lowland neighbours. These tribes have a regular administration of justice among themselves, by the ancient Hindoo institution of a "*Punchaet*," or jury of five old men in every village; and, as I mentioned before, they remain free from all taxes, and are under the government of their own chiefs. But, in all other respects, they were great sufferers by Mr. Cleveland's death: all his plans for teaching them the simple manufactures, as well as for furnishing them with seeds and implements of husbandry, fell with him. Even the school was dropped.

Notwithstanding their poverty, their living chiefly by the chase, and always going armed, the general conduct both of chiefs and people, has been orderly and loyal ever since their fathers swore allegiance. They are hospitable according to their small means, and have no sort of objection to eat with or after Europeans. They are a little too fond of spirits; a taste which Cleveland unfortunately encouraged, by sending them presents of the kind, and allowing them to drink when at his house. Though accustomed to make predatory inroads on their lowland and hereditary enemies, among themselves they have always been honest; and, what is an immense distinction indeed between them and the Hindoos, they hate and despise a lie more than most nations in the world. The soldiers who have committed any fault, own it readily, and either ask pardon or submit in silence. In the Cutcherry, the evidence of a Puharree is always trusted more than that of half a dozen Hindoos; and there is hardly any instance on record of a chief violating his word. Though dirty in their persons in comparison with the Hindoos, they are very clean in their cottages; and their villages are kept free from the vile smells which meet us in those of Bengal. The men dislike hard work, and are chiefly occupied in hunting; but the women are very industrious in cultivating the little patches of garden round their villages. They are also generally chaste; and it no doubt contributes to keep them so, that the premature and forced marriages of the Hindoos are unknown; that their unions take place at a suitable age, and that the lad has generally to wait on the lass during a pretty long courtship. They make very good and faithful household servants, but are not fond of the way of life, and do not agree well with their Hindoo fellow-domestics. Both men and women are intelligent and lively, but rather passionate; and they differ from most of the Hindoos, in being fond of music and having a good ear. Capt. Graham has instructed some of their boys as sifers, and found them apt scholars. They are fond of pedigree and old stories; and their chiefs pique themselves on their families. No clanship, or feudal subjection, however, appears to exist. If a man is dissatisfied with the head of his village, there is nothing to prevent his removal to another. In short, they are *Welch*.

Mr. Corrie has obtained a little vocabulary of their language, which certainly differs very remarkably from the Hindoostanee, and I am told, from the Bengalee. The old commandant, who has been

on service towards the Berar frontier, says, he could converse perfectly with the Bheels and Gooand tribes ; so that they are apparently different branches of the same great family which pervades all the mountainous centre of India ; the *Gaels* of the East, who have probably, at some remote period, been driven from all but these wildernesses by the tribes professing the brahminical faith.'

Vol. I. pp. 195, 6 ; 208—11.

The physiognomy of these mountaineers would seem to approach to that of the Mongol tribes. A Puharree is easily distinguishable, we are told, from a Hindoo, by his long, narrow eyes, broadish face, and flat nose. In like manner, the inhabitants of the Garrow Hills, which bound the north eastern part of Bengal, are thus described by Mr. Elliott, who visited them in 1788. ' A Garrow is a stout, well-shaped man, hardy and able to do much work ; of a surly look, flat, *Cafri*-like nose, small eyes, generally blue or brown, forehead wrinkled, and over-hanging eye-brow, with large mouth, thick lips, and face round and short. Their colour is of a light or deep brown. . . . Their surly looks seem to indicate ill-temper ; but this is far from being the case, as they are of a mild disposition. They are, moreover, honest in their dealings, and sure to perform what they promise.' A caste or tribe of the same race, called *Hajins*, who reside at the foot of the hills, are distinguished by being more advanced towards civilization, and in religious matters partaking more of the Hindoo notions. ' Their women are remarkably neat and clean,' and ' the streets of their villages equal the neatness of their houses.'*

The affinity of the various aboriginal tribes of Central India, forms a most interesting subject of inquiry ; and the fact mentioned by the Bishop, is highly remarkable,—that the language of the Puharrees and that of the Bheels of Berar and Gondwana, are decidedly similar. The Gooands or Gonds, who have given their name to Gondwana, are referred to by Sir John Malcolm, as having a language and usages distinct from other classes of Hindoos ; and he considers them as the aboriginal inhabitants of the southern portion of the Bhopal territory. They inhabit both banks of the Nerbuddah, from near its source to as far westward as Onkar Mundattah, and are spread over the greater part of the Nagpoor territories. Little is known of either their history or national characteristics ; but they doubtless belong to the same family as the Bheels of Malwah and Gujerat, of whom Sir John elsewhere speaks in the following terms.

' This extraordinary people merit more than a cursory

* *Asiat. Res.* Vol. III. pp. 25, 30.

' notice. They are as singular in their origin as in their
 ' habits; but, while every thing connected with them excites
 ' curiosity, their dispersion over rugged mountains, their ex-
 ' treme ignorance and prejudices, and their repugnance to
 ' confidential intercourse with all except their own tribe, pre-
 ' sent serious obstacles to our obtaining a full and correct
 ' knowledge of their history. The Bheels are quite a distinct
 ' race from any other Indian tribe; yet, few among the latter
 ' have higher pretensions to antiquity. The adoption of their
 ' usages and modes of life by other classes of the community,
 ' and the fruit of their intercourse with both Mahomedans
 ' and Hindoos, have led to the term Bheel being applied, as
 ' a general name, to all the plunderers who dwell in the moun-
 ' tains and woody banks of rivers in the western parts of India.
 ' Not only Bheelalabs and Coolies, who have an affinity to
 ' them, but many others (Meenabs, Moghees, Ramoosees, and
 ' Gonds,) have been comprehended in this class. But these
 ' are in no manner (beyond the common occupation of plunder)
 ' connected with the real Bheels, who have from the most
 ' remote ages been recognized as a distinct race, insulated in
 ' their abodes, and separated by their habits, usages, and forms
 ' of worship, from the other tribes of India. In a Sanscrit
 ' vocabulary, at least 700 years old, the term Bheel occurs to
 ' denote a particular race of barbarians subsisting chiefly on
 ' plunder, and found more particularly in the mountainous,
 ' woody tract of the Nerbuddah. But we have still earlier
 ' mention of them in the celebrated Hindoo poem of the Ma-
 ' habharat, which is certainly a work of a remote era. The
 ' Bheels are not only minutely described, but a long fabulous
 ' account is given of their origin *. . . . Tradition lays the
 ' scene of their first residence and exploits in the country of
 ' Marwar or Joudpore; whence driven south by other tribes,
 ' they settled among the mountains that form the western
 ' boundary of Malwah and Khandeish, in the lofty ranges of
 ' the Vindhya and Satpoorah, and the woody and rugged
 ' banks of the Mhye, the Nerbuddah, and the Taptee; where,
 ' protected by the strong nature of the country from the op-
 ' pression which had driven them into exile, they have since
 ' dwelt, subsisting partly on their industry, but more on the
 ' plunder of the rich landholders in their vicinity.' †

' Those that live in villages, are reputed faithful and honest:
 ' they are usually the watchmen, and have a portion of land or

* Krishna, the Hindoo Apollo, the hero of the Mahabharat, is
 stated to have been slain in Saurashtra by a Bheel hunter.

† Malcolm's Central India, vol. i. p. 516—519.

‘ dues assigned them. These village Bheels have little inter-
‘ course with their more numerous and independent brethren
‘ who dwell among the hills. The cultivating classes, who
‘ live in districts and hamlets under their *Turwees* or heads,
‘ though industrious, have given up neither the habits nor the
‘ arms of the tribes in a ruder state, and, like them, indulge in
‘ strong liquors to excess. They excite the horror of the
‘ higher classes of Hindoos, by eating not only the flesh of
‘ buffaloes, but of cows. For such abomination, they rank
‘ only above the Chumars, or shoe-makers, who feast on dead
‘ carcasses, and are, in Central India, as elsewhere, deemed
‘ so unclean, that they are not allowed to dwell within the pre-
‘ cincts of the village.

‘ The plundering, or wild Bheels, who reside among the
‘ hills, are a diminutive and wretched-looking race, whose
‘ appearance shews the poverty of their food; but they are
‘ nevertheless active and capable of great fatigue. They are
‘ professed robbers and thieves, armed with bows and arrows;
‘ they lie in wait for the weak and unprotected, while they flee
‘ from the strong. Ignorant and superstitious, they are de-
‘ voted to their *Turwees*, whose command is a law which they
‘ implicitly obey. The men, and still more the women, have
‘ their intellect formed by their condition: they are quick,
‘ have a kind of instinctive sense of danger, and are full of
‘ art and evasion. To kill another when their *Turwee* desires,
‘ or to suffer death themselves, appears to them equally a matter
‘ of indifference. The whole race are illiterate, and they are,
‘ without exception, fond of tobacco and liquor to excess.
‘ Their quarrels begin and end in drunken bouts; no feud can
‘ be stanchd, no crime forgiven, but at a general feast; and
‘ here, the common and popular fine for every offence, is more
‘ liquor to protract their riotous enjoyment, which sometimes
‘ continues for days.

‘ The Bheel women have much influence in the society, but
‘ their manners and disposition are in general quite opposite
‘ to those of the females of the *Pindarries*. They never
‘ accompany the men in their expeditions; and, when pri-
‘ soners are taken, the principal hope of life is in the known
‘ humanity of the women. The latter are usually the first
‘ sufferers from the crimes of their fathers and husbands; the
‘ women and children, when the men are suspected, being
‘ always seized when Government can lay hold of them. They
‘ shew, in such circumstances, great patience and fortitude, as
‘ they well know the men will never abandon them, and that
‘ the guilty will surrender themselves to any punishment, even
‘ death, rather than allow them and their children to continue

‘ in confinement. In the recent reform of a great proportion of the Bheels of Central India, the women have acted a very prominent part, and one worthy of the character of their sex: They have invariably been the advocates of the cause of good order. The fact is, that they have been accustomed to industry and labour, and must be happy to see their partners, who have hitherto passed their time between crime and debauchery, compelled to more regular courses.’ *

The reform here alluded to will be explained by a passage in the second volume of Bishop Heber's *Journal*, in which he is speaking of the Bheels of Rajpootana.

‘ The Bheels were regarded both by Captain Macdonald and the other officers with whom I conversed, as unquestionably the original inhabitants of the country, and driven to their present fastnesses and their present miserable way of life, by the invasion of those tribes, wherever they may have come from, who profess the religion of Brahma. This the Rajpoots themselves, in this part of India, virtually allow ; it being admitted in the traditional history of most of their principal cities and fortresses, that they were founded by such or such Bheel chiefs, and conquered from them by such and such Children of the Sun. Their manners are described as resembling, in very many respects, those of the Rajmahal Puharrees. And thieves and savages as they are, I found that the officers with whom I conversed, thought them on the whole a better race than their conquerors. Their word is more to be depended on ; they are of a franker and livelier character ; their women are far better treated, and enjoy more influence ; and though they shed blood without scruple in cases of deadly feud, or in the regular way of a foray, they are not vindictive or inhospitable under other circumstances ; and several British officers have, with perfect safety, gone hunting and fishing into their country, without escort or guide, except what these poor savages themselves cheerfully furnished for a little brandy. This is the more touching, since, on this frontier, nothing has been done for them ; and they have been treated, I now found, with unmingled severity. In the South, where Sir John Malcolm could carry every thing in his own way, he raised a corps out of their number, which he placed under the command of their own chiefs, and subjected to just as much discipline as a wild people were likely to bear, and as was necessary for the nature of the service in which they were to be employed. He also secured them the peaceable possession of a certain portion of their lands, which had been depopulated by the Pindarrees, obtaining for them a freedom from taxes for a sufficient number of years to make it worth their while to acquire industrious habits. In short, he proceeded in nearly the same manner, and with full as much success, as Cleveland did with the Puharrees.

‘ In this part of India, nothing of the kind has been done. They have indeed had facilities held out to them to enter into our local

* Malcolm's *Central India*, vol. ii. p. 179—181.

corps, but these corps are under the same severe discipline and exact drill with the regular regiments, which it is idle to suppose that a savage would endure. Though there is waste land in abundance, no effectual measures have been taken to persuade the princes of the country to allow or induce the Bheels to settle in it; and, as these poor people themselves complain, we punish them for robbing, while we give them no means of earning their subsistence in an honest way . . . That for these poor Bheels, many advantages might be even now obtained, and that it would be a wise as well as a most humane policy to secure them as our allies, in any future struggles in this part of India; I am fully persuaded; as well as that, had Sir John Malcolm been made Governor, as he desired to be, of all Central India, this point, and many others advantageous to the people of the country, would have been long since secured permanently. No difficulties could be greater than those which he met with in Southern Malwah; and yet, that country, from a mere wilderness, is now, I am told, a garden. There are indeed, few such Governors as Sir John Malcolm to be found; but any intelligent Government, established with distinct powers, and the advantages of local information, in the centre of India, would, I am convinced, be a great blessing to the country, and a security to our dominion here, so great as hardly to be appreciated.' Vol. II. p. 71—4.

Between Neemuch (in Mewar) and Baroda, the Bishop had opportunities of seeing several Bheel villages. Their huts are of the rudest description, composed of sticks wattled with long grass, and a thatch of the same materials, with boughs laid over it, to keep it from being blown away.

' They were crowded close together, as if for mutual protection, but with a small thatched enclosure adjoining for their cattle. Their fields were also neatly fenced in with boughs; a practice not common in India, but here, I suppose, necessary to keep off the deer and antelopes from their corn. The soil is poor and stony, and few of the trees of large size. There is, however, a better supply of water than I expected, none of the nullahs being perfectly dry, but standing in pools, as Bruce describes the rivers in Abyssinia. The whole country indeed, and what I saw of the people, reminded me of the account which he has given of the Shangalla. All the Bheels whom we saw to-day, were small slender men, less broad-shouldered, I think, and with faces less Celtic than the Puharrees of Rajmahal, nor did I think them quite so dark as these last. Their beards and hair were not all woolly, but thick and dishevelled, and their whole appearance very dirty and ill-fed. They spoke cheerfully, however; their countenances were open, and the expression of their eyes and lips good tempered. Few of them appeared to know any thing of Hindoostanee.' Vol. II. pp. 82, 3.

The Author's companion, Dr. Smith, subsequently conversed with some of these Bheels; and he said, that ' it was chiefly in accent and tone that their language differed from

‘the dialect usually spoken in Malwah.’ They speak in a drawling sort of recitative, which Dr. Smith imitated, and found them catch his meaning much better than they otherwise could.

In confirmation of their being the original inhabitants of Rajpootana, Sir John Malcolm states, that all the revered *Bhats* (Bards) of the tribe, still reside in that country, whence they make annual, biennial, and some only triennial visits to the Southern tribes, to register remarkable events, and to sing to the delighted Bheels the tale of their origin and the fame of their forefathers. For the performance of these rites and duties, there are fixed dues; but the *Bhat*, when a man of sanctity and reputation, receives from the Turwees he visits, presents that have no limit except the ability of the donor. In an “Essay on the Bhills” by this same accomplished statesman, inserted in the first part of the Transactions of the Royal Asiatic Society, now on our table, some further particulars are added, of which we shall avail ourselves in order to complete our account, so far as information is at present accessible, of this singular and interesting people.

In this paper, Sir John refers to the opinion of Dr. Drummond of Bombay, that the Bheels were originally inhabitants of Gujerat and the South of India; in opposition to the latter part of which conjecture, he cites the opinion of Colonel Tod, that their native territory was the great forest which extended over both Surashtra and Gujarashtra to the Malwah frontier. ‘The extraordinary custom of the *tika* (or mark) that is put upon the forehead of the Rajpoot chief, when he succeeds to power, being moistened with blood taken from the toe or thumb of a Bhil, may be received as one among many proofs of their having been formerly in possession of the principalities where this usage prevails.’ The right of giving the blood for this ceremony, is claimed by particular families; and the belief, that the individual from whose veins it is supplied, never lives beyond a twelvemonth, in no degree operates to repress the zeal of the Bheels to perpetuate the usage. It still exists in many principalities, and in others has been discontinued only for one or two generations.

The Bheels neither build nor frequent pagodas, but in general select for a place of worship, some particular tree, which is consecrated by a few large stones, placed on an elevated terrace of mud constructed at its root. In some places, however, a small open shed is erected for some particularly sacred image. They often make small mud figures of horses, which they range round their idol, to whom they promise a fine charger if he will hear their petition; and it is not unusual to

place the image upon one of these figures. 'The extreme reverence of this rude race for the horse', Sir John Malcolm remarks, 'is very singular. In many of their legends, the principal event depends upon the assistance or advice of an enchanted horse. But the most singular, and perhaps the original worship of the Bheels, is that which they pay to their deceased ancestors or chiefs of note. On the death of one of these, a brass bull or horse is formed and delivered to the *Bhat*, who makes an annual circuit of the hamlets with this image, performing the requisite ceremonies, and commemorating in songs, the fame of the deceased; for which service he receives as his dues, a piece of cloth and the vessels and other articles used in the sacrifice. It is also common for the Bheels to raise, on such occasions, a cairn or rude pile of stones to the chief who is beatified; and the top of this pile is, at particular periods of worship, covered with oil, red lead, and vermillion.'

The Bheels always bury their dead; a very marked distinction from the Brahminical practice of burning. The corpse is wrapped in a shroud of new, coarse, white cloth, and is borne, on a bier made of bamboos, to the usual burying ground, which is always on the bank of a stream, where it is interred in a grave three or four feet deep, with the head towards the south. All the family and such of the tribe as are in the vicinity, attend the funeral; and after the interment, they purify themselves by ablutions. Some days after, (it ought to be the twelfth day,) a feast is given to the memory of the deceased, at which the guests are invited to partake of the best fare that the entertainers can give.

The religious ceremonies of the Bheels of Central India are limited, for the most part, to propitiatory offerings to some of the Hindoo minor infernal deities; particularly, *Sita Mata*, the goddess of small-pox, whom they invoke under various names, in the hope of averting its dreadful ravages. They also pay great reverence to *Maha Deva*. Every tribe, however, Sir John Malcolm says, has different objects of adoration, arising from local superstitions and legends. It would seem as if they had received an *ad-libitum* mixture of Hindooism into their original superstition. A few Bheel tribes have embraced the Mohammedan religion. The Puharrees whom Bishop Heber speaks of, have no idols or images of any kind. A black stone found in the hills, is by some ceremonies consecrated and used as an altar. They have several festivals, which are held in high reverence; and at the greatest of these, which lasts five days, buffaloes, hogs, fruit, fowls, grain, and spirits are first offered to the gods, and then feasted on.

Though a healthy race, they have the same dread of the small-pox, which used to make dreadful ravages among them. Vaccination has now been generally introduced; and they bring their children from a distance of thirty, or even fifty miles, to Boglipoor, to obtain it. The following is an account of their religion, given by Captain Graham to the Bishop.

'The Hill people offer up frequent prayers to one Supreme Being, whom they call *Budo Gosace*, which in their language means, Supreme God. Prayer to God is strictly enjoined morning and evening. They also offer up propitiatory sacrifices of buffaloes, goats, fowls, and eggs, to several inferior, and some evil deities. *Malnad* is the tutelary genius of each village; *Dewannee*, the household god. *Pow* is sacrificed to before undertaking a journey. They appear to believe in a future state of rewards and punishments chiefly carried on by means of transmigration; the souls of the good being sent back to earth in the bodies of great men, and those of the wicked in brutes and even trees. The great God made every thing. Seven brothers were sent to possess the earth. They give themselves the credit of being descended from the eldest, and say, that the sixth was the father of the Europeans. Each brother was presented, on setting out, with a portion of the particular kind of food which he and his descendants were to eat. But the eldest had a portion of every kind of food, and in a *dirty dish*. This legend, they allege as their reason for observing no restriction of meats, and for eating with or after any body. They say, they are strictly forbidden by God to beat, abuse, or injure their neighbours, and that a lie is the greatest of all crimes. Hog's blood appears to answer with them all the purposes which holy water does with some other nations. If a person is killed by a tiger, it is the duty of his relations to avenge his death by killing one of those animals in return, on which occasion they resort to many strange ceremonies. They are great believers in witchcraft. Every ache which the old commandant feels in his bones, and every disappointment or calamity which befalls him or any of his friends, he imputes to this cause, and menaces or bribes some old woman or other. They have also many interpreters of dreams among them, whom they call *Damauns*, and believe to be possessed by a familiar spirit. When any of these die, they expose his body, without burial, in the jungle. They also suppose certain diseases to be inflicted by evil spirits, to whom they expose the bodies of such as die of them: those who die of small-pox, are cast out into the woods; those who die of dropsy, into the water.' Vol. I. pp. 211, 12.

From the name which they give to the Supreme Deity, it would appear not improbable, that their original religion is that of Boudhism, which, indeed, is supposed, with great plausibility, to have been the national religion anterior to the ascendancy of the Brahminical tribes. No attempt, we are told, has yet been made to introduce these mountaineers to the

knowledge of Christianity, against which, adds the Bishop, they seem to have no hostile prejudices, except such as 'men will always have against a system of religion which requires a greater degree of holiness than they find it convenient to practice.'

'The discreet exertions of Missionaries among them will give no offence to either Hindoos or Mussulmans; and a beginning may thus be made to the introduction both of Christianity and of civilization through all the kindred tribes of Gundwana and the Western Bheels.'

Major Wilford supposed the Bheels to be the remains of the ancient *Palli*, with regard to whom he indulges in a long train of learned reverie*. 'Their features', he remarks, 'are peculiar, and their language different, but not perhaps radically, from that of other Hindoos.' 'They are now', he says, 'considered as outcasts, yet are acknowledged to have possessed a dominion, in ancient times, from the Indus to the eastern limits of Bengal, and even as far as Siam. Their ancestors are described as a most ingenious people,—fond of commerce, art, science, and using the *Paisachi* letters, which they invented. They were supplanted by the Rajaputras.' The learned Writer is, as usual, sparing in his reference to his authorities. The present Bheels appear to be wholly illiterate; yet, we cannot help regarding it as a conjecture deserving of some attention, that they may be the remains of the Magadha nation, the original inhabitants of Southern Bahar, who appear to have differed very essentially, in their religion, customs, and institutions, from the Brahminical tribes. Boudha himself, the Gaudma of the Birmans, was born in Magadha, and appears to have been the son of one of the sovereigns of Benares. His mother was Maha-deva, who is, perhaps, the same deity as is said to be one principal object of worship among the Bheels. The Bards of Magadha, Major Wilford tells us, were in great repute formerly; an assertion which requires only to be verified, in order to afford strong support to our conjecture, as such an order appears to be altogether foreign from the Brahminical institutions. 'It is universally acknowledged,' says this ingenious though fanciful Writer, 'that the kings of Magadha gave every possible encouragement to learning, which they endeavoured to diffuse through all classes, by encouraging learned men to write in the spoken dialect of the country. Tradition says, that there were treatises on almost every subject in the Magadhi (Bali, or

* Asiatic Researches, vol. III. Art. iii.

‘ Pali) dialect, which are supposed to be still extant. I could not, however, procure any; and I believe that they were doomed to oblivion by the Brahminical class, who by no means encourage the composing of books in the vulgar dialects. Should they exist, they are to be found among the followers of the Jains.’* From this representation, the ancient Magadhees, in common with the Burmese and the Bheels, would appear to have been free from the yoke of caste. According to the Vishnu-purana, the kings of Magadha originally resided at *Giri-Vraja*; *Vraja* (or *Braja*) being, we are told, synonymous with *Ghosha*, a herdsman†. We are unable to say whether there is any connexion between this name and that of the *Vraja-bhasha* or *Brij-bhasha*, a dialect of the Hindee, spoken in the upper provinces of Hindostan; but it deserves investigation, whether the language of the Bheels may not be related to this ‘ shepherd language.’ *Giri-Vraja* was the hilly district in Bahar, ‘ now called Raja-gir,’ or Rajegur. *Raja-mâl* is, probably, in like manner a corruption of *Vraja-mahal*; and if so, we have fixed the original seat of the Magadha kings in the very region now inhabited by the ‘ Welch of India.’ But we must not pursue the subject. We flatter ourselves that this attempt to collect the scattered information that is at present before the public, respecting so interesting a class of our Indian population, will not be unacceptable to our readers. In our next Number, we shall accompany the Bishop in his journey through the Upper Provinces.

Art. II. *Elements of Mental and Moral Science*; designed to exhibit the Original Susceptibilities of the Mind, and the Rule by which the Rectitude of any of its States or Feelings should be judged. By George Payne, A.M. 8vo. pp. 529. London, 1828.

IT is not unworthy of remark, that many of the most valuable and elaborate productions of the present day, as well as of former times, have been given to the public, not by men of leisure, who had uninterrupted command of weeks, and months, and years, but by men whose professional avocations seemed scarcely compatible with authorship. To assign reasons which may account for this undoubted fact, is not very difficult. The pressure of weighty and constant engagements urges the mind to perpetual activity, and retains its energies in a state of habitual excitement. With the feelings thus induced, the mind, instead of shrinking from intellectual effort, seeks in the vigor-

* As. Researches, ix. 75.

† Ib. p. 79.

ous employment of its powers, its highest pleasures and its richest rewards. In the economy of time, a value is attached to hours, and even to moments, which the man of leisure would scarcely attach to days or to weeks; and not unfrequently is it found, that, in a state of pleasurable excitement, the mind will accomplish that in an hour, both in point of quantity and of quality, which, in a state of comparative torpor, it could not achieve in an entire day. It is the remark of Dr. Chalmers, in his recent publication on the Use and Abuse of Endowments, that ‘greatly more than half the distinguished authorship of Scotland is *professorial*,’ meaning, that it owed its origin to the vocation of public instructors in one or other of the Universities.’ The eloquent Writer (for, whether he addresses us from the pulpit or from the press, he cannot but be eloquent) then describes the process by which the lectures of the class-room are elaborated for the instruction of the public. ‘It is by the re-modellings and the revisals, every year, of his yet imperfect preparations; it is by strengthening what is weak, and further illustrating what is obscure, and fortifying some position or principle by a new argument, and aiding the conception of his disciples by some new image or new analogy; that the product of his official labours at length comes forth in a work of finished execution, and becomes a permanent addition to the classic and literary wealth of the nation. It is not so often by flashes of inspiration, as by power and patience united, that works are reared and ripened for immortality. It is not in the hasty effervescence of a mind under sudden and sanguine excitement, that a service so precious to society is generally rendered. It is when a strong and at the same time a steadfast mind gives its collected energies to the task; and not only brings its own independent judgement, but, laboriously collecting the lights of past erudition, brings them also to bear on the subject of its investigations.’

A task like that which Dr. Chalmers has described, may be no herculean labour to a man of vigorous intellect, occupying the station of a Professor in one of the Northern Universities. There is assigned to him a single and well defined department of education; so that, by bringing his best energies to bear on one particular line of research, it may be presumed that the result of his investigations will entitle him to hold some rank among the luminaries of his age.

Very different is the situation of a Tutor in Seminaries of the order with which the respected Author of these “*Elements of Mental and Moral Science*” stands connected. In the Theological Academy at Blackburn, as in other Dissenting Colleges for the education of young men with a view to the

Christian Ministry, we presume that the entire burden of tuition devolves upon two, or, at the most, upon three tutors, who have usually, in addition to their college avocations, some engagements in pulpit, if not even in pastoral labours. It is not surprising then, that but few of them should have been contributors, by authorship, to the progress either of physical or of intellectual science. Under these circumstances, we felt prepared to enter on the examination of Mr. Payne's volume, not with candour only, but with certain prepossessions in his favour.

'The subsequent pages', says the Author, in his prefatory remarks, 'owe their origin to the professional engagements of the Writer. Expected to impart instruction to the students committed to his care in the philosophy of the human mind, as well as on subjects strictly theological, he devoted all the time he could command, to the task of drawing up a course of lectures on the Elements of Mental and Moral Science, which should be made to combine, as far as he found it practicable, comprehension with brevity. His object was not originality, but usefulness; and whether he attained that end by presenting the statements of others, or what might be more properly denominated his own, was to him a matter of no importance whatever. He ventures to state, however, that the present work is not a mere compilation. He has endeavoured at least to think for himself; and though *he has mainly adopted the views and the system of the late Dr. Thomas Brown*, the attentive reader will perceive that he differs from that writer on several important points.'

These intimations of the Author in the outset of his work, appear to us to be modest, manly, and ingenuous. No competent reader will peruse his volume, without soon acquiring and cherishing that respect for the Writer, which is inspired by the accumulating evidence presented, page after page, of a mind disciplined by habits of clear conception, of acute discrimination, of accurate definition, and of sound reasoning. A mind thus gifted and thus trained, *must* and *will* think for itself. Mr. Payne writes like a man who is at home in the investigations on which he enters, and who feels entitled, not only to indulge independency of thought, but also to give expression to his sentiments in a tone of decision. We must confess, however, that we are not prepared to coincide with the Author in the extent either of admiration or of approbation, with which he so often introduces the name and the opinions of the late Dr. Thomas Brown. We would not say that Dr. Brown was too much of a poet to be a philosopher, but we do say that, in our opinion, there is too much poetry in his philosophy. After repeated perusals of his Lectures, we are

quite incapable of asserting with his admirer, that his 'poetry' is invariably subordinated to the reasoning.' We think he frequently begins to embellish an opinion, by the aid of his splendid imagination, before he has fairly and fully presented it to the eye of the intellect. He often employs a diction which is rhetorical, rather than philosophical, and which is far more adapted to advocate a favourite theory, than to exhibit the process of an intellectual analysis. In the outlines of his system, and in the nomenclature he has adopted, he appears ambitious of a novelty in his statements, which is often productive of obscurity. But that which we most of all regret in the fascinating lectures of Dr. Brown, is the discordance of many of his ethical sentiments with the spirit and tenor of Divine Revelation. We are not surprised that Mr. Payne, with all his admiration for his favourite Author, should feel compelled to say:—'It pains me greatly to be obliged to differ so materially; but I am constrained to think that, on the subject of morals, he is less to be trusted as a guide, than on any other part of his course.' Is he, we cannot but ask, to be, on this momentous subject, trusted at all? Do not his reasonings evidently proceed on the supposition, that he is to endeavour to account for all the principles and all the susceptibilities which human nature, in its present state, develops, and for all the sufferings to which human nature, in its present state, is liable, death itself not excepted, without recognizing the awful fact of man's degeneracy, or tracing to the real cause the physical evils which abound in our world? Does he not undertake to vindicate the goodness of the Deity, in the appointment of *death*, without any reference to the entrance or the existence of moral evil, by attempting to shew that a succession of races of mortal men is productive of a greater amount of enjoyment, than the continuance of the same race in life and happiness? Can the same mind indulge in reasonings, and rest in conclusions such as these, and yet yield itself to the dictates, and embrace the disclosures of Revelation? To us it appears impossible; and if so, what must be the tendency of Dr. Brown's speculations on morals! But it is now incumbent on us to enter more particularly on an examination of the work before us.

In an introductory chapter, Mr. Payne presents to the consideration of the reader, the inducements to enter on the study proposed, and exhibits briefly—perhaps too briefly—the bearing of mental philosophy on science in general, and its tendency to promote, in a very high degree, the most beneficial discipline of the mind. We fully concur with him in the opinion, that no studies can be better adapted to induce habits

of accuracy and of energy, in the exercise of intellect, than the researches of mental science.

In the second and third Chapters, Mr. Payne points out the Object of Intellectual Science; the mode in which our inquiries should be conducted; and the true nature of the powers and susceptibilities of the mind. He very clearly and correctly states, that

‘ the faculties of the mind, or its powers and susceptibilities, are not to be distinguished from the mind itself. The words denote the constitution it has received from its Creator, by which it is capable of existing in all those different states which form the consciousness of life. The states of thought and feeling, in which the mind is capable of existing, which constitute the phenomena of the mind—all, indeed, which can be known of the mind—are incalculable in point of number. Yet, the mind is not made up of parts; it cannot therefore consist of a number of separate susceptibilities. But, though simple and indivisible, it may be capable of producing and undergoing changes, which are not in their nature less different from each other, than are the circumstances in which they arise.—We are not to conceive of the emotions of joy, sorrow, hope, fear, &c. as so many feelings laid up, so to speak, in the mind—feelings distinct from the mind: they are the mind itself, in different states, or affected in various ways. They only exist, accordingly, when they are felt.’

In the sixth Chapter, Mr. Payne proceeds to the Analysis and Arrangement of the Mental Phenomena. We concur with him in the opinion, that the classification given by Dr. Reid, and in part adopted by Mr. Dugald Stewart, is far from accuracy.

‘ Dissatisfied with all previous arrangements,’ says our Author, ‘ Dr. Brown presents us with one entirely original. The reader will observe, that it is in harmony with the leading principles of his system, viz. that the business of the intellectual philosopher is to analyze and classify the phenomena of mind; which phenomena are to be no otherwise regarded than as the mind itself in various states of thought and feeling.’

Of these leading principles, we have already expressed approbation, but we are not prepared to follow Mr. Payne’s guide in his classification and designation of the mental phenomena.

‘ Of these states or affections of mind, when we consider them in all their variety, there is one physical distinction that cannot fail to strike us. Some of them arise in consequence of the operation of external things; the others, in consequence of mere previous feelings of the mind itself. In this difference, then, of their antecedents, (i. e. as being external or internal,) we have a ground of primary division. The phenomena may be arranged as of two classes,—the *External Affections* of the mind: the *Internal Affections* of the mind. The

former of these classes admits of very easy subdivision, according to the bodily organs affected. The *latter* may be divided into two orders ; Intellectual states of mind and Emotions.'

Now it might be shewn, that *Emotions*, which, according to Dr. Brown, must arise from 'mere previous feelings of the 'mind itself,' do very often arise also from the operation of external causes. But, waiving any remarks upon the *philosophy* of the division, we must enter our decided protest against the *nomenclature* employed. If it be reasonable to require accuracy and precision in the use of terms, from writers of any class, and on any subjects, unquestionably these qualities are to be expected and demanded in the Lectures of an Intellectual philosopher; and if on any points they are of paramount importance, they must be so, when the writer is in the very act of laying the basis of his system, and selecting the terms and phrases which he may have occasion to employ in every discussion, and which should be so well chosen, and so well defined, as to be placed beyond the danger of misconstruction.

We should have been greatly surprised if Mr. Payne had not pointed out the inaccuracy of Dr. Brown's language. Justice requires us to notice his animadversion.

'I would not be understood as expressing full approbation of the phraseology of the first general division, viz. the external affections of the mind. I am well aware that the concluding words will sufficiently indicate, to those who are accustomed to think on such subjects, that the adjective *external* is merely intended to suggest, that the *cause* of these affections is *out of the mind*. It may, however, be misunderstood. It may lead some to imagine, that there are affections which are not *in* the mind, &c. I am disposed to regret that some other mode of designation was not employed by this writer; yet, as the matter is of subordinate importance,—and as a uniform nomenclature in intellectual science, as well as in physical, is very desirable,—it is not my intention to deviate from it in the subsequent discussions.'

This determination on the part of Mr. Payne, we cannot but regret. We readily admit the 'desirableness' of a uniform nomenclature, but we should deprecate the adoption of Dr. Brown's, were it not for the conviction we feel, that this is unnecessary, and that there is no danger whatever of its being generally approved.

Having arrived at the sixth Chapter, Mr. Payne appears to abandon the division of his work into Chapters. We presume he must have altered his plan of arrangement, after the first part of his volume was in print. This, although not very important, produces a want of symmetry in the general structure of the book.

Much valuable information and able discussion will be found in our Author's 'General Remarks concerning Sensation'; and in his 'Classification of our Sensations,' according to the organs through which they are received. He then proceeds to the Second General Division—the INTERNAL AFFECTIONS. Adopting Dr. Brown's arrangement, he subdivides these into the two *orders* of INTELLECTUAL STATES OF MIND and EMOTIONS. All the varieties of the Intellectual states of mind, he refers to two classes; viz. Simple suggestions and Relative suggestions. This part of the work before us is in a high degree interesting and important; at the same time, we feel it to be unnecessary to attempt a particular analysis of its trains of thought, as it professedly, though ably, follows the guidance of Dr. Brown. After stating, according to Dr. Brown's theory, the primary and the secondary laws of suggestion, Mr. Payne has the following passage, which we give to our readers as a pleasurable relief from the perusal of our general strictures, and as a favourable specimen of the Author's style.

'The general power of suggestion itself may be more vigorous in one mind than in another; or there may be, in different minds, original tendencies to different species of suggestions.

'To illustrate this subject, let us suppose, that, in three individuals, the principle of suggestion exhibits the following varieties. To the mind of the first, the objects which he beholds habitually suggest *resembling* objects; to that of the second, *contrary* or *contrasted* objects; to that of the third, *contiguous* objects. The splendid imagery of the poet is built upon analogy—upon the shadowy resemblances of objects to each other, or rather upon their tendency to awaken similar emotions. There is thus an analogy between a veteran chief, to whom the remembrance only of glory remains, and a majestic oak, stripped by age of its verdure; the sight of one may therefore recall the other. But if there be not a natural tendency to suggestions of analogy,—or if the mind of an observer be dull and cold,—the two objects, in consequence of the faintness of the resembling and connecting emotion which they produce, will not be likely to suggest each other. In order to the suggestion, in this case, it would be necessary, that some master mind should have previously placed them before his view in the relation of contiguity; and then they will, of course, recall each other by the third law of suggestion. In the former case, the man is a genius; in the latter, a mere imitator. An equal variety and beauty of imagery may flow from the pen of an inferior poet; but his splendid figures are not the creations of his own mind; i. e. they are not the suggestions of analogy, but of contiguity.—“Copious readings and a retentive memory,” says Dr. Brown, “may give to an individual of very humble talent, a greater profusion of splendid images than existed in any one of the individual minds on whose sublime conceptions he has dwelt, till they have become, in one sense of the word, his own. If half the conceptions which are stored in

his mind, and which rise in it now in its trains of thought, by simple suggestion, as readily as they arose in like manner, in accordance with some train of thought in the mind of their original authors, had but risen by the suggestion of analogy, as they now arise by the suggestion of former proximity; what we call memory, which is, in truth, only the same suggestion in different circumstances, would have been fancy, or genius; and his country and age would have had another name to transmit to the reverence and the emulation of the ages that are to follow.”

The illustration is interesting, and the passage is eloquent; but is Dr. Brown correct in representing *memory* as nothing more than a species of suggestion, and therefore as having no claim to rank among the simple and original faculties of the mind? Mr. Payne thinks that he is, and maintains, that ‘memory is not a distinct power, but conception, i. e. suggestion, co-existing with the notion of time.’ ‘The remembrance,’ he affirms, ‘of a past event, is the notion or conception of that event, as a past event; or in other words, it is the notion, combined with a feeling, that it stands in the relation of priority to our present consciousness.’ Now we confess that this analysis is not, in our estimation, satisfactory. To say nothing of the singular use of the word ‘feeling,’ and the phrase ‘feeling of a relation,’ which Dr. Brown so often employs, the question may be asked, how is it to be accounted for, that a conception of a past event, or a past impression, arises in the mind, and is recognized by the mind as one, not now awakened for the first time, but only revived? And the right answer, we conceive, must be, that the Author of our being has endowed us with a faculty for that express purpose, to which distinct faculty we are accustomed to give the name of Memory. The mere principle of suggestion does not appear to us available for the purpose to which it is applied. Too much is ascribed to its operation. It is true, that one thought may suggest another thought to an indefinite extent; but if, to the energy of the suggesting principle, there be ascribed the revival of the past, and its recognition *as the past*, then we think, that there is attributed to the principle of suggestion that which it cannot achieve—that which has its own characteristic peculiarity—that which is one of the most wondrous of all the operations of the human mind—that which, in short, we usually understand by memory.

Mr. Payne distributes emotions into three classes: those which are *immediate*, those which are *retrospective*, and those which are *prospective*. To the first class are referred the emotions awakened by the pleasures of taste, those which arise

from moral approbation and disapprobation—from love and hatred—from sympathy—from pride and humility. To the class of retrospective emotions are assigned, such as arise from anger—gratitude—regret and gladness—remorse and self-approbation. It is on the last of these only, that our limits will allow us to offer any strictures. Mr. Payne considers Conscience ‘as the susceptibility of experiencing those emotions of approbation, or disapprobation and condemnation, which are awakened by a retrospect of the moral demerit, or the moral excellence, of our own conduct.’

‘By an original law of the mind, self-approbation, or self-condemnation, arises, as an individual *conceives* himself innocent or guilty, whether that conviction be well or ill founded. This view of the nature of conscience is free, it is imagined, from the objections which are urged against the common statements in regard to it. It does not identify it with the judgement, nor does it render it independent of the judgement. It accounts for the diversity of its operations, and it confines its influence to ourselves.’

This representation of conscience appears to us to be *defective*, rather than *inaccurate*. It does not seem objectionable as far as it goes; but it does not, in our view, go far enough. It does not extend to a full analysis of those operations and emotions which are usually ascribed to conscience. The ‘susceptibility’ of which Mr. Payne speaks, is, we conceive, only one of the elements which enter into its nature, and one which is roused to emotion by certain intellectual decisions. Now, these decisions obviously proceed on some principles or notions of merit or demerit, derived either from reason or from revelation. There is a comparison (frequently affected, indeed, with almost instantaneous promptitude) between some acknowledged standard of rectitude and our own conduct; and the result of that comparison is, *first*, a *decision*, either acquitting or condemning, and *then*, a correspondent *emotion* pleasurable or painful, consequent on that decision. That comparison and that decision we ascribe to the *judging* faculty; for, by the faculty of *judgement*, we understand the power by which we compare together our ideas, and ascertain their agreements or their differences. To this faculty we attribute all the decisions of the mind, whether on questions of morals or questions of facts, or any other questions on which the mind may employ its energies. We do not, indeed, ‘*identify* the judgement with the conscience’, because we regard the decisions of the judgement as constituting only a part of the operations of conscience; neither can we, with Mr. Payne, identify conscience with the ‘susceptibility’ of certain emotions, because we regard that suscepti-

bility as constituting only a part of that complexity and combination to which we give the name of conscience.

The latter part of this able work, consisting of about eighty pages, is an exhibition of the **ELEMENTS OF MORAL SCIENCE**. For this province of inquiry, we regard our Author as highly gifted; and we should have considered his work as still more valuable, had he devoted an ampler proportion of his volume to ethical discussions. The reasons for a conciseness on this part of his subject, such as the title of the book scarcely prepared us to expect, are thus stated in the close of the preface.

‘A regard to brevity has prevented the Author’s enlarging on some points upon which he wished to enter more fully. He deemed it, on various accounts, inexpedient, that the work should extend beyond one volume. Should it happen to obtain so much favour from the public, as to render a second edition necessary, he has it in contemplation to expand considerably that part which treats on Moral Science.’

We sincerely hope, and even with no small confidence expect, that such a desirable necessity will arise out of the extensive circulation of the present edition. The perspicacity of the Author’s mind, his evident familiarity with ethical researches, and his just conceptions of the homage to be paid to Divine Revelation, inspire us with no ordinary confidence. He even ventures, in this part of his work, not only to differ in opinion from Dr. Brown, (as, indeed, he never hesitates to do, if his judgment dictate a variation,) but altogether to abandon his guidance; and we cannot but regard the exposure of the fallacy of Dr. Brown’s ethical reasonings, as among the most valuable and important of the services which Mr. Payne has rendered to the cause of truth. He justly observes, that

‘Dr. Brown’s theory of morals proceeds on a practical forgetfulness of the distinction which exists, as he himself admits, between what is, and what ought to be, in human conduct.—We must either admit that every state of mind, of every human being, is right—and right because it exists;—or that we must seek for some moral rule, by which to try its rectitude. Now Dr. Brown places that standard, not in the law of God, but in the mind itself. Those actions and affections which excite certain emotions of approbation, are right, and right on that account. Taking this for granted, the system supplies us with no certain measure of the rectitude of any action, or of any affection of mind whatever.—The whole system of morals is thus involved in doubt and uncertainty.’

We will only add a few sentences, which exhibit the leading views which Mr. Payne himself entertains and enforces, and of which we wish to express entire and unqualified approbation.

‘Our existence as creatures is to be ascribed to the mere good pleasure of God. The relations which bind society together, depend entirely upon the sovereign will of Him who gave us our being; but the conduct to which these relations oblige us, is by no means arbitrary. Having determined to constitute the relations, He could not but enjoin upon us the conduct which His word prescribes;—He could not but fail to command us to love and obey Him.—Since the relations we sustain were constituted by God, since he is the Judge of the affections and conduct which harmonize with these relations,—that which appears right to Him, being right on that account—*Rectitude may be regarded as conformity to the moral nature of God, the ultimate standard of Virtue.*—Now, we know nothing of God but what he has revealed to us; *that Revelation, then, must be the standard of rectitude, by exhibiting to us his perfect and glorious nature.*—And if the Bible present us with a more full development of the Divine Character than the external and visible universe, it must be a more perfect criterion of rectitude.—It must demand and deserve the most implicit obedience.—I agree with Dr. Chalmers in thinking that the question is—“*not, What thinkest thou? but, How readest thou?*”—*The Divine authority of the Bible being established, the sole office of reason is, to ascertain the meaning of its communications; and not to sit in judgement upon the reasonableness of those doctrines which are clearly shewn to constitute integral parts of that communication.*—I cannot bring myself to oppose formally and at length, the notion that expediency is the standard of rectitude. That a Christian Moralist—a man who professes to believe that the Bible is a revelation from God; or, in other words, that He has condescended to teach us, in his word, what is truth and duty; should depart from this rule, and adopt that of expediency, or any other, in preference to it, is to me, I acknowledge, passing strange.

As a whole, we strongly recommend this work to the attention of our readers. It contains more valuable information, more correct sentiment, more clear, condensed, and conclusive reasoning, on the subjects of mental and moral science, than any single volume we ever perused.

We recommend it especially to theological students and young ministers; nor do we think it unworthy of the distinction of a text-book in those Seminaries, in which the study of mental philosophy is justly regarded, not only as interesting in itself, but also as a most important instrument in accomplishing the purposes of intellectual discipline.

Art. III. *Proceedings of the Expedition to Explore the Northern Coast of Africa, from Tripoly eastward, in 1821 and 1822; comprehending an Account of the greater Syrtis and Cyrenaica, and of the Ancient Cities composing the Pentapolis.* By Captain F. W. Beechey, R.N. F.R.S., and H. W. Beechey, Esq. F.S.A. 4to. pp. 644. Price 3*l.* 3*s.* Maps and Plates. London. 1828.

THE interest that we take in the recovery of lost knowledge, is, perhaps, still greater than our anxiety for the gratification of our curiosity in the acquisition of that which is altogether new. We question if the feelings of Columbus, when he realized the anticipations of his restless spirit, or the exultation of Parry, when he ascertained the existence of a passage to the arctic shores of the vast continent which the Genoese navigator first discovered, can equal in depth and intensity of emotion, the sensations of the man who moves amid the time-hallowed ruins of ancient cities; the dwelling places of the men of history, the palaces of their kings, the temples of their gods, the streets and market-places of Pompeii; the columns and platforms of Persepolis; the avenues and *adyta* of Luxor. There is, in the latter case, what is wanting in the former, an identification of scenery and localities with the history and impulses of living men. Fancy peoples the desolation; memory re-enacts the drama of the past; and the very contrast of the solitude and the wreck with the phantasmagoria thus called up, stirs the mind with a stronger sensation than could be communicated by circumstances of more simple character. And this feeling will be more lively in proportion to the entireness of the desertion and the remoteness of the activity. Apart from classical associations, Athens and Rome will awaken it less stirringly than Memphis or Babylon: nor do the colossal and complicated accumulations of the Flavian Amphitheatre impress the mind so deeply as the simple and unscientific erections of Abury and Stonehenge.

There are few regions of the globe to which these reflections can be more applicable than they are to the countries of which the tracts explored by Captain Beechey and his brother, form an interesting part. The southern shores of the Mediterranean Sea were of old possessed by the most polished and splendid nations of the earth. Phenicia, Egypt, Cyrene, Carthage,—names identified with the earliest and the most kindling scenes of history,—held their seats of commerce and of empire along this coast; and in the days of their prosperity, it exhibited the usual evidences of adventurous and successful traffic, flourishing cities, and highly cultivated fields, a dense and active population, vigorous and enterprising governments.

All this has disappeared beneath the wasting and oppressive sway of the Moslem, and now, ruin itself has assumed a more ruinous form. Sands and marshes, utter sterility, or rank and poisonous vegetation, fill up the place of villages and farms, while hovels and mud-walls stand now, where once stood towers and palaces. Much of this occurred in the usual vicissitude of things, much by popular restlessness, more by misrule, but the last and most destructive visitation was the irruption of the Saracens; an event, or rather a series of events, that has never yet been adequately investigated or explained. It is still to be accounted for, that armies, of which the numbers have, we are satisfied, been greatly exaggerated, and of which the discipline must have been extremely desultory and imperfect, should over-run the East; bear back the well-ordered battalions of the Byzantine leaders; put to hopeless rout the chivalry of Roderic the Goth; drive the Duke of Aquitaine from his territories; fight their final battle in the very heart of France; and fail at last only before the desperate valour of Charles Martel. Many causes were at work in their favour; and an able exposition of their nature and operation, would incidentally clear up many a problem in European history.

In 1817, Captain Smyth, while engaged in an official survey of the northern coast of Africa, availed himself of the opportunity thus afforded him, to obtain much incidental information concerning the state of the Greater Syrtis and the Cyrenaica. This, on his return to England, was made the subject of an official communication to the Admiralty; and arrangements were consequently made for verifying and extending the imperfect materials on which Captain Smyth's report was founded, by local investigation. Captain Beechey, with the assistance of Mr. Tyndall, a young officer in the naval service, was directed to effect the survey of the coast from Tripoly to Derna; to Mr. Henry Beechey was assigned the antiquarian department; Mr. Campbell, as surgeon, and Lieut. Coffin, as a volunteer companion, completed the party. It was intended, if the enterprise should appear practicable, to extend the examination of the coast as far as Alexandria, and to return by way of the Ammonian Oasis, along Horneman's track to Augila, and thence to Tripoly. It is to be lamented, that considerations of economy—in this case as in most others, affecting concerns of moment, instead of jobs and sinecures—should have induced our colonial and naval administrators to cut short this interesting journey. As it is, however, much has been done, and done well. An extensive range of coast has been accurately surveyed, and an outline of incredible misrepresentation and ab-

surdity, corrected scientifically. Minute and beautifully executed plans of cities and districts, furnish that sort of diagrammatic evidence which is, of all, the most satisfactory. Nor are the descriptions and illustrations less valuable or distinct. There is no charlatanism, no affectation about the book. It gives a sensible account of an important survey; and the skilful exertions of the authors have added most effectively and acceptably, to geographic knowledge and to the materials of historical elucidation.

Every assistance was given to the travellers, and in the most frank and friendly way, by the Bashaw of Tripoly. The shekhs who presided over the respective districts, were appointed to command, successively, the escorts of the party. The first of these, who had been a distinguished brigand in his younger days, made himself rather annoying by his various manœuvres for the purpose of extorting additional fees from his *protégés*. His well-intentioned efforts failed, however, as far as our countrymen were concerned; though they produced the unanticipated effect of a heavy mulct inflicted on him by the bashaw, to whom the misconduct of his dependent was properly represented. This worthy personage is interestingly described.

‘ A venerable length of beard, in which white was partially blended with gray, gave an air of patriarchal respectability to his appearance; and a singular mixture of energy and complacency displayed the wild and daring spirit which animated him, half subdued by the composure of age, and the decorum which it was necessary to observe on the occasion: a well acted smile was playing on his lips, with which his voice and his manner, when he addressed us, corresponded; but his large, full eye, though its lustre was dimmed by age, was never for a moment at rest; and wandered unceasingly from object to object, with a wildness and rapidity very different from the vacant stare of curiosity so conspicuous in the faces of most of his party. Shekh Mahommed was at this time nearly sixty years of age, and had early been very formidable as a robber in the district of Syrt. The circumstance of his being the head of a Marabût tribe, joined to the natural intrepidity of his character, had given him great influence over the Arabs of his neighbourhood; and the daring character of his exploits soon obtained for him the appellation of El Dubbah, or the Hyæna.’

Lebida, the ancient Leptis, was the first important object that presented itself on the route. Although the present party were unable to devote much time to its examination, a series of interesting details are supplied from the communications of Captain Smyth, who examined the ruins both superficially and by excavation. He soon found, however, that the work of demolition had been urged on by motives of unusually powerful influence, and effected by skilful and persevering operatives.

Whether it was the indiscriminating zeal of the Carthaginian bishops, intent on obliterating every vestige of idolatry, or whether it is to be ascribed to barbarian violence, it is now, perhaps, impossible to determine; but the evidences of a vindictive determination to make the business of destruction signally complete, were not to be mistaken. Statues mutilated and shattered; ornamental foliages and arabesques defaced; the carvings of the Corinthian and Ionic capitals battered into indistinct irregularities; and the very pavements partially torn up. It did not appear, indeed, that there was any reason for extraordinary regret at all this wanton devastation, since, although the remains indicated a lavish expenditure, they exhibited unequivocal signs of deteriorated taste. Costly materials, granites and marbles, walls of solid masonry, columns of immense size, with shafts hewn out of a single block, magnificent gates and splendid porticoes, evidenced the wealth and liberality of the inhabitants; but the ornaments were redundant and without character, and the statues, although of colossal proportions, 'were in the very worst style of the Lower Empire.' Captain Smyth shipped off a cargo of these architectural fragments, and the various shafts and cornices which are exposed to view in the court of the British Museum, are the results of his exertions. In the vicinity of this city dwells a Marabût of uncommon sanctity, manifested by a fierce antipathy to heretics, and by a disposition, as far as menaces go, to eat them alive.

While Captain Smyth was exploring the ruins of Leptis, he was assured by the natives, that he would find, in the interior, at a place called Ghirza, an extensive collection of ruins, exhibiting spacious structures, and with such a 'profusion of statues as to have all the appearance of an inhabited' city. He was well aware that this tempting story had been told of other sites; that Shaw and Bruce had heard of petrified towns, with their inhabitants still remaining, as when suddenly arrested by supernatural power, in the various attitudes of life and action. 'A man was to be seen, on entering the castle, lying upon a magnificent bed of stone, and guards were still visible, standing at the doors armed with their pikes and spears. Animals of different sorts (nay, the very dogs, cats, and mice,) were observed by some persons converted into stone, and all of the same bluish colour.' But the ruins of Ghirza were described with such clearness by actual visitants, that, making every allowance for Arabian imagination, Captain S. judged it at least worth ascertaining, how much of all this might have its foundation in fact. He was miserably disappointed. Buildings there were, and sufficiently in ruins; but their date was comparatively modern, and their style of design and decoration, in

most miserable taste. The attempts at sculpture were equally wretched, and nothing was gained from the expedition, but the exposure of an absurd exaggeration, and some slight addition to geographical knowledge.

At Mesurata, Captain Beechey and his companions were hospitably received by the Shekh Belcazi; a large and handsome personage, who exhibited in his own decorations and in those of his horse, a somewhat imposing display of eastern magnificence. It soon became known to the inhabitants, that a *tibeeb*, or doctor, was one of their European visitors, and Mr. Campbell had, very soon, plenty of business upon his hands. In one instance, an opportunity was obtained, of witnessing a singular scene of credulity on one side, and consummate impudence on the other. A young female, after eating heartily of some coarse food, was attacked with head-ache, and violent pain in the stomach, and a celebrated Marabut undertook her cure.

The Shereef (for he claimed, or possessed, the distinction) was no sooner made acquainted with the case, than he assumed a most mysterious air; and began by declaring to his suffering patient, that she was possessed by an *underground spirit*. He then proceeded to state, as the cause of this misfortune, that before doing something (which our party could not distinctly make out) she had omitted to say *Bismillah!* (in the name of God) a form always used by good and pious Mahometans to draw down a blessing upon whatever they are about to do. This omission (he declared) had been the cause of her dropping some water upon the head of the spirit's child, who was passing beneath her (under ground) at the time; and the justly-enraged gnome had, in consequence, leaped into her, and was now in the act of tormenting her for the crime. Our party of listeners could hardly contain themselves at this most ingenious discovery of the Shereef; but all the Arabs within the tent believed it most fully, and the poor girl herself began to cry bitterly, and to bewail her hard fate and most unlucky omission. The Marabut, however, now bade her take comfort, and assured her that the case, though undoubtedly a serious one, was not altogether without a remedy. He accordingly called up a severe and commanding look, and, in a tone of authority, ordered the spirit to leave her. As the pain still continued without intermission, it was evident that this personage was not inclined to obey; and the holy man then pronounced him a most obstinate spirit, and told him that he knew of his having entered the woman long before she had sent for his assistance: he added, however, that he was determined to conquer him, and would not quit his patient till morning. At the same time, he acknowledged that the task would be difficult, for he could clearly perceive that the woman was wicked: he knew it (he said) by the breadth of her shoulders, and the uncommon blackness of her large rolling eyes, which were even larger and blacker than those of one of his own wives, whom he knew to be a very sinful woman. In the morning, it happened that the poor girl was better, and the fame of the Marabut was widely diffused; but

whether her recovery was owing to the holy man's exertions, or to a copious draught of medicine administered by Mr. Campbell, we will leave to the decision of our readers.'

While the party remained at Mesurata, a strong scirocco wind brought into the neighbourhood such crowds of locusts as literally to darken the air. The inhabitants were not idle; they endeavoured by all sorts of noises and by firing muskets, to keep them from the cultivated grounds; while many were employed in collecting, as an article of food, those which were within their reach. Baskets were in universal requisition, and many ass-loads were observed to enter the town and the surrounding villages.

To the groves and gardens of Mesurata, succeeded a long tract of marshy ground, stretching along the sea frontier of the Greater Syrtis, and presenting the usual characteristics of swampy regions, malaria, and a treacherous surface.

'As two of our party were making their way across the marsh, to something which bore the appearance of a ruin, the ground suddenly gave way beneath the feet of the foremost horse, and discovered a hollow of ten or twelve feet in depth, at the bottom of which appeared water. The animal, who was galloping at the time, feeling the insecurity of his footing, sprang violently forward with all the energy of terror, and by this sudden exertion saved himself and his rider from destruction; for it would not have been possible to extricate either from such a place, had there even been more persons at hand to attempt it. The ground continued to crack and break away for some distance further, as the horse galloped on from the hole, and a large aperture was soon formed in the crusted surface of the marsh, as the pieces fell in one after another. The whole extent of the danger was not at first perceived by the rider who had so narrowly escaped; but the person who was following, saw the chasm which had been made, and wheeling his horse round in another direction, was just in time to avoid plunging into it. As this accident occurred near the middle of the marsh, it was difficult to decide upon the best path to be pursued, the surface being every where in appearance the same; but, in order that the weight might be more equally divided, both riders dismounted, and continued to lead their horses till they reached a firmer place. This was however no easy matter; as the poor animals were so terrified with their repeated stumbles, that they could with difficulty be pulled along, and they trembled so violently as to be almost incapable of keeping their legs; for the surface frequently cracked, and partially gave way in places which appeared to be secure, and the parties were so often obliged to alter their direction, that they almost despaired of being able to bring off their horses. After much winding and turning, this was, however, at length effected, and both horses and riders were heartily glad to find themselves once more on firm ground. Nothing was said to our guides of this accident, but it served to convince us that

their apprehensions of the marsh were not groundless, and we afterwards took the precaution of dismounting when we had occasion to cross any part which was considered to be dangerous. We found on examination, that many hollow spaces of considerable depth and extent existed in various parts of the marsh; and that the crust of salt and mud which covered them was sometimes not more than two inches, and an inch and a half, in thickness.'

Independently of their apparent depth and consequent danger, the water which covered the bottom of these chasms was usually several feet deep; and the deposit of mud below this, made the whole a formidable quagmire, from which escape became nearly impossible. Even in those parts where the saline crust had not been formed, these natural *trous de loup*, were almost as effectually concealed by the rank herbage, reeds, and brushwood; and the Europeans seem to have been preserved from casualty, more by the sagacity of their horses, than by their own vigilance.

These, however, were not the only annoyances to which our countrymen were subjected. Their Arab escort was composed of men disposed to take every advantage, and the worthy *Dubbah* acted just as a reformed highwayman might have been expected to do. Under the mask of neutrality, or rather with the affectation of friendly regard to the foreigners whom he had been appointed to protect, he employed every possible method, short of actual though not of threatened violence, to extract money from those who were dependent on him for assistance. Intrigues of all kinds were tried; unslinging of muskets and hammering of flints, were paraded before the eyes of the wealthy Giaours. The Europeans, however, were not to be intimidated, and by a cool but determined conduct, compelled the old knave and his followers to do their duty. He was, as we have already stated, properly reported to the Bashaw of Tripoly, who punished his misconduct by a severe fine. Nor was this all; for his machinations, in one amusing instance, recoiled upon himself in their effects, and gave to his English friends that richest of all sports, to the sportively inclined, the enjoyment of seeing 'the engineer hoise with his own petar.' For some purpose of his own, not very obvious, but, in its execution, very inconvenient to the party under his guidance, the ex-robber interfered, in an underhand way, with the supplies; influencing the natives to withhold the articles which, without such interference, they would have been glad to sell.

'On our way we passed several flocks of sheep, but could not persuade the shepherd to part with a single one. As we were now heartily tired of being so often refused what there seemed to be no sufficient reason for withholding, we told the man that we should

act as the Bashaw's people would on similar occasions, if he did not think more considerately on the subject ; which was as much as to say, that if he would not part with his sheep voluntarily, we should certainly make bold to take it without his leave ; the only difference being, that his Highness's people would have taken the animal without paying for it, while we were quite ready to pay the full price of it. But the Arab, who had evidently been tampered with by the Dubbah, was steady in his decided refusal : and we were too hungry to wait very long in endeavouring to reason him out of his obstinacy. Besides, we had already proposed an alternative, and could not with credit avoid putting our threat in execution. As neither our dignity, therefore, nor our appetites, would allow us to discuss with our obstinate Arab friend the propriety or impropriety of eating his mutton against his will, we judged it better to dispense with all such logical minutiae on a subject where the parties were not likely to agree, and, dropping the argument, we took up the sheep, and tendered the money we had offered for it. Our opponent, however, was still as obstinate as before in refusing to take our piastres, though he saw a fat sheep take its departure from his flock, and occupy a position upon our Chaous's shoulders, while nothing remained to him in lieu of it. We had no doubt, on our leaving him, that he would change his mind before long, and told him, in consequence, where we meant to pitch our tents, that he might come for his money at his own leisure and convenience. But the sheep was killed and eat, at least a good part of it, and still no shepherd appeared ; and we went to sleep in full assurance that he would come the next morning before the camels were loaded. During the night, our Arab watchdog kept up a continual barking, very much to the annoyance of old Shekh Mahommed, who was always rejoiced to have any opportunity of finding fault with poor Morzouk, whom he frequently honoured with the titles of useless cur, noisy rascal, and other equally flattering appellations. Our whole party, however, were too much tired with the day's exertions to pay any particular attention to this warning ; and indeed it must be said, that our shaggy young guardian was too much in the habit of employing his nights in barking merely for his private amusement, to render any further notice of him absolutely necessary, than that of lifting up occasionally the canvas of the tent to throw a stick or a stone at him, accompanied in general with some little verbal admonition. No one, however, was kept awake on this occasion, so far as we have been able to learn, but old Shekh Mahommed el Dubbah ; and we have reason to believe, that his opinion of Morzouk's sagacity was not quite so indifferent after this night's alarm, as it had been before its occurrence ; for the first thing which he discovered on turning out in the morning, which he usually did very early, was that three of his camels were missing ; and on summoning his people, and searching every where in the neighbourhood, no traces whatever could be seen of them, but the track of their footsteps in the sand, with those of a man in their company.'

The very Arabs seemed to consider the thing as an excellent

joke, and, with the exception of El Dubbah and his sons, the whole party were in an uproar of laughter, when the old man declared, that he recognised the footsteps as those of the shepherd who had been robbed of his sheep. The man probably meant to make conveyance of property belonging to his immediate plunderers; but his mistake, if mistake it was, was a happy one, and visited with poetical justice the prime mover of the mischief.

The Arabs of Zaffran were friendly and hospitable; and we shall extract the amusing description of their astonishment at the various novelties that were presented to their notice in the equipments of their visitors.

‘ We were often much amused, on these occasions, with the surprise which our appearance created, and at the contest between ill-repressed curiosity and the respect which our Arab friends were desirous of shewing to their guests.

‘ This struggle generally lasted till we had finished our repast, and our hosts would then begin to draw a little nearer to the mats which they had spread upon the ground for our seats; the women to examine our dress more minutely, and the men to handle our sabres and fire-arms.

‘ The white linen of which our turbans and under garments were composed, excited the greatest admiration in the former, while our double-barrelled guns, and pocket-pistols with stop-locks, were the objects of attraction to the latter. In a very short time, the reserve of both sexes would begin to wear away very rapidly, and the whole family of our host would crowd round us indiscriminately, each trying to be heard above the other: one question after another poured in upon us from all sides, and either nobody waited for an answer, or the answer was given by half a dozen of the family at once, each expressing a different opinion from that of his neighbour. At length, when no satisfactory conclusion could be formed upon the subject of their inquiry, they would wait to have the question formally answered by ourselves; and the real use of every object which excited their curiosity, was generally so different from all those which they had assigned to it, that the whole party, then waiting in silent expectation for the result, would burst out all at once into the loudest exclamations of surprise, and sometimes into fits of laughter, which laid them rolling on the ground, and left them scarcely strength to rise when we got up to take our leave.

‘ Among the numerous objects of attraction, our compass, telescopes, and watches excited universal admiration; and the reason why the hands of the latter should move round of themselves, and why the needle of the compass should always turn to the northward, must have been canvassed among them for many months afterwards.

‘ Why a man or a camel could be seen distinctly through a tube, when they could scarcely be seen at all, at the same distance, without it, will afford equal matter for speculation; and the next European

who may visit the tents of our friends, will probably hear an account of these wonders so much disfigured by misrepresentation, and so much exaggerated by the enthusiasm of Arab fancy, as will lead him to doubt whether they ever saw what they are describing, or to believe that they are telling him some whimsical story which has no better foundation than those of the Hundred and One Nights, or the description of a Mahomedan paradise.'

The whole of the tract along which the expedition travelled, in addition to the more extensive ruins which were observed from time to time, exhibited a remarkable military feature, in the frequent occurrence of quadrangular buildings, constructed with much care, and evidently designed as posts on the line of communication, and occupying the strong points of the country which they held in submission, and maintained in security from predatory inroad. There can be but slight question as to the origin of these redoubts. When the Roman empire was at its greatest extent, the demand for soldiers pressed upon its resources, and the harassing service of the frontier demanded that every practicable provision should be made for the security and comfort of the troops to whom it was confided. Hence, the chain of fortifications established in this direction, both as quarters for their garrisons, and as holding in check the tribes that continually menaced the African provinces.

The general character of the country admits of more favourable report than might have been supposed from previous accounts, and from the general desertion which marks its aspect. Sand is no doubt prevalent to a great extent, but there are many fertile tracts, even in the Syrtis itself, and the Cyrenaica is highly productive.

Bengazi, standing on the site of the ancient Berenice, was fixed upon as the resting-place of the expedition, during the rainy season; and after a journey of somewhat more than two months, Captain Beechey and his party reached it on the 18th of January, 1822. They were fortunate in securing a house that had *one* room that was weather-proof; since this accommodation appears to be rare in Bengazi. It seems to be a thing of common occurrence for a dwelling to tumble upon its inhabitants, the flat mud-roofs offering no adequate resistance to the torrents that pour down from the sky, and many serious accidents are continually occurring from this cause. So wretchedly careless and improvident is the system of construction, as to justify Captain B. in expressing his belief, that the weather-tight apartment to which we have just referred, was the only one in the town that could lay claim to the distinction. Halil, the Bey of the town and district, was a Georgian, a tall, handsome man, of frank and cordial manners; nor did his good

breeding fail him when an order from the Bashaw was handed to him, entitling our countrymen to a payment, on demand, of five hundred dollars; a heavy pressure on finances already much reduced by the exactions of his master. Notwithstanding, however, the courtesy of the Bey, the good offices of the English Consul, and the friendly attentions of a few individuals among the inhabitants, with whom the Travellers had cultivated habits of intimacy, the time hung heavily on the hands of active men, who had an object in view, and felt every moment wasted, that was not employed in making advances towards its accomplishment. The most enlivening occurrence of all that in any way contributed to break the monotony of their existence, was on occasion of a false alarm that the Greeks were about to make a descent. The whole Arab population was up in arms, and, in a state of the highest irritation, denouncing vengeance on the Nasaras (Nazarenes). Happily, the fears of the natives were dissipated, and as their threats had been the result, not of malignant disposition, but of excited feeling, no ill consequences followed. The *Tibeeb* appears to have been in considerable requisition; and while his medical cures obtained for him a great reputation, his surgical operations seem to have been regarded as little less than miraculous. Tapping was performed on an hydropic patient, and the numerous bystanders shouted with surprise, calling 'Allah to witness that the *Tibeeb* was a most extraordinary man.' A whimsical scene occurred on one occasion, at a 'select party' of the natives, in consequence of the exhibition of a miniature, representing a beautiful English female. The exposure of the 'naked face,' called up at first a deep blush into the countenance of bearded men, who had each of them two or three wives in his harem; but they soon became reconciled to the indecorum, and one of them even borrowed the portrait for the inspection of the ladies of his own family.

Few traces remain of the ancient city, although much might, no doubt, be discovered by excavation. Even now, coins and gems are frequently found by the natives; and a collection made by purchase from them, was recently disposed of for six thousand dollars. The Travellers were much interested by some romantic gardens in the vicinity, formed at the bottom of certain rocky chasms, and exhibiting scenes of luxuriant beauty, surrounded with natural and apparently insurmountable barriers. Their imaginations forthwith catch fire, and, not content with citing the 'knights and princes' of fairy lore, they proceed to an elaborate deduction, tending to prove that these illustrations of Arab industry can be no other than the far-famed gardens of the Hesperides. There is considerable ingenuity in their

collation of facts and authorities; and their supposed discovery of the river Lethe, in a 'subterranean stream' in the neighbourhood of Bengazi, may stand, if for nothing more, for at least a curious coincidence. The various speculations as to the probable alterations in the features of the locality, are fairly inferred and cleverly managed; nor are we disposed to quarrel with the introduction of the following interesting apologue from De Sacy's *Chrestomathie Arabe*.

'I passed by a very large and populous city, and inquired of one of its inhabitants, by whom it was founded. Oh, replied the man, this is a very ancient city! we have no idea how long it may have been in existence; and our ancestors were on this point as ignorant as ourselves. In visiting the same place five hundred years afterwards, I could not perceive a single trace of the city, and asked of a countryman, whom I saw cutting clover, where it stood, and how long it had been destroyed. What nonsense are you asking me? said the person whom I addressed: these lands have never been any otherwise than you see them. Why, returned I, was there not formerly here a magnificent and populous city? We have never seen one, replied the man, and our fathers have never mentioned to us any thing of the kind. Five hundred years afterwards, as I passed by the spot, I found that the sea had covered it; and, perceiving on the beach a party of fishermen, I asked them how long it had been overflowed. It is strange, answered they, that a person of your appearance should ask us such a question as this; for the place has been at all times exactly as it is now. What, said I, was there not at one time dry land in the spot where the sea is at present? Certainly not, that we know of, answered the fishermen, and we never heard our fathers speak of any such circumstance. Again I passed by the place, after a similar lapse of time; the sea had disappeared, and I inquired of a man whom I met, at what period this change had taken place. He made me the same answer as the others had done before; and at length, on returning once more to the place after the lapse of another five hundred years, I found that it was occupied by a flourishing city, more populous and more rich in magnificent buildings, than that which I had formerly seen! When I inquired of its inhabitants concerning its origin, I was told that it lost itself in the darkness of antiquity! We have not the least idea, they said, when it was founded, and our forefathers knew no more of its origin than ourselves!'

On the 17th of April, the expedition left Bengazi, and, after two or three days' journey, reached a more imposing scene than any which had hitherto arrested attention. There stood the walls of an ancient city, strongly built, fortified by twenty-six quadrangular towers, and entered on the eastern and western faces, through substantial gateways. The original name of this fortress was Teuchira, altered under the Ptolemies to Arsinöe, and by Mark Antony to Cleopatris, but now distinguished by

its primary appellation, with but slight change, Tauchira, or Tocra. The interior is in a state of such complete demolition, as to manifest the work of intentional destruction; but the walls seem to have bid defiance, by the massiveness of their structure, to the hand of violence, and remain to this day 'one of the best 'examples extant' of antique munition. Numerous inscriptions exist in all directions, but none were found of any particular interest or importance.

Eighteen miles from Teuchira stand the ruins of Ptolemeta, the approach to which is rendered striking by a 'large and 'very lofty quadrangular tomb,' raised on a foundation scarped from the solid rock. The conspicuous size and laborious execution of this structure, make it probable, that it was erected by some of the Ptolemies as a regal mausoleum. A noble gateway is all that remains, except on very minute examination, to indicate the situation of the walls. An amphitheatre, two theatres, the reservoirs and tessellated pavements of a royal dwelling, with columns, both fallen and erect, are among the more remarkable remains of the city itself. The ravines which determine the limits of Ptolemeta on the east and west, are described as surpassingly beautiful. The eastern vale, in particular, rises gradually from the sea, winding through groves of pine and thickets of flowering shrubs, opening into lawns, and leading to recesses where stood sepulchres and sarcophagi, of good design and workmanship. The foliage thickens as the path ascends, until the whole terminates in 'a dark barrier of 'thickly-planted pines, shooting up into the blue sky.' And to all this loveliness of nature and art, was added the powerful, but undefinable charm of solitude, with the deep and awful feeling inspired by the signs of desolation and departed glory.

Much of the impression given by these enchanting localities, was kept up by the rich and romantic scenery that adorned the road to Cyrene. Pines, olive-trees, varieties of laurel, interwoven with fragrant honeysuckle; myrtle, arbutus, laurestinus, and other flowering shrubs of every form and hue; wild roses, both Yorks and Plantagenets, rosemary and juniper, are enumerated by the travellers as bordering and entangling their path, with endless change of beauty and perfume. Wild crags shot up amid this luxuriant vegetation; the dark Arab stood singly amid the solitude, offering to the wayfarer honey from the comb; further, Bedouin tents animated the landscape; and from the crest of the hill, the eye wandered over a broad and bright view of undulating ground, combining grove and pasture, wildness and cultivation.

The approach to Cyrene was marked by the extensive occurrence of a species of hemlock or wild carrot, probably the sil-

phium, a plant in great medical repute among the ancients. Buildings, forts, and sarcophagi stood on either side of the road, and the indentations of the chariot-wheels were visible on the rocky track. The most interesting concern, however, on the present occasion, was, to all the party, Europeans and Africans, horses and camels, the anticipation of fresh, cool water: a general rush was made to the spot, and the whole cavalcade, classic and illiterate, intelligent and instinctive, drew down large draughts of the 'fountain of Apollo.' The position of Cyrene is singularly advantageous; on the verge of a range of elevations, 'descending in galleries, one below another,' to a broad level, which is itself the summit of an inferior range. The view is, of course, commanding; since the highest platform stands at a height of not less than eighteen hundred feet above the sea, and the objects within the scope of the eye, are varied and interesting. The galleries or narrow and successive terraces into which the face of the mountain is divided, have originally been made use of as roads of communication, and the precipice which overhangs one side of them, has been excavated into innumerable sepulchral caverns. One of the plates gives a well-managed representation of all this in its general character and effect. The internal condition of these tombs is sufficiently perfect to afford some important hints respecting the practice of the ancients in the decoration of their buildings. It should seem that they were, as has been from other circumstances suspected, accustomed to use colour as a decided architectural ornament, and that, not satisfied with the fine natural effect of their Parian and Pentelic marbles, they gave artificial hues to some of the distinguishing details of their structures. The triglyphs of the Doric order were, in the tombs of Cyrene, invariably painted blue; the soffit of the corona, blue and red. Some interesting remains of painting were also discovered, and much knowledge of the figure, both in proportion and action, is displayed in the coloured copies given in the volume.

While the Travellers were thus occupied, an express was received from Derna, announcing the arrival of His Majesty's ship *Adventure* off that town; and as they were anxious to communicate with Captain Smyth, no time was lost in recommencing their journey eastward. Derna is, on the whole, a flourishing place, but without much to distinguish it from Arab cities in general. On the return to Cyrene, Captain Beechey took the coast road for the purpose of exploring the remains of Apollonia, formerly the port of that capital, and of which the principal remains consist in the ruins of its strong fortifications, and the vestiges of splendid Christian churches. The renewed researches of the party among the antiquities of Cyrene, af-

forded much elucidation of its former condition ; but the most interesting results were afforded by an examination of the excavated channel of the fountain of Apollo. It was found to penetrate upwards of thirteen hundred feet into the solid rock, with an average width of from three to four feet, and an height of about five. A considerable quantity of clay was found plastered against the sides, and characters were found indented on its surface. It was at first taken for granted that recent visitors must have done this ; but on examination it was found, that some of these inscriptions were as old as the reign of Dioclesian, and that they had been retained by the wet clay during the long term which had elapsed from that period to the present time. Nothing of importance was, however, elicited beyond the mere fact of their antiquity.

The interest of the journey ceased here : in fact, the expedition was soon afterward recalled, and on the 25th of July, it left Africa for Malta.

We have thus given a somewhat detailed account of the contents of the present volume. For our own parts, we have been much interested by its contents, although we do not imagine that they will be particularly attractive to general readers. It contains many valuable elucidations of ancient geography, and will be found to communicate as much information respecting the relative and positive situations of former localities, as is, under present circumstances, to be looked for. We have already said, that the maps and plans are well executed ; we regret that we cannot give equal praise to the aquatint views.

Art. IV. *Ephemerides* ; or Occasional Poems, written in Scotland and South Africa. By Thomas Pringle. 12mo. pp. 220. Price 6s. London. 1828.

THIS volume is in part a republication of the Author's earlier compositions in verse, comprising all that he deems worth reprinting. Of these, the leading piece is the Autumnal Excursion, which gave its title to the former volume, and of which, nine years ago, we made a favourable report, as the most pleasing descriptive poem that had appeared since Leyden's *Scenes of Infancy*. The scene of the excursion is laid in

‘ The scented heath, the sheafy vale,
The hills and streams of Teviotdale ’ ;—

the haunts where the Author's earliest ‘ life and loveliest hopes ‘ were nursed.’ The poem is modestly styled ‘ a rhyming

'epistle'; and it is all the better for being so. It has the ease, and flow, and warmth of epistolary composition, combined with the grace and melody of verse. Delicacy, rather than force, tenderness and elegance, rather than brilliancy, together with an unaffected simplicity, characterize the attempt to recall and picture

'The heaths which once his fathers trod,
Amidst the wild to worship God;
The tales which fired his boyish eye
With patriot feelings, proud and high;
The sacred sabbath's mild repose;
The social evening's saintly close,
When ancient Zion's solemn song
Arose the lonely banks among;
The music of the mountain rills;
The moonlight sleeping on the hills;
The STARRY SCRIPTURES of the sky,
By God's own finger graved on high
On Heaven's expanded scroll—whose speech
To every tribe doth knowledge teach,—
When silent Night unlocks the seals,
And to forgetful Man reveals
The wonders of eternal might,
In living lines of glorious light!'

* * * * *

'Now scatter'd far the smiling flowers
That grew around these rustic bowers:
Ungentle hearts, and strangers rude,
Have pass'd along its solitude:
The hearth is cold—the walls are bare,
That heard my grandsire's evening prayer;
Gone—even the trees he planted there!
—Yet still, dear Friend, methinks 'twere sweet
To trace once more that lov'd retreat;
Still, there, where'er my footsteps roam,
My heart untravell'd finds a home:
For 'midst these Border mountains blue,
And vales receding from the view,
And lonely lakes, and misty fells,
Some nameless charm for ever dwells,
Some spirit that again can raise
The visions of departed days,
And thoughts unutter'd—undefin'd—
That gleam'd across my infant mind!
—O, lovely was the blest control,
Which came like music o'er my soul,
While, there,—a rude untutor'd boy,
With heart tuned high to nature's joy,—
Subdued by beauty's winning form,
Or kindling midst the mountain storm,—

Alive to feeling's gentle smart,
Which wakes, but does not wound the heart,—
I dreamt not of the workings deep
Of wilder passions yet asleep!

' Long from those native haunts estranged,
My home, but not my heart is changed :
Amid the city's feverish stir,
'Tis still a mountain-wanderer !
And though (if bodings be not vain)
Far other roamings yet remain,
In climes, where, 'mid the unwonted vales,
No early friend the wanderer hails,
Nor well-known hills arise to bless
His walks of pensive loneliness ;
Yet still shall fancy haunt with you
The scenes belov'd when life was new,
And oft with tender zeal return,
By yon deserted tomb to mourn ;
For, oh, whate'er the lot may be
In Fate's dark book reserv'd for me,
I feel that nought in later life,—
In fortune's change, or passion's strife,
Or wild ambition's ardent grasp,—
This bosom with a tie can clasp,
So strong—so sacred—as endears
The Scenes and Friends of Early Years !' p. 31—34.

Since the date of this poem, the Author's 'bodings' have been fully realized ; and the second part of his volume consists of poems written in South Africa. The landscape is now changed indeed, and the Author's descriptive powers are exercised upon scenes till now unvisited by the Muse, unseen by poet's eye. Campbell (but not Thomas Campbell), Latrobe and Burchell, Dr. Philip and Mr. Thompson, have made us acquainted with the general character of South African scenery : it has been reserved for Mr. Pringle to give us, not a bird's eye, but a bard's eye view of the wild desert, and to make its barren wilds tributary to the fancy. We do not much like the rough gallop of the following lines, but we forgive the measure for the sake of the poetry, as we should do a jolting road leading through a beautiful country.

' Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side :
When the sorrows of life the soul o'er cast,
And, sick of the present, I turn to the past ;
And the eye is suffused with regretful tears,
From the fond recollections of former years ;
And the shadows of things that have long since fled,
Flit over the brain, like the ghosts of the dead :

Bright visions of glory that vanish'd too soon,—
 Day dreams that departed ere manhood's noon,—
 Attachments by fate or by falsehood reft,—
 Companions of early days lost or left,—
 And my NATIVE LAND, whose magical name
 Thrills to the heart like electric flame !
 The home of my childhood, the haunts of my prime,—
 All the passions and scenes of that rapturous time.
 When the feelings were young, and the world was new,
 Like the fresh bowers of Paradise opening to view !
 All—all now forsaken, forgotten, or gone !
 And I—a lone exile remember'd of none—
 My high aims abandon'd, and good acts undone,
 Aweary of all that is under the sun ;—
 With that sadness of heart which no stranger may scan,
 I fly to the Desert afar from man.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side :
 When the wild turmoil of this wearisome life,
 With its scenes of oppression, corruption, and strife,—
 The proud man's frown, and the base man's fear,
 And the scorner's laugh, and the sufferer's tear,
 And malice, and meanness, and falsehood, and folly,
 Dispose me to musing and dark melancholy :
 When my bosom is full, and my thoughts are high,
 And my soul is sick with the bondman's sigh—
 Oh, then, there is freedom, and joy, and pride,
 Afar in the Desert alone to ride !
 There is rapture to vault on the champing steed,
 And to bound away with the eagle's speed ;
 With the death-fraught firelock in my hand,
 (The only law of the Desert land)—
 But 'tis not the innocent to destroy,
 For I hate the huntsman's savage joy.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side :
 Away—away from the dwellings of men,
 By the wild deer's haunt and the buffalo's glen ;
 By valleys remote, where the oribi plays ;
 Where the gnou, the gazelle, and the hartebeest graze ;
 And the gemsbok and eland unhunted recline,
 By the skirts of grey forests o'ergrown with wild vine ;
 And the elephant browses at peace in his wood,
 And the river-horse gambols unscared in the flood ;
 And the mighty rhinoceros wallows at will,
 In the vlei where the wild-ass is drinking his fill.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side :
 O'er the brown Karroo, where the bleating cry
 Of the springbok's fawn sounds plaintively ;

Where the zebra wantonly tosses his mane
 In fields seldom cheer'd by the dew or the rain ;
 And the stately koodoo exultingly bounds,
 Undisturb'd by the bay of the hunter's hounds ;
 And the timorous quagha's wild whistling neigh
 Is heard by the fountain at fall of day ;
 And the fleet-footed ostrich over the waste
 Speeds like a horseman who travels in haste ;
 For she hies away to the home of her rest,
 Where she and her mate have scooped their nest,
 Far hid from the pitiless plunderer's view,
 In the pathless depths of the parch'd Karroo.

' Afar in the Desert I love to ride,
 With the silent Bush-boy alone by my side.
 Away—away in the wilderness vast,
 Where the white man's foot hath never pass'd,
 And the quiver'd Coranna, or Bechuan,
 Hath rarely cross'd with his roving clan :
 A region of emptiness, howling and drear,
 Which man hath abandon'd, from famine and fear ;
 Which the snake and the lizard inhabit alone,
 With the twilight bat from the old hollow stone ;
 Where grass, nor herb, nor shrub takes root,
 Save poisonous thorns that pierce the foot ;
 And the bitter-melon, for food and drink,
 Is the pilgrim's fare by the salt-lake's brink :
 A region of drought, where no river glides,
 Nor rippling brook with ozier'd sides ;
 Where reedy pool, nor mossy fountain,
 Nor shady tree, nor cloud-capt mountain,
 Is found, to refresh the aching eye :
 But the barren earth, and the burning sky,
 And the blank horizon round and round,
 Without a living sight or sound,
 Tell to the heart, in its pensive mood,
 That this—is Nature's solitude.

' And here,—while the night-winds round me sigh,
 And the stars burn bright in the midnight sky,
 As I sit apart by the cavern'd stone,
 Like Elijah at Horeb's cave alone,
 And feel as a moth in the mighty hand
 That spread the heavens and heaved the land,—
 A "still small voice" comes through the wild,
 (Like a father consoling his fretful child,)
 Which banishes bitterness, wrath, and fear,
 Saying,—“MAN IS DISTANT, BUT GOD IS NEAR!”

p. 85—91.

Some of Mr. Pringle's minor poems have appeared in Mr. Thompson's *Travels in South Africa*; and the very spirited 'Song of the Wild Bushman' was copied into our pages from

that work. We shall take another sketch of African scenery from the lines entitled 'Evening Rambles'; which will afford our readers an opportunity of comparing an evening ramble in Cafferland, with an evening walk in Bengal, as described by Bishop Heber. (See p. 305.)

- ' The sultry summer-noon is past ;
And mellow evening comes at last,
With a low and languid breeze
Fanning the mimosa-trees,
Which cluster o'er the tangled vale,
And oft perfume the panting gale
With fragrance faint—that seems to tell
Of primrose-tufts, in Scottish dell,
Peeping forth in tender spring,
When the blithe lark begins to sing.
- ' But soon, 'mid Afric's landscape lone,
Such reminiscences are gone :
Soon we raise the eye to range
O'er prospects wild, grotesque, and strange—
Sterile mountains, rough and steep,
That bound abrupt the valley deep,
Heaving to the clear blue sky
Their ribs of granite, bare and dry ;
And ridges, by the torrents worn,
Thinly streak'd with scraggy thorn,
Which fringes Nature's savage dress,
Yet scarce relieves her nakedness.
- ' Yet, where the vale winds deep below,
The landscape wears a warmer glow :
There the speckboom spreads its bowers
Of light green leaves and lilac flowers ;
And the bright aloe rears its crest,
Like stately queen for gala drest ;
And gorgeous erythrina shakes
Its coral tufts above the brakes,
Brilliant as the glancing plumes
Of sugar-birds, among its blooms,
With the deep-green verdure blending,
In the stream of light descending.
- ' And now, along the grassy meads,
Where the skipping reebok feeds,
Let me through the mazes rove
Of the light acacia-grove ;
Now, while yet the honey-bee
Hums around the blossom'd tree ;
And the turtles softly chide,
Woosingly, on every side ;
And the clucking pheasant calls
To his mate at intervals ;

And the duiker at my tread
Sudden lifts his startled head—
Then dives, affrighted, in the brake,
Like wild-duck in the reedy lake.

‘ My wonted seat receives me now—
This tall grey cliff, with tufted brow,
Towering high o’er grove and stream,
And gilded by the parting gleam.
With shatter’d rocks loose-sprinkled o’er,
Behind ascends the mountain hoar,
Whose crags o’erhang the Bushman’s cave,
(His fortress once, and now his grave,)
Where the grim satyr-fac’d baboon
Sits railing to the rising moon,
Or chiding, with hoarse angry cry,
The herdsman, as he wanders by.

‘ Spread out below, in sun and shade,
The shaggy glen lies full display’d,—
Its shelter’d nooks and sylvan bowers,
And meadows flush’d with purple flowers :
And through it, like a dragon spread,
I trace the river’s tortuous bed.
And there the Chaldee willow weeps,
Drooping o’er the dangerous steeps,
Where the torrent, in his wrath,
Has rifted out a rugged path,—
Like fissure cleft, by earthquake’s shock,
Thro’ mead and jungle, mound and rock ;
But the swoln water’s wasteful sway,
Like tyrant’s rage, hath pass’d away,
Leaving alone, to prove its force,
The ravage of its frantic course.
Now, o’er its shrunk and slimy bed
Rank weeds and wither’d wrack are spread,
With the faint rill just oozing through,
And vanishing again from view ;
Except where, here and there, a pool
Spreads ’neath some cliff its mirror cool,
Girt by the palmite’s verdant screen,
Or shaded by the rock-ash green,
Whose slender sprays above the flood
Suspend the loxia’s callow brood
In cradle-nests, with porch below,
Secure from wing’d or creeping foe,
(Weasel, or hawk, or writhing snake,)
Wild waving as the breezes wake,
Like ripe fruit, hanging fair to see
Upon the rich pomegranate tree.

‘ But lo, the sun has stoop’d his head
Behind yon granite peaks of red ;

And now along the dusky vale
 The homeward herds and flocks I hail,
 Returning from their pastures dry
 Amid the stony uplands high.—
 First, the swart Shepherd, with his flock,
 Comes winding round my hermit-rock—
 All unlike, in gait or mien,
 Fair Scotland's jocund swains, I ween :
 For shepherd's crook, the gun he bears ;
 For plaid, the sheep-skin mantle wears ;
 Slow sauntering languidly along ;
 Nor flute has he, nor merry song,
 Nor book, nor tale, nor rustic lay,
 To cheer him through the listless day.
 His look is dull, his soul is dark ;
 He knows not hope's electric spark,
 But, born the white man's servile thrall,
 Feels that he cannot farther fall.

' Next, the stout neat-herd passes by,
 With bolder step and blither eye,
 Humming low his tuneless song,
 Or whistling to the horned throng.
 From the destroying foeman fled,
 He serves the Christian for his bread :
 Yet this poor heathen Bechuan
 Bears on his brow the port of man ;
 Though naked, homeless, friendless, he
 Is undebased—for he is FREE.

' Now wizard Twilight slowly sails,
 With murky wing, adown the vales,
 Warning with his mystic rod
 The owl and bat to come abroad,
 With things that hate the gairish sun,
 To frolic now when day is done.
 Now, along the meadows damp
 Th' enamour'd fire-fly lights his lamp—
 Link-boy fit for Elfin queen
 'Mid fair Avon's woodlands green ;
 Here, I ween, more wont to shine,
 To light the thievish porcupine,
 Plundering my melon-bed ;
 Or villain lynx, whose stealthy tread
 Rouses not the wakeful hound,
 As he creeps the folds around.

' But lo ! the night-bird's boding scream
 Breaks abrupt my twilight dream,
 And warns me it is time to haste
 My homeward walk across the waste,
 Lest my rash tread provoke the wrath
 Of natchslang coil'd across the path,—

Or tempt the leopard in the wood,
Prowling round athirst for blood.

' So thus I close my rambling strain,
And seek my wattled cot again.' p. 109—111.

The volume contains a very pleasing series of sonnets, serving as so many poetical memoranda of scenes and feelings, which is the proper design and character of this elegant species of poem. The disproportionate length of our citations will restrict us from taking more than a single specimen.

' ON VISITING A MISSIONARY SETTLEMENT.

' By Heaven directed, by the world revil'd,
Amidst the wilderness they sought a home,
Where beasts of prey, and men of murder roam,
And untam'd Nature holds her revels wild.
There, on their pious toils their Master smil'd,
And prosper'd them, unknown or scorn'd of men,
Till, in the satyr's haunt and dragon's den,
A garden bloom'd, and savage hordes grew mild.

' So, in the guilty heart, when heavenly grace
Enters, it ceaseth not till it uproot
All evil passions from each hidden cell ;
Planting again an Eden in their place,
Which yields to men and angels pleasant fruit ;
And God himself delighteth there to dwell.'

This sonnet (and we know that the Author will deem this high praise) would have been worthy of Wordsworth, who sometimes in his noble sonnets, the finest in the language, rises almost as high in point of sentiment. It is unnecessary to say anything as to the character of the present volume in this respect. The extracts we have given, will sufficiently evince the spirit of genuine piety and glowing philanthropy by which the Author's poetical talents are consecrated. Mr. Pringle has recently accepted the honourable office of secretary to the Anti-Slavery Society, in which capacity he will find a congenial employment for a mind animated by a detestation of that moral blight and curse, of which, in its existing effects, he has been an eye-witness. The notes to the poems supply some very interesting information respecting the Caffer tribes.

Art. V. *The Reasons of the Laws of Moses*: from the "*More Nevochim*" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James Townley, D.D. 8vo. pp. 434. Price 10s. 6d. 1827.

MAIMONIDES has long been a celebrated name in Jewish literature. As a commentator and expounder of the Mosaic writings, and as a writer on Hebrew antiquities, this Rabbi holds a distinguished rank; and his merit is supported by the testimony of the most learned authors who have treated on subjects of biblical erudition and Jewish legislation, who refer to him as an authority of the highest character and importance. He was by birth a Spaniard, but is sometimes described as of Egypt, in which country he resided as physician to the Sultan, and where his voluminous works were principally written. Of these, the *More Nevochim* is the most generally known and approved. It is a critical, philosophical, and theological work, intended to explain the difficult passages, phrases, parables, allegories, and ceremonies of the Old Testament, and comprises the exposition of the grounds and reasons of the Mosaic laws, which Dr. Townley has detached and published in the translation before us. Though frequently referred to and copiously cited by British theological writers, it has never before appeared in an English version. The work was originally written in Arabic, and in the life-time of the Author, was translated into Hebrew by his disciple, R. Samuel Aben Tybbon. A Latin version of the *More Nevochim* by Justinian, bishop of Nebis, was published in 1520 at Paris; and in 1629, a new Latin translation executed by the younger Buxtorf, was printed at Basil, with a preface including a biographical account of the Author. To the version before us, Dr. Townley has added a copious appendix of notes and illustrations, and has prefixed, besides a brief memoir of Maimonides, Dissertations on, 1. The Talmudical and Rabbinical Writings. 2. The Zabian Idolatry. 3. The originality of the Institutions of Moses. 4. The Mosaic distinction of Clean and Unclean Animals. 5. The prohibition of Blood. 6. The typical character of the Mosaic Institutions. 7. The Leprosy. 8. Talismans and talismanic Figures. 9. Judicial Astrology.

Rabbi Moses Ben Maimon, or Maimonides, called from the initials of his name Rambam, was born at Cordova in Spain, in the year 1131, or, according to some, 1133 A.D. He appears to have received his earliest education under the immediate superintendence of his father, who sustained the office of judge among his own nation, and who was descended from illustrious

ancestors. Subsequently, he placed himself under the tuition of the most learned Jewish instructors, and prosecuted with ardour the study of the Mosaic law and the Talmudical and Rabbinical commentaries. Afterwards he became a disciple of the Arabian philosopher and physician, Averroes, and made acquisitions in learning which raised him to distinction among the chief men of the age in which he lived. He excelled in the knowledge of the Hebrew and Arabic languages, and was not only well acquainted with these and some other oriental tongues, but was as proficient in the Greek language, and read, in their originals, the works of Plato, Aristotle, Galen, and others. He was well skilled in logic, and in the mathematical and medical sciences.

Averroes was suspected of defection from the Mohammedan faith, and, through the persecution of his opponents, was removed from his office of chief magistrate at Cordova; upon which Maimonides, to avoid the perils to which, from his devotedness to his preceptor, he found himself exposed, withdrew from Spain, and removed to Egypt. He settled at Cairo, where his genius and learning attracted the attention of the Sultan Alphadel, who appointed him his physician, and allowed him a pension. His daily avocations are thus described by himself.

‘ I generally visit the Sultan every morning ; and when either he, or his children, or his wives, are attacked with any disorder, I am detained in attendance the whole of the day ; or when any of the nobility are sick, I am ordered to visit them. But, if nothing prevent, I repair to my own habitation at noon, where I no sooner arrive, exhausted and faint with hunger, than I find myself surrounded with a crowd of Jews and Gentiles, nobles and peasants, judges and tax-gatherers, friends and enemies, eagerly expecting the time of my return. Alighting from my horse, I wash my hands, according to custom, and then courteously and respectfully saluting my guests, entreat them to wait with patience whilst I take some refreshment. Dinner concluded, I hasten to inquire into their various complaints, and to prescribe for them the necessary medicines. Such is the business of every day. Frequently, indeed, it happens, that some are obliged to wait till evening ; and I continue for many hours, and even to a late hour of the night, incessantly engaged in listening, talking, ordering, and prescribing, till I am so overpowered with fatigue and sleep that I can scarcely utter a word.’
pp. 15, 16.

The time and the influence of Maimonides were devoted to the promotion of Jewish learning. Favoured by the Sultan, he was able to extend protection to the less fortunate of his brethren, and founded at Alexandria a seminary for his nation, which flourished for a period. His industry was great, and

the chief fruits of it appeared in a digest of the Hebrew laws, collected from the Talmud, which he entitled "*Yad Hachazakah*," "The Strong Hand;" and in the "*More Nevochim*," which he completed in his fiftieth year. The publication of this work excited the most violent opposition from many of the Rabbins, who were alarmed by the preference which they saw given in the statements of Maimonides, to the Scriptures and reason above the glosses of the Talmud. The Rabbins of France burnt his books, and excommunicated those who read them, or who engaged in the study of foreign languages and science. The Rabbins of Spain defended Maimonides against the Rabbins of France. Excommunications and anathemas were employed by both parties, one against the other; and the consequences of the controversy were becoming perilous to the Jews, when the Rabbins of France submitted, and revoked their censures and decrees. Maimonides died at the age of seventy, and was buried in the land of Israel. A general mourning of three successive days testified the honour in which he was held.

In the portion of the "*More Nevochim*" before us, Maimonides has treated with great brevity on the reasons of the Mosaic laws. Occasionally we perceive in his comments, the influence of Talmudical prejudices; but the instances in which it appears, are so few as to excite our surprise that a writer so profoundly versed in rabbinical learning, should have proceeded with so much sobriety in his explanations. Sometimes these are more fanciful than just; but they supply, as a whole, very gratifying evidence of their Author's deference to the genuine methods of determining the import of Scripture. Dr. Townley has rendered a service to English readers by enabling them to peruse this part of a work of so much celebrity as the "*More Nevochim*," or "Teacher of the Perplexed," which has hitherto been accessible only to the learned, and the interest of which he has increased by the information embodied in his notes. The reader of this work, however, must not expect to receive from it very extensive or very profound knowledge of the subjects of the ancient Jewish legislation. They are considered chiefly in their religious connexions.

The Originality of the Institutions of Moses, is the subject of Dr. Townley's third Dissertation. He acknowledges his obligations for the observations which it contains, to a treatise on this subject printed in Northumberland, America, 1803, and to Dr. Wait's Course of Sermons, preached before the University of Cambridge, 1826. On this question, there is not to be obtained the evidence which is necessary to the determination of every particular included in the inquiry. The Mosaic laws themselves furnish proof that some of their regulations were

founded on existing customs. Ancient usages were confirmed or modified in various instances by the Hebrew Legislator. It is reasonable to presume, that a lawgiver would not, in forming a national code, reject entirely the customs which he found established in the practice of a people. Many of the usages existing among the ancient Israelites, were doubtless of unquestionable excellence and utility; and it could not be necessary to discard or to change them: others were deeply rooted in the prejudices and habits of the nation, and these, we know, were continued, but with such checks and modifications as tended to their improvement. But the opposition of the Mosaic statutes, in the religious institutions and observances which they comprise, is too real and striking to admit of their being referred to the imitation or adoption of previously existing ordinances and customs. As a religious ritual, the Mosaic laws are *sui generis*, and contain the evidences of their being unborrowed from the customs of another people. In the concise statement of their peculiarities which this Dissertation exhibits, there is a sufficient number of examples to support the affirmative of the question. They comprise, among others, the Unity and Moral Government of God, in respect to which the representations and inculcations of Moses are so important and sublime as to exclude the supposition that he derived his knowledge of them, or imported his laws relating to them, from Egypt, or any other country. An originality of character, it may confidently be affirmed, attaches to his Institutions in respect to these objects. Our means of estimating the religious knowledge of the most ancient times and countries are, indeed, not extensive; but the examination of all that profane ancient literature has preserved, justifies the conclusion, that there was no nation that had statutes and judgements comparable to those which the Hebrew Lawgiver taught and the Israelites received. Other instances relate to *purity of morals*, and to *worship*, in its varieties of *time*, *place*, *offerings*, &c. From this class, we select the following remarks.

‘ 6. If the heathen had any *Temples* before the time of Moses, which is uncertain, and not probable, they were constructed in a very different manner from the tabernacle or the temple of Solomon. We nowhere read of *such divisions* as that (those) of the Hebrew temple; of such a *symbol of the divine presence* as the covering of the Ark between the Cherubim, in the Holy of Holies; there was no table of *shew-bread*, nor such a candlestick as was in the holy place. The fire and the lamps, also, evidently had their use, as appointed by Moses; but though sacred, there was nothing in them to divert the reverence of the worshipper from the invisible Jehovah. This could not be said of the perpetual fires, either of the Persians, or of the Vestals at Rome: these were debasing superstitions.

‘ 7. Both the Hebrews and the heathen allowed *the Privilege of Asylum* to those who fled to their temples. But, with the heathens, this was carried to a length equally superstitious and dangerous to the community; because, whatever was the crime with which any person was charged, the criminal could not be apprehended, and much less could he be punished, without incurring the vengeance of the deity who, it was supposed, protected him. (*Potter's Antiquities*, Vol. I. p. 201.) But no person, charged with any crime, was protected by flying to the altar of the Hebrews, except till the cause could be heard by regular judges; when, if he appeared to be guilty, he was ordered to be taken from the altar itself, and put to death. Even the City of Refuge could not protect him who was found, upon inquiry, to have killed his neighbour with design.

‘ 8. Had Moses copied any thing from the heathen, he would probably have introduced something of their *Mysteries*, which were rites performed in secret, and generally in the night; to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal. The most remarkable of these *Mysteries* were the *Eleusinian*, which were celebrated at Athens every fourth year. Whatever these rites were, (and they were of a very suspicious nature,) it was made death to reveal them; and if any person, not regularly initiated, was present at this exhibition, he was put to death without mercy. Vile as these mysteries must have been, according to the habits of the initiated, yet it was taken for granted, that those who had performed them, lived in a greater degree of happiness than other men, both before and after death.—*Potter's Antiquities*, Vol. I. p. 389.

‘ Nothing like this can be found in the Institutions of Moses. There was no *secret* in the Hebrew ritual. Every thing is described in the written law; and though none but the Priests could enter the holy place, and none the Holy of Holies, besides the High Priest, every thing that was done by them there, is as particularly described, as what was to be done by the people without.’ pp. 54, 55.

The Mosaic distinction of Animals (Dissert. 4.) has been treated of by Michaelis at considerable length, and with his usual acumen. ‘ That in so early an age of the world,’ he observes, ‘ we should find a systematic division of quadrupeds, so excellent as never yet, after all the improvements in natural history, to have become obsolete, but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful.’ This, however, is one of the instances in which he thinks ancestral usages were prescribed by Moses as express laws. *Clean* and *unclean*, he considers as equivalent to *usual* and *unusual* for food. That this distinction was admirably adapted to promote the design of the Lawgiver to keep the Israelites in a state of separation from other nations, is apparent. A cherished abhorrence of the food which others eat, is one of the strongest

safeguards against the danger of contracting familiarity with them, which can be provided. Dietetical considerations, it is not less evident, were included in the reasons of this distinction; the health of the body, especially in some climates, being better provided for by the use of some kinds of food, than of other kinds. Moral relations may also be included in the distinction; though it must be confessed, that many of the explanations which have been given of particular enactments of this branch of the Mosaic statutes, are more fanciful than reasonable. Dr. Townley has assigned a distinct section to the last class of reasons, but without any enlargement of their number, as we find them in preceding authors, or any augmentation of their weight. The cloven hoof may be supposed to figure the distribution of rewards and punishments, with about as much propriety as appears in some other allegories which the Author has cited or referred to; but we cannot perceive in these examples, any proof of the moral purpose of the Legislator in ordaining the distinctions on which they are founded. The anti-idolatrous design of the distinctions, and their obvious tendency to preserve the people on whom they were enjoined, in a state of separation, were, in reality, a part of the moral relations which the Hebrew legislation comprehended.

The Reasons for the prohibition of eating Blood, are enumerated by Dr. Townley, in his fifth Dissertation, as Moral, Physical, and Typical. On the permanency of the prohibition, we agree with him in opinion, that the supporters of the affirmative side of the question adduce a series of arguments, which, to say the least of them, are exceedingly plausible and deserving of attention. 'The prevention of idolatrous practices,' may be, perhaps, excluded from the reasons which we find assigned in the chapter before us, as being a local and temporary one. But if, among the *moral* reasons why blood was to be poured out, and not to be eaten, it appears that, by this means, the Israelites might be deeply and constantly impressed with the important truth, that God is *the sole Author and Disposer of Life*; this reason must be still valid, and the interdict as obligatory on all mankind, and at all times, as it could be binding on an Israelite. And if 'the obligation remains inviolate,' as Dr. Townley states, (p. 79,) the question cannot be, as he elsewhere represents, (p. 86,) *sub judice*,—undetermined. We notice this discrepancy, not for the purpose of raising the question relating to the prohibition of eating blood, into any undue importance, but that we may remark on the impropriety, of which an example is thus brought before us, of ascribing solemn consequence to a position, and then impairing the force of the representations on which it rests, by an admission of their du-

biety. No contradiction can be more complete, than that which these two statements exhibit. If an obligation remains inviolate, the practice to which it binds, cannot be of optional consideration. The prohibition of eating blood is more ancient than the date of the Mosaic legislation, and stands apart from the prescriptions of a religious ritual. It is a precept of Divine authority (Gen. ix. 4.), given to mankind without any accompaniments by which its obligation might be limited; and when introduced into the Hebrew code, it was not restricted to Israelites, but extended to all foreigners residing among them. (Lev. xvii. 10.) The Apostolic decision too (Acts xv. 20. 29.) must be regarded as of some moment in the determination of this question.

The *written* Law, contained in the Pentateuch, is distributed by Jewish Lawyers into 613 precepts; which they divide into two classes: the *negative*, comprising 365 precepts prohibitory of unlawful things; and the *affirmative*, including 248 precepts enjoining things to be done. These precepts, Maimonides has arranged into fourteen classes; of which the following summary forms the tenth chapter of the present volume.

‘ The *first* class includes those precepts which contain the *Fundamental Articles of Faith*. To which are added, those which relate to *Repentance* and *Fasting*. Of the utility of precepts of this nature, there can be no doubt.

‘ The *second* class comprehends the precepts respecting *Idolatry*; to which belong also, those relating to *Garments made of different materials*; to *Vines of different kinds*; and to the *Fruits of trees produced during the first three years after being planted*. The general reason for this class of precepts is, that they are designed to confirm and perpetuate the doctrines necessary to be believed.

‘ The *third* class relates to the *Reformation of manners*. For morality is necessary for the due regulation of mankind, in order to promote the perfection of human society and conduct.

‘ The *fourth* class embraces the various precepts respecting *Alms*, and *Loans*, and *Debts*; and those which are allied to them, as those which relate to *Valuations of property*; to *Things anathematized*; and to *Judgements concerning loans and servants*. The benefit of precepts of this nature, is experienced by almost every one; for a man may be rich to-day, and to-morrow he or his posterity be poor; and the man who is poor to-day may be rich to-morrow.

‘ The *fifth* class is composed of those precepts which prohibit *injustice* and *rapine*; the utility of which is evident.

‘ The *sixth* class is formed of the precepts respecting *Pecuniary Mulcts*; as, for instance, those adjudged for *Theft*, *Robbery*, and *False-witness*. The necessity and advantage of all the precepts of this nature are easily perceived; for if rogues and villains were suffered to go unpunished, there would be no end to the number of rascals of this description, nor to the depredations they would commit. Re-

mission or suspension of punishment in these cases, is not, as some have foolishly imagined, Clemency and Mercy; but rather Cruelty, Inclemency, and Political Ruin. True Clemency is what God has commanded; "Judges and Officers shalt thou make thee in all thy gates." (Deut. xvi. 18.)

'The *seventh* class includes the precepts relating to *Pecuniary Judgements*, arising from the mutual transactions of trade and commerce; such as those of *Lending, Hiring, Depositing, Buying, Selling, &c.* The utility of precepts of this sort is very evident; for, as it is necessary that men should engage in mercantile concerns, and embark their property in them, so it is equally necessary that equitable rules should be established for the direction of trade, and for a just and proportionate valuation of property.

'The *eighth* class comprehends the precepts respecting *Holy Days*; as, the *Sabbath*, and various *Festival Days*. The causes and reasons of them are given in the Law itself, which, as we shall afterwards shew, teaches us that they serve, either for the confirmation of some article of faith, or for the recreation of the body, or for both.

'The *ninth* class includes other parts of the Divine Worship; as the recital of *Prayer*, the reading of the *Shema*, or, "Hear, O Israel," and various other acts of a similar nature, which all serve to confirm the doctrines of the Love of God, and of what is to be attributed to Him, or to be believed concerning Him.

'The *tenth* class contains the precepts respecting the *Sanctuary* and its *Ministers, Vessels, and Instruments*. The utility of these precepts has already been noticed.

'The *eleventh* class embraces the precepts concerning *Oblations*. We have also previously shewn the necessity and peculiar propriety of these ordinances at the period when they were first enjoined.

'The *twelfth* class comprehends those precepts which concern *Pollutions and Purifications*; the general design of which is to prevent persons from entering rashly into the Sanctuary; and to teach them that reverence, and honour, and fear which are due to it.

'The *thirteenth* class is composed of the precepts which relate to *Prohibited Meats*, and of other precepts of a similar nature. *Vows* and the *Law of the Nazarite* belong also to this class, the general design of which is, to lay restraint upon the appetite, and to check the immoderate desire of dainties and delicacies.

'The *fourteenth* class is formed of the precepts relating to *Unlawful Concubinage*. Circumcision, and the *Pairing of beasts of different species*, are also included in this class. The objects of these Laws evidently is, to coerce libidinous desires, to prevent their immoderate gratification, and to guard men against the pursuit of them as their principal aim, which is too general a practice of foolish worldlings.

'There is also another division of the precepts worthy of notice, viz.:—into those which regard *God and Man*; and those which relate to *Man and Man*. In the first (second) part will be included those precepts that are contained in the *fifth, sixth, seventh*, and part of the *third* classes; whilst the second (first) part will embrace the rest. For all

the precepts, whether affirmative or negative, the design of which is to inculcate any article of faith, to urge any virtuous action, or to reform and amend the morals of men, are said to be betwixt God and Man; although, it may be well to remark, that even these do, ultimately and after many intervening circumstances, lead to those occurrences which take place between man and man.

‘ Having thus indicated the different classes of the precepts, I shall now endeavour to explain the causes and reasons of them, so far as any of them may appear useless or obscure; except with regard to a few of them, whose design I have not hitherto been able to discover.’ p. 193—197.

The spirit of the Jewish Laws is invariably in favour of the beneficial use of property, and was intended to cherish the feelings and exercise of beneficence. Maimonides, in treating of the precepts respecting *Estimations*, Lev. xxvii., remarks, (p. 223,) that ‘ all of them have a tendency to lead men to ‘ liberality, and, instead of giving place to avarice, to contemn ‘ riches for the glory of God; the greater part of the evils and ‘ misfortunes which happen among men, arising from avarice ‘ and ambition, or too great an eagerness to amass wealth.’ The same spirit pervades the laws of the Christian dispensation. Its provisions are all in accordance with humane and generous habits; and its precepts direct all who assume the profession which connects their hopes with its blessings, to do good to all men as they have opportunity. Covetousness, it denounces as idolatry, and declares, that no covetous man, who is an idolater, has any part in the kingdom of Christ. No vice is more the object of its reprobation, than avarice; no crime is more branded with ignominy, or threatened by severer denunciations of Divine displeasure. Selfishness of every kind is in direct opposition to its spirit; and no man can be more an alien from the temper which is in accordance with Christian principles, than he who gives place to avarice. In too many instances, however, is this species of selfishness cherished and manifested. In Christian communities, there are to be found persons who, with ample means of doing good, perform no act of beneficence. Penurious feelings and parsimonious habits are their dishonourable distinctions. No record of their beneficence is ever to be discovered. They lay up treasure for themselves, but are not rich towards God. ‘ No man liveth ‘ to himself’, is a Christian maxim which they entirely subvert. The deception must be great, and the illusion strong, which can permit persons whose cherished habits are those of covetousness, to regard themselves as examples of Christian influence. In the Christian law, there are no compulsory statutes, as in the Hebrew code, which can be enforced to induce

compliance with its requirements; but no temporal sanctions are to be compared with those which furnish the professors of Christ's religion with motives of conduct. Where those sanctions are acknowledged, it is reasonable to expect the proof of their efficiency. But how shall it be believed that a professor of the Christian Faith is living in the expectation of being united with those 'who have done good', and who 'shall come forth to the resurrection of life',—whose temper and whose acts are a negation of benevolent principles, and who, with ample means of doing good, lives in selfishness, the slave of avarice? Why should there be any hesitation in pronouncing upon his character as 'condemned already'?

ART. VI. 1. *Four Sermons: Two on Man's Accountableness for his Belief* (second edition); and *Two on the Responsibility of the Heathen: with an Appendix, containing Strictures on an Article in the Westminster Review.* By Ralph Wardlaw, D.D. 12mo. pp. 192. Price 3s. 6d. Glasgow. 1827.

2. *The Nature and Extent of the Christian Dispensation, with Reference to the Salvability of the Heathen.* By Edward William Grinfield, M.A. 8vo. pp. 462. Price 12s. London. 1827.

3. *The Balance of Criminality; or Mental Error compared with Immoral Conduct; addressed to Young Doubters.* By Isaac Taylor, Minister of the Gospel, Ongar. 12mo. pp. 178. Price 3s. 6d. London. 1828.

4. *Discourses in Vindication of the Christian Faith, and on the Responsibility of Man for his Belief.* By Isaac Barrow, D.D. To which is prefixed, a Preliminary Essay, by the Rev. Alexander Keith. 12mo. pp. lxxvi. 215. Price 5s. 6d. Edinburgh. 1828.

THAT 'Man, for his religious opinions, is answerable to 'God alone', and, that to God he is answerable for his opinions, and will have to answer, are propositions so perfectly in harmony with each other, that the assertion of the former almost of necessity involves the admission of the latter. And yet, strange to say, it has been deemed by some modern advocates of religious liberty, the best way of establishing the 'great truth', that man is not accountable to man for his belief, to deny that he is, as regards his belief, a free or accountable agent. In order to prove that mental error and unbelief are not legitimate objects of civil punishment, it has been contended, that they are not morally blameworthy or criminal.

* See the article on the Romish Controversy in our last Number, page 215.

This argument seems almost to imply, that, if moral demerit did attach to error or unbelief, they would then become legitimate objects of penal restriction. Mr. Brougham's position is, that man 'has no control' over his belief, and therefore ought not to be called to account for it at a human tribunal. The expounder and defender of his doctrine in the Westminster Review, labours to prove, that the infidel is, or may be, the most virtuous man, the most meritorious as respects the honest way in which he deals with evidence; and on this account, it is represented as unjust to visit him with punishment.

The cause of religious liberty is under small obligations to such *backers* as these. If we must choose between the Romanist, who contends that unbelief is a crime, and therefore ought to be punished, and the liberalist, who contends that it ought not to be punished; because it involves no moral delinquency; we must pronounce for the former. But there is, happily, no occasion to embrace the political blunder of the one, as the only alternative to the moral blunder of the other. Our position is, that man is not accountable to man for his moral character, except so far as his conduct infringes upon the rights of others, and renders him a political offender; that moral delinquency is not the legitimate subject of human legislation, but such acts of delinquency only as come under the description of political crimes.

Whether unbelief be voluntary or not, criminal or not, it will, we presume, be at once admitted, that the state of a man's heart towards his Maker must involve accountability of the most awful kind. If his heart be not right with God, his character must be, in the most important respect, deeply criminal. 'If there be not sin in this enmity', Dr. Wardlaw justly remarks, 'there is no sin in the universe; nor is it even possible that a conception of sin can be formed by the human mind.' But can a man's not loving God, his being at enmity against the law and will of his Maker, render him obnoxious to human laws? Can his disposition of heart, although decidedly vicious and criminal in the highest degree, be treated as an offence cognizable at a human tribunal? He is a bad man; ought he to be punished simply for being such? No; man, for his religious delinquency, as well as for his religious opinions, is answerable to God alone. A man may be not merely impious, but immoral; he may be guilty of the basest ingratitude, the most hardened selfishness, the most reckless profligacy; and yet, not violating the laws which protect the rights and property of others, he may not be politically an offender. Will it be said, that he is not accountable for such conduct, because, by a human tribunal, he is not punishable? It is obvious, that

legislative restrictions and penalties cannot reach to many acts of the most flagrant criminality. In other words, the moral government of God cannot be administered through the medium of political institutions. It was never intended, that civil government should answer the purpose of moral discipline; that it should either enforce the claims, or avenge the cause of God. Those evil doers which it is alone competent to restrain, are such as are not subject to the conservative authority instituted for the protection of the personal rights of the community. And whatever political authority, whether it call itself civil or ecclesiastical, attempts to extend its jurisdiction to the consciences or the characters of men, is guilty of usurping the Divine prerogative, and assumes the character of an oppressor. To govern the heart, to control the character, to dictate to the conscience, to change the will, require the attributes of Deity; and the means and instruments by which this moral government is administered, have no affinity to political sanctions.

It cannot be necessary, then, to prove that error is innocent, in order to take away all pretext from religious intolerance. It is very true, that governments are very incompetent judges of what is truth and what is error; and churches, even infallible churches, are much in the same predicament as soon as they begin to legislate on the subject. But supposing the Church to be right in its decision, and the government to be in unison with that Church, the heresy or infidelity which it denounces, however criminal in a moral respect, cannot be visited with political penalties without manifest injustice; without a violation of every sound principle of legislation. If the state is not endangered, nor the rights of individuals invaded, no political offence is committed, and no political penalty can be righteously incurred. The existence of such heresy and error is a great evil, calling for the most active counteraction by other means than force or fine (into which all political penalties resolve themselves); but the arm of power is not the remedy for moral evil. The tares and the wheat must grow together until the harvest.

We shall not now enter upon the question of the criminality of error. That subject is fully and satisfactorily treated by Dr. Wardlaw and Mr. Taylor in the works before us; and in the admirable discourses of Barrow, (whose authority, strange to say, has been adduced in support of the dogma, that belief is involuntary,) it had already received an occasional but masterly illustration. The public are under obligations to the Editor of the present judicious reprint of this portion of his writings. A writer in the *Westminster Review* had said, 'The proof that belief is not voluntary, is well put by Barrow in his first ser-

‘mon on Faith, but the passage is too long for insertion.’ The following is the passage referred to, in which it will be seen that Barrow is *putting* the sentiment in question, preparatory to his exposing its fallacy.

‘That faith should be thus highly dignified, has always appeared strange to the adversaries of our religion, and has suggested to them matter of obloquy against it. They could not apprehend why we should be commanded, or how we can be obliged to believe; as if it were an arbitrary thing depending on our free choice, and not rather did naturally follow the representation of objects to our mind. They would not allow, that an act of our understanding, hardly voluntary, as being extorted by force of arguments, should deserve such reputation and such recompenses; for if (argued they) a doctrine be propounded with evident and cogent reason, what virtue is there in believing it, seeing a man, in that case, cannot avoid believing it, is therein merely passive, and by irresistible force subdued? If it be propounded without such reason, what fault can it be to refuse assent or to suspend his opinion about it? Can a wise man then do otherwise? Is it not in such a case simplicity or fond credulity to yield assent; yea, is it not deceit or hypocrisy to pretend the doing so? May not justly then all the blame be charged rather on the incredibility of the doctrine, or the infirmity of reasons enforcing it, than on the incredulity of the person who does not admit it? Whence do philosophers ever did impose such a precept, or did assign to faith a place among the virtues.

‘To clear this matter, and to vindicate our religion from such misprisions, and that we may be engaged to prize and cherish it, I shall endeavour to declare, that Christian faith does worthily deserve all the commendations and the advantages granted thereto; this I shall do by considering its nature and ingredients, its rise and causes, its efficacy and consequences.’ pp. 31, 32.

He proceeds to remark, in the first place, that, ‘as to its nature,’ faith ‘does involve knowledge; knowledge of most worthy and important truths, knowledge peculiar and not otherwise attainable, knowledge in way of great evidence and assurance.’ Secondly, ‘Faith has also divers ingredients, or inseparable adjuncts, which it doth imply, rendering it commendable and acceptable to God. As

‘Faith implies a good use of reason. This is that which commends any virtue; that a man acting after it, does act wisely, in conformity to the frame and design of his nature, or like a rational creature; using his best faculties in the best manner, and in their proper operations towards the end intended by the all-wise Creator. This is that upon which all dispensation of justice is founded; a man being accountable for the use of his reason, so as to deserve reward for the right management, and punishment for the misuse of it; this is that, consequently, on which God so often declares himself to ground his judgement; so that, in effect, he will justify men for being wise, and

condemn them as guilty of folly; whence, in the language of Scripture, wisdom and virtue or piety are equivalent terms, and a fool signifies the same with a vicious or impious person. And if ever a man deserves commendation for using his reason well, it is then when, upon mature deliberation, he embraces the Christian doctrine; for so doing is a most rational act, arguing the person to be sagacious, considerate, and judicious; one who carefully inquires into things, seriously weighs the case, and judges soundly concerning it.

‘It was a foul aspersion cast upon our religion by its ancient opposers, that it did require “a mere belief, void of reason,” challenging assent to its doctrines without any trial or proof. This suggestion, if true, were, I confess, a mighty prejudice against it, and no man, indeed, justly could be obliged to admit it upon such terms.’ pp. 39, 40.

‘Indeed, if we seriously weigh the case, we shall find, that to require faith without reason, is to demand an impossibility; for faith is an effect of persuasion, and persuasion is nothing else but the application of some reason to the mind, apt to draw forth its assent. No man, therefore, can believe he knows not what or why. He that truly believes, must apprehend the proposition, and he must discern its connexion with some principle of truth, which, as more notorious to him, he did before admit; otherwise he only pretends to believe, out of some design, or from affection to some party; his faith is not so much really faith as hypocrisy, craft, fondness, or faction.

‘God, therefore, neither does nor can enjoin us faith without reason; but therefore does require it, as matter of duty from us, because he has furnished sufficient reason to persuade us. And having made his doctrine credible, (a faithful or credible word, and worthy of all acceptation,) having given us reason chiefly to be employed in such matters, as he justly may claim our assent, so he will take well our ready surrendry of it to him, as an act of reason and wisdom becoming us.’ pp. 43, 44.

These passages will sufficiently shew, how far this profound Writer was from thinking that the infidel may be one who, having dealt faithfully with evidence, has come, unavoidably and involuntarily, to a wrong conclusion. But the following paragraphs are still more to the point.

‘Whoever indeed will consider the nature of man, or will consult obvious experience, shall find, that, in all practical matters, our will, or appetite, has a mighty influence upon our judgement of things; causing men with great attention to regard that which they love, and carefully to mark all reasons making for it; but averting from that which they dislike, and making them overlook the arguments which persuade to it. Whence men generally suit their opinions to their inclinations; warping to that side where their interest lies, or to which their complexion, their humour, their passions, their pleasure, their ease, sway them; so that almost any notion will seem true, which is profitable, safe, pleasant, or anywise grateful: that notion false, which in any such respect does cross them. Very few can

abstract their minds from such considerations, or embrace pure truth, divested of them; and those few who do so, must therein most employ their will, by strong efforts of voluntary resolution and patience, disengaging their minds from those clogs and biasses. This is particularly notorious in men's adherence to parties, divided in opinion, which is so regulated by that sort of causes, that if you mark what any man's temper is, and where his interest lies, you may easily prognosticate on what side he will be, and with what degree of seriousness, of vigour, of zeal, he will cleave to it. A timorous man, you may be almost sure, will be on the safer side; a covetous man will bend to that party where gain is to be had; an ambitious man will close with the opinion passing in court; a careless man will comply with the fashion; affection arising from education or prejudice will hold others stiff; few do follow the results of impartial contemplation.

'All faith, therefore, even in common things, may be deemed voluntary, no less than intellectual; and Christian faith is especially such, as requiring thereto more application of soul, managed by choice, than any other; whence the ancients, in their description of it, do usually include this condition, supposing it not to be a bare assent of the understanding, but a free consent of the will. "Faith," saith Clemens Alexandrinus, "is a spontaneous acceptance and compliance with divine religion." And "to be made at first, was not in our power; but God persuaded us to follow those things which he liketh, choosing by the rational faculties which he hath given us, and so leadeth us to faith," saith Justin the Martyr.

'The same is supposed in holy Scripture; where, of believers, it is said, that they did gladly, or willingly, receive the word, and they received it with all willingness or readiness of mind.

'And to defect of will, infidelity is often ascribed:—"Ye will not come unto me", saith our Saviour, "that ye might have life"; and "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" and "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come"; and "Of this", saith St. Peter of some profane infidels, "they are willingly ignorant, that by the word of God the heavens were of old"; and the like St. Paul saith, "that they received not the love of the truth, but had pleasure in unrighteousness."

'Indeed, to prevent this exception, that faith is a forced act, and therefore not moral, or to render it more voluntary and worthy, God has not done all that he might have done to convince men, or to wring belief from them. He hath not stamped on his truth that glaring evidence which might dazzle our minds; he does not propose it armed with irresistible cogency; he has not made the objects of faith conspicuous to sense, nor the propositions thereof demonstrable by reason, like theorems of geometry: this indeed would be to depose faith, to divest it of its excellency, and bereave it of its praise; this were to deprive us of that blessedness which is adjudged to those who "believe and do not see"; this would prostitute wisdom to be defiled by the foolish, and expose truth to be rifled by the pro-

pane; this would take from our reason its noblest exercise and fairest occasion of improvement; this would confound persons fit to be distinguished, the sagacious and the stupid, the diligent and the slothful, the ingenuous and the froward, the sober and the vain, the pious and profane; the children of wisdom, which are apt to justify it, and the sons of folly, who hate knowledge; the friends of truth and virtue, and the lovers of falsehood and unrighteousness.

‘God therefore has exhibited his truth, shining through some mists of difficulty and doubt, that only those who have clear eyes, who do look attentively, who are willing to see, may discern it; that those who have eyes may see, and “those who have ears may hear.” He means this way of discovering his mind for a test to prove our ingenuity, for a field to exercise our industry, for an occasion to express his goodness in crowning the wisdom and virtue of good believers; that “the trial of your faith”, saith St. Peter, “being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” He meaneth also thence to display his justice in punishing the slothful, the vain, the perverse, the profane; that, as the apostle saith, “all men might be judged, who believed not the truth, but had pleasure in unrighteousness.” Hence, “there must of necessity be offences”, said our Saviour; hence our Lord was “set for a mark to be spoken against, that the thoughts of many hearts might be revealed”; and, “there must be heresies”, saith St. Paul: why? that “they which are approved”, οἱ δοκιμαστοί, persons that can bear the test “may be made manifest.”’ p. 67—70.

‘Indeed, more abundant light of conviction, as it would deprive good men of much praise and reward, so, it might be hurtful to many persons, who, having affections indisposed to comply with truth, would outface and outbrave it, however clear and evident; “they would”, as Job speaketh, “rebel against the light”, although shining on them with a meridian splendour; they would plunge themselves into an inexcusable and incorrigible state of impiety, “doing despite to the Spirit of grace”, and involving themselves in the “unpardonable sin;” as we have many instances in the evangelical history, of those who, beholding unquestionable evidences of divine power attesting to our Lord’s doctrine, which they could not but acknowledge, did yet oppose it, did blaspheme against it, and outrageously persecute it.’ p. 72.

‘Those, indeed, whom sufficient reasons (such as God hath dispensed to us) will not convince, upon them the greatest motives would have small efficacy. So father Abraham told the rich man: “If they hear not Moses and the prophets, neither would they be persuaded though one arose from the dead.”

“They may pretend, if they had more light, that they would be persuaded; like those who said, “Let him now come down from the cross, and we will believe”; but it would not in effect prove so, for they would yet be devising shifts and forging exceptions, or else

they would oppose an impudent face and an obstinate will against the truth.

‘Wherefore it was for the common good, and to Divine wisdom it appeared sufficient, that, upon the balance, truth should much outweigh falsehood, if the scales were held in an even hand, and no prejudices were thrown in against it; that it should be conspicuous enough to eyes which do not avert themselves from it, or wink on purpose, or be clouded with lust and passion; it was enough that infidelity is justly chargeable on men’s wilful depravity, and that “*πρόφασις οὐκ ἔχουσι*, they have not”, as our Saviour saith, “any reasonable excuse” for it.’ pp. 73, 4.

We may safely admit, that all mental error which is unconnected with the state of the heart, all unbelief which does not involve disobedience, is innocent. There could be no guilt in erroneous opinions, if those opinions were not the result of the perverting influence of moral pravity. ‘Those who wish to consider mental errors as venial’, remarks Mr. Taylor, ‘maintain that a man cannot believe as he pleases or as he wishes.’

‘Now this is greatly a false statement; and, so far as it is true, it is not to the point. It is a false statement; for these very persons do form their faith, at least their notions, according to their wishes. They wish to have their minds left quite at liberty to embrace what notions may suit them, and therefore maintain, that any error in their opinions cannot be sinful. They wish to have the notions they thus form true, and therefore adhere to them at all events. They form to themselves in imagination a god according to their wishes, altogether such a one as themselves; because any other notion, any scriptural representation of the Divine Being, would control their reason in a way their pride cannot bear, and curb their passions so as sensual indulgence dislikes extremely.

‘They maintain, that believing any statement, depends upon the evidence concerning it presented to the mind. Now this is in part true; evidence must be presented. Yet it is in part false; because, whatever evidence may be produced, if the mind will not examine it, or even look at it, the most weighty arguments can have no avail. Weakness in the visual organ, may prevent our discerning what is plainly set before us; and a wilful closing the eyes takes place frequently, when we suspect that what is to be seen will be disagreeable to us. The disposition of the mind has therefore much more to do with our actual believing, than the mere quantum of evidence. The perverseness and obstinacy of the will are extremely influential. All these points involve guilt, and make the error so held to be deeply criminal.

‘It is “with the heart man believeth unto righteousness;” while, therefore, a heart of unbelief operates in a man, he will not believe on the Saviour, let the evidence produced be what it may. Prejudice forms a principal ingredient in unbelief; but prejudice supposes there has not been any suitable examination; the opinions formed under

this influence most likely are erroneous, and, so far as they are so, the error must incur guilt.

‘ If prejudice and pride, wilfulness and sensual appetites, are innocent, then the opinions formed under the influence of such principles may be innocent also. But the affirmative in this case can hardly be supposed; and if asserted and defended, it will only prove the evil to be deeper than is suspected by the parties, and beyond the power of mere evidence, how bright soever, to remove,

‘ The notion of mental error being venial, is full of evil influence on the mind in many ways. It takes away all fear of error, and sets the mind loose from every bond which might engage it to carefulness in its reasonings upon religious subjects. That hold which the revelation of divine truth ought to have, is weakened. The mind feels at more ease without such shackles, and is soon induced to shake them off. When they have thus forsaken the word of the Lord, what wisdom is in them?

‘ If mental error is held to be venial, as doubting seems to be rational to a half-informed mind, doubts will be raised, and pursued, far beyond due limits. The excursive imagination passes into the enemies’ country without perception of the fact, of course without suspicion of the danger. One doubt leads to another, as truly as one truth demonstrated leads to the ascertaining of fresh principles.’

p. 18—21.

The specific design of Mr. Taylor’s volume is, to expose the criminality and danger of sceptical opinions under the form of Socinianism; with a view to guard young persons, for whom the work is intended, against listening to the insinuations which would undermine their belief. ‘ The first ominous trial at the ‘ tree of knowledge’, he remarks, ‘ was hazarded in the hope ‘ that the produce was good to make one wise.’ A comparison is drawn between the case of the infidel, and that of the profligate, for the purpose of shewing, that he who sins against the first table of the Decalogue, cannot be regarded as less guilty, although his delinquency is less thought of among men, than he who openly violates the laws of the second table.

‘ Let us compare the nature of the guilty actions.

‘ If all offences come from the heart, and have their malignity from the intention, purpose, and cherished indulgence; we shall not wonder, if that eye which discerns all our motives, should be more disgusted with the sly sarcasm aimed against his especial proposals of forgiveness, than with the mere animal indulgence which forgets his law. Breaches of the moral precepts do very commonly take place without reference to them, without express purpose of disobedience, but through mere habit and animal excitement. This is guilt, deep guilt. But is it less so to contemplate the express provisions of infinite goodness, and refuse them? To understand that God so loved the world as to give his only begotten Son to die in order to save the guilty, and then coolly to resist the plan in toto; to set one’s self to invalidate the testimony; to tell God that he cannot save men by

substitution, or that he ought not? Here the heart is busied in the act, and most offensively determined on it.

‘ In the former case, it is the body sins, though in close connexion with the mind, which is enslaved to its indulgence. The mind indeed sins, actively, foully, and says, “To-morrow shall be as this day, and much more abundant ;” constraining the body, even beyond its powers, to fulfil the lusts thereof. The sinner is therefore voluntary, and determined, in his fleshly deeds ; there can be no excuse framed for him ; his depravity is great, his delinquency deep.

‘ But shall a sin of the mind be less a sin, because the body has no share in it, supposing it so to be? ‘ Is not the mind eminently the man himself ; and are not its improper actings essentially sin? Where the body pulls a trigger, and fires a pistol, and a man is slain, the whole guilt lies in the mind’s intention. It is murder, or manslaughter, or only accidental death, according as the purpose or malice prepenes shall be. In cases of heretical contumacy, or even of supercilious doubting, the mind is clearly engaged, making its own choice, determining, according to a blinded, or perverse, or at least a criminally careless state of the feelings. He who says, “Give me thine heart,” discerns that the heart is the very thing withholden from him ; that it is in decided opposition to him, not yielding obedience, but refusing it in a manner most determined and deliberate.

‘ Does the doubter read on the subject? Yes, what? Is it to God’s revelation he has recourse, in order to enlighten his judgement, to direct his way? No ; it is some book written in express opposition to the sentiments of the Bible, which he prefers. He will examine for himself, he says. And in the true spirit of one who has previously determined, he neglects one side altogether ; and examines, if it deserve such a term, only those statements and those arguments, which he previously knows are drawn up in professed enmity to the doctrines which he wishes to prove false. Is not this partial state of mind truly sinful? The wish to find divine statements false, is the mind’s own condemnation of them, and resistance against them. To read in this spirit, is to proclaim determined hostility to the truth, and will be so accounted.

‘ That the error is only mental, is no excuse, nor exculpation, nor diminution of the guilt. Guilt might be greater if acted on, certainly ; but it is now exactly what this procedure of the mind makes it ; its own purposed rejection of divine truth, as given us of God.’

p. 68—70.

Mr. Taylor’s volume abounds with striking remarks, and preserves throughout, the tone of firm but affectionate remonstrance. That it will give great offence to Unitarians, he doubtless anticipates : it is not for them he writes. Enough has been written on the Socinian controversy ; but a work was wanted, that should be proper to be put into the hands of a young person in danger of imbibing the contagion of scepticism. For this purpose the volume is excellently adapted ; and we trust that its extensive usefulness will realize the hope and

prayer expressed by the venerable Author. We shall make room for one more paragraph as a further specimen.

‘ Is it assuming too much, my young friend, to say, Be afraid of doubting, when that doubt must of necessity include a high deference to your own powers, judgement, and authority. Common modesty might keep up a respect for Scripture cautions, unless the word of God can be proved fallacious. This has never been done, This is not often attempted. It is thought sufficient to decry it in the lump; to take it for granted that it is the work of priestcraft; to revile it as such, without the common justice of examination, or the common good manners of seeming loth to discard an old, a once revered friend. Be aware that such doubting is sinful. It is not truly doubting, but maltreating; it is not the determination of prudence, but of petulance; not the calm dictate of judgement, but the hey-day of rebellion.

‘ Persons seem not to be aware, that, in most cases, what is called doubting, is really deciding. If something should be done, to doubt issues in deciding not to do it. If something must be done, doubting leads to doing the direct contrary to what is proper, and this upon less evidence than was found on the side of safe conduct. To doubt, where there is even time for hesitation, is to steel the mind against the right conviction; and the consequence, in all probability, will be the hasty decision, on the spur of the moment, when at last one must decide, under the baleful influence of this doubting frame; or the passing by the last suitable moment for right action, not having perceived even the symptoms of the crisis. Doubting continues then as a matter of habit; or rather, the decision is really, though imperceptibly made.’ pp. 160, 161.

The first two Sermons in Dr. Wardlaw’s present volume, were briefly noticed on their first publication. They drew down upon him a feeble and indiscreet attack, which he has now ably repelled in an Appendix. The judicious manner in which he has treated the subject, leaves nothing to be wished for. His general position, ‘ that all unbelief of the gospel has ‘ its origin in evil, will’, he remarks, ‘ be set down as exceedingly narrow-minded and uncharitable; but I dare not’, he adds, ‘ indulge a charity for the sentiments and motives of infidelity.’ No word has been more perverted from its true import, than this same word charity. The motives and sentiments of individuals ought to be judged of with candour, and their errors, in many cases, require to be treated with lenity; but to disconnect evil conduct and evil principle, is not to be charitable, but to be guilty of error and treachery. The proper occasion for the exercise of charity is afforded by offences against ourselves: charity suffereth long and is kind. That charity which consists in judging favourably of offences against God, is not the Divine grace which is the subject of the Apostle’s exquisite eulogy.

Closely connected with the subject of man's responsibility for his belief,—so closely, Dr. Wardlaw remarks, that it may almost be regarded as a branch of it,—is that which relates to the responsibility of the heathen world.—‘For what are they answerable, and upon what grounds?’

‘There are few objections against the Bible more frequently to be heard from the lips of infidels,—uttered sometimes with serious gravity, and at other times with the lightness of a sarcastic sneer,—than that it *damns the heathen*. Do you really believe, it is asked, in the tone of mingled surprise, derision, and anger, that all the heathen are to be left to perish eternally, because they never had the opportunity of knowing what you call the gospel? The objection is the more insinuating because it wears the garb of humanity, and recommends itself to the feelings of benevolence.’

The salvability of the Heathen, the subject of Mr. Grinfield's dissertation, is, in fact, the question of their moral responsibility put in a different and less proper form. We regret to say, that neither in stating the question nor in answering it, has the Author done himself much credit as a theologian. The confusion of ideas which pervades his volume, and the extreme inaccuracy of his statements, are such as we should not have expected to meet with in the work of a respectable scholar. Mr. Grinfield's professed object is, ‘to advocate the doctrine of ‘universal redemption’, in opposition to what he is pleased to call Calvinism; which Calvinism he represents as the main spring and foundation of nearly all missionary exertions.

‘The Heathen,’ he says, ‘are continually spoken of as perishing without any possibility of escape; their eternal happiness is represented as depending on the hope forlorn of converting them before they die;—we are urged and exhorted to be kinder than Providence, and more liberal than Grace.’ p. xii.

From these expressions, it might naturally be inferred, that the Author is at all events no very warm friend of missionary exertions; that he does not regard them either as very necessary or very beneficial. More especially as, in a preceding paragraph, he has referred to the small numerical proportion which Christians bear to the heathen population of the globe, as a very ‘startling consideration’,—an objection against the credibility of Christianity, the strength of which is to be invalidated only by reasonings which seem to deny the necessity of their conversion. Yet, this natural construction of his words, Mr. Grinfield expressly deprecates.

‘Let me not’, he says, ‘be thought to overlook the importance of the revelation of Christianity, nor to under-rate the duty of endeavouring to spread this knowledge over heathen countries. Born and educated among a class of Christians who, above all others,

have been distinguished for their missionary exertions; I should indeed do the greatest violence to my principles, if I did not disclaim in the most public and unreserved manner, the most distant desire to diminish that zeal for the conversion of the Heathen, which so honourably distinguishes the present age.'

Giving Mr. Grinfield full credit for sincerity in this disavowal, we are nevertheless bound to say, that such is the tendency of his volume; and that so far as it has any effect, it will tend to diminish such zeal, and to bring into question the reasonableness of the principles from which it emanates. In like manner, Mr. Grinfield tells us, that he does not wish 'to make any direct attack on the principles of Calvinists', of whose system the rejection of the heathen, he affirms, forms a component part; and yet, his whole work is professedly an attack upon what he calls the Calvinistic system, of which he knows just so much as he has collected from the pages of the late Bishop of Winchester. Had he taken Bishop Horsley's advice to the clergy, to understand Calvinism before they made it the object of ignorant attack, he would never have put forth the present volume.

Mr. Grinfield thinks, that 'the strength of the general argument for the salvability of Heathen nations, cannot be more strongly exemplified, than from the consideration, that it has found its way into the minds of even some professed Calvinists.' And he cites with high approbation a striking passage from Newton's *Messiah*, together with some lines by Cowper, and passages from Grove, Watts, Doddridge, and others,—not as Calvinistic opinions, but, strange to say, anti-Calvinistic. Mr. Grinfield seems to think, that the declared opinions of the most popular Calvinistic writers, have no claim to be regarded as Calvinism; that term being more appropriately given to the opinions of Augustine, Fulgentius, and the schoolmen who lived before Calvin! It were to no purpose, therefore, to refer to the pages of such modern divines as Fuller or Scott, in order to convict him of having grossly and ignorantly misrepresented the opinions he professedly attacks; since the Calvinism which is the object of his abhorrence—in which abhorrence we so far cordially unite—is not the Calvinism either of John Calvin or of John Newton, of Isaac Watts or Ralph Wardlaw, but of those who hold with Fulgentius, that without the *sacrament of baptism*, none can be saved—the Calvinism of those who hold that baptism confers regeneration! (See p. 421.) He might with as much propriety, however, have called this Church of Englandism.

Still, a difficulty occurs. We have never heard this Fulgentian dogma advanced as a reason for missionary exertions. Either,

then, the exertions which so honourably distinguish the present age, have a most unsuspected origin, or Mr. Grinfield has very grossly blundered in attributing to those who stand forward in the missionary cause, opinions which they hold in abhorrence.

Nor is this the only mistake into which the Author has fallen. He evidently confounds, throughout, the universality of the Christian dispensation, with its universal efficiency; and universal redemption is spoken of as almost amounting to universal salvation. The Author professes to treat of the salvability of the heathen; but he overlooks the infinite difference between salvability and salvation; for he speaks of the heathen nations as if their *actual condition* warranted the hope that their final state would be the glory, honour, and immortality awaiting those who “do by nature, the things contained in the law.” The actual depravity and crime resulting from their loathsome and debasing idolatry, furnish no bar, according to the tenor of Mr. Grinfield’s reasonings, to the salvability of the Pagan world. He will not hear of its being maintained, that they are, in fact, ‘perishing through lack of knowledge.’

From such crude and pernicious tampering with an awful subject, it is a relief to turn to the clear, able, and Scriptural statements of Dr. Wardlaw, whose two sermons on the responsibility of the heathen we earnestly recommend to the attention of our readers. Taking for his text the declaration of the apostle, Rom. ii. 12. 16, the Dr. remarks:

‘There are two principles distinctly and unequivocally recognised in these words, as the principles of Divine judgement. The first is, that no human being, in any situation, under any variety of circumstances, shall “perish” (that is, shall suffer future punishment in any of its various degrees) except *for sin*. The perdition is associated with sin, and with sin only:—“as many as *have sinned*, shall *perish*.” Every one then that does perish, perishes on account of sin. The second is, that the *guilt of sin*, and consequently the *measure of its punishment*, will be estimated according to the circumstances of those by whom it has been committed,—according to their respective opportunities of knowledge both of duty itself and of the motives to the performance of it.

‘Now, ought not this to be enough? If any are disposed to think that there should be no such thing as perdition or punishment at all, even on account of sin;—with such persons, I have at present no argument. I must be allowed to assume it as a settled point in the Divine administration, that sin *ought* to be, and certainly *shall* be, visited with punishment. And supposing this assumed, the question is, can any reasonable objection be offered against either of the principles so clearly laid down in the text?

‘Nor is it in the text only, that these principles are recognised. The spirit of them pervades the sacred volume; and in many places of it, they are affirmed with not less explicitness than in the words

before us. For instance: Luke xii. 47, 48. John ix. 99—41., xv. 22—24. Matt. xi. 20—24. From these and other passages, we lay it down, without hesitation, as the doctrine of Scripture, as it is also the evident dictate of reason,—that responsibility is according to privilege; that the punishment of offences by the judgement of a righteous God, will be exactly proportioned to the extent in which the means have been enjoyed, of the knowledge both of duty and of the obligations to its performance.'

In the following passage, Dr. Wardlaw meets explicitly the inquiry relating to the salvability of the heathen.

'But a heavy load, I will suppose, still presses upon your minds: you still urge the inquiry—*But may not the heathen be saved?* Is their salvation, without the knowledge of revelation, impossible? Is there no hope for them?

'I have no wish to dismiss such questions lightly. It would shew a want of all becoming sensibility, not to participate in the solicitude which they express. In attempting any reply to them, I must begin by inquiring—What do you mean when you ask, "May not the heathen be saved?" There is a vagueness in the question, of which, possibly, you are not sensible. When you say, May not the heathen be saved?—do you mean to ask whether *all* the heathen may be saved, whatever have been their principles, and whatever their character? I will not suppose that you can mean this. It would be an insult to your good sense. The doctrine that would make salvation independent of present principles and present character in the case of the heathen, must of necessity (if those who maintain it would be consistent with themselves) make salvation independent of principles and character as to all mankind. And with a doctrine such as this,—if any shall be found so foolish and so presumptuous as to entertain it,—we have at present nothing to do.

'Again, then, I ask—Do you mean by the question, whether, if a heathen can be found, who has thought, and felt, and acted, fully up to the light which he has enjoyed,—who has in every thing lived agreeably to that light, whatever the measure of it may have been,—whether that heathen may be saved?—then I answer, without the hesitation of a moment, *Yes*—most assuredly. The text clearly implies it. We know that if those who had the law, kept the law perfectly, then they would have been saved by it; for the scripture expressly saith, "The man that doeth these things, shall live by them." Such persons would have been sinless in their circumstances. And if any one of those who are "without law", were found sinless in his circumstances, he could not perish; for the text lays down the principle, that it is only such as have sinned, in whatever circumstances, that shall perish. It clearly follows, that if a heathen be found, who has, in all respects, lived according to the light he has enjoyed, he shall not perish. Point out the man, and we have divine authority for pronouncing him safe. The doctrine of the text is, that he is to be judged according to his circumstances,—"*according to what he hath, and not according to what he hath not:*"—in the case supposed, he comes up to this test:—he cannot, therefore, be condemned,—he cannot perish.

‘ But there is still another question. Even those who believe the gospel, are not by the faith of it perfectly freed from sin; they are only delivered from its predominant power, from the love and the indulgence of it; so that, with various degrees of remaining corruption, prevailing holiness becomes their distinguishing character:—is your meaning, then, whether, if a heathen were to be found, understanding and believing those views of God which nature teaches,—humbly and seriously feeling their influence,—and living accordingly,—not a life, as in the former supposition, of sinless conformity to his principles, but, as in the case of the christian believer, a life of such predominant goodness as the lessons which he actually has, the truths which he has learned from the volume of nature, are fitted to produce;—whether, if such a man were found, he might not be saved?—I freely answer, I am not prepared to deny that he might. And if any shall think these terms, in such a case, unduly cautious and measured,—I will go a step further, and say, the spirit of the text appears to imply, if its words do not directly express, a principle that would warrant our answering this question too in the affirmative.—Divine instruction is contained, if I may so express myself, in two volumes,—the volume of nature, and the volume of revelation. The text expressly declares, what accords with the dictates of reason and with every natural sentiment of justice,—that they who are not in possession of the latter, are not to be judged by it. If, therefore, any one can be found, who learns aright what is taught in the only volume he has, and who is rightly and habitually, though not perfectly, influenced by what he learns,—(for to insist on the perfection of such influence would, as I have just before noticed, be to require more than is required in the case of the believer of the lessons of the other volume, the volume of revelation,)—I see not, in such a case, how either the spirit or the letter of my text could justify me in affirming his condemnation;—for then, in opposition to what the text so plainly teaches us, his sentence would proceed on the ground of his not being influenced by what he had no opportunity to know.’

Art. VII. *Travels through Sicily and the Lipari Islands*, in the Month of December, 1824. By a Naval Officer. 8vo. pp. 383. Price 14s. London, 1827.

THERE is no great difficulty in getting up a volume or two of travels. Some slight knowledge of the principal points; a great bustle about history and antiquities; now and then a knowing glance at etymology; an occasional *bonne bouche* in the way of picturesque description:—all this, judiciously assorted and got up in an off-hand style, will pass tolerably well as an affair of light reading, but will never make a work of reference. Every man who has visited a foreign land, will of course have a tale to tell, with more or less of novelty and piquancy, in proportion to his shrewdness of observation, and his dexterity in the use of his materials. It does not, however,

follow, that every correct observer or agreeable story-teller should rashly venture on a printed book. There is to be considered the *how much*, in addition to the *how well*; and it is bad policy for a man to try his hand at beating or eking out. A page will not give substance to a pamphlet, nor a chapter to a volume. We are sorry to say, that these grave apophthegms have been drawn from us by the perusal of the present publication.

A good and readable book on Sicily is much wanted. Not a compilation from Houel, St. Non, Brydone, Wilkins, Smyth, and the native authorities, but the result of personal survey and minute examination, comprising vivid and specific description of mountains and valleys, rocks and ravines, plains and rivers, ruins and cities, churches and palaces, gardens and forests, lavas and volcanoes;—these details, mingled with political and statistic information where expedient, and with illustrations of art, science, and history, would give us a fair representation of this important and interesting island. Instead of this, the Writer of the volume in our hands, seems to have addressed himself resolutely to the compaction of a book by the distension of slender materials. We have the regular schoolboy round of Rome and Carthage, Hiero and Dionysius, Timoleon and Agathocles, the Normans and the Sicilian Vespers; and this, not merely in the ‘Introduction’, which we might have read or passed over at pleasure, but thrust in among other matters, so as to interrupt, if not to compel attention. Genuine learning we hold in reverence, but the affectation of it moves our spleen; and there was, in the present instance, so much demand for the reality, that we are not disposed to be satisfied with the semblance. A curious specimen of the easy way in which this ‘Naval Officer’ settles the most difficult and complicated inquiries, will be found in his discussion of the question concerning the origin of what is usually termed gothic architecture. He is describing the Ziza, a Moorish structure, in high preservation, not far from Palermo.

‘It is a quadriform stone edifice of three stories, having windows and doors of the pointed arch, ornamented with mullions and tracery, surmounted by battlements, on each of which there is a single letter of the Cuffic (Cufic) alphabet, forming altogether a Saracenic inscription, whose interpretation, however, I could no where obtain a sufficiently satisfactory account of to attempt describing. Refreshing streams discharge themselves from an elegant fountain into a marble basin in the centre of the entrance-hall, which is vaulted with frosted ceilings, richly decorated with finished drops, and highly-wrought pendentives.’

He then traces a resemblance between this elaborate struc-

ture and the 'Kioschks' of Persia; while the 'cooling streams' remind him of the 'curious author of the Koran', who cheers his faithful followers with the promise that they shall enjoy, in Paradise, 'delightful gardens through which refreshing streams 'shall flow.' The building in question brings also to his recollection, the Alhambra and the mosque of Cordova; and all these together confirm him in an opinion that he has always maintained, in defiance of antiquaries and architectural writers, viz. 'that the style called gothic, solely owes its birth 'to that of the Saracenic, and justly derives its appellation from 'the Goths', who built churches in Spain on the ruins of the mosques. He supports this hypothesis by the following special attempt at reasoning and deduction.

'In the first place, when the followers of Mahomed, at the close of the seventh century, had, by dint of that fervid enthusiasm which so peculiarly distinguished the propagation of their faith, succeeded in so widely extending the Musulmanic doctrine, it is, I presume, generally known, that they studiously cultivated forms and habits entirely peculiar to themselves, and, in consequence, invented a new style of architecture, that might be deemed worthy of distinguishing the sainted depositories of their new faith, and of transmitting to after-ages the memory of its great author, their prophet.

'With a combination of parts, therefore, deduced from almost all the orders then known to them; namely, the round arch of the Romans; the three columns of the Grecians; the pointed arch, tracery, and open lattice-work of the Chinese, Hindoos, and Persians; the spiral pillar and horse-shoe form (which they adopted for the pediments of door-ways and cupolas) from the Egyptians; all of which, added to a few combinations of their own, they united into a regular ensemble, and raised according to its rules, a multiplicity of religious structures throughout every country they allured, or rather obliged, to embrace their fanatic creed.'

This superb 'combination of parts', was carried to Spain by the Moors, adopted by Christian architects, conveyed by the Normans into France, and thence made its way to England.

Our erudite Traveller was indeed 'flattering' himself most egregiously when he concluded, that a mode of proof which consists in quietly taking for granted the matter to be demonstrated, would make proselytes to his opinion. We have no temptation to engage in the contest with a writer who is capable of persuading himself, that the mere enunciation of a series of gratuitous absurdities, will be taken as evidence of their own reality and importance; but we would suggest to him the expediency, in such discussions, of citing substantial testimonies, of descending to particulars, and of establishing, by appeal to monuments and records, whatever he may wish to recommend to favourable consideration. If he had taken some specimen of

Saracenic architecture, undeniably anterior to the introduction of the Gothic style into Europe, and placing it in juxta-position and comparison with some adequate representative of the latter, had pointed out the general conformity of their principles, he would have done something towards the establishment of his system. As it is, he has simply asserted, without making the slightest approach to illustration or proof. Before we quit this splendid example of historic and scientific elucidation, we shall crave permission to ask, with reference to the preceding extract, how 'a depository', if it be a mosque, can be 'sainted'—or, if it be a man, how a 'sainted depository' is to be distinguished by a style of architecture? It would further gratify us to learn, what is meant by the *horse-shoe pediment of a cupola*.

Still, Sicily, in its scenery and its story, in its actual and incidental sources of interest, is so rich and redundant, that the details of the present volume will be read with pleasure; and we are disposed to find an excuse for much that has disappointed us, in the hastiness of the tour, and its partial survey of the island. It took in very little more than the maritime districts; and even those were rapidly and imperfectly examined. There was no intersection of the interior; no crossing and quartering of the unexplored regions; no pedestrian examination of by-paths and out-of-the-way places. We admit that the due execution of such a task, would involve a considerable sacrifice both of time and comfort, and that personal safety might sometimes be at hazard; but it is the only method of accomplishing the business effectually; and until this, or something like this, be done, we shall remain without that intimate knowledge of these localities, which their importance and interest impel us to desire.

The steam-boat from Naples to Palermo, landed our Voyager safely in the finest part of the island; and he lost no time in making the arrangements for his tour. His principal object seems to have been, the inspection of those noble ruins which rear their massive forms in different parts of Sicily; and one of his very first excursions was to the temple of Segesta, of which a view, exceedingly well managed considering the smallness of its scale, is given. The gigantic wreck of Selinuntum was the next of these scenes that attracted his attention; and enough of description is given to stimulate, if not fully to gratify curiosity. The sulphur mines of Cattolica are cursorily noticed; and some general intimations, which might have been extended with advantage, are given respecting the mineralogy and the geological character of the island. The approach to Girgenti affords an opportunity for noticing the very remarkable circumstance, that not 'the slightest trace or vestige of ancient roads' can be detected in any direction. Not even in this district, in the im-

mediate vicinity of the magnificent Agrigentum, is there to be found any sign of those highways which must, it should seem, have existed for the transport of their munitions of war; for their chariots, their cavalry, and their elephants, as well as for those 'splendid vehicles' which the opulence and luxury of the inhabitants enabled and induced them to employ. We shall extract part of his description of the scenery of Girgenti, as a favourable specimen of his manner.

'On waking in the morning, I was naturally led to the window by that instinctive propensity which impels the generality of travellers on rising from a strange bed, to peep through every outlet in search of the novel scenes and objects they expect to be surrounded with; and what a spectacle!—what a voluptuous landscape lay unexpectedly spread before me! The window looked to the south, towards the shore and upon the luxuriant vale beneath, embracing at one coup d'œil the whole theatre of that attractive country we had been with so much enthusiasm anticipating the contemplation of. The sun, too, was just rising in all the splendor of his morning brightness, spreading a blaze of golden light over the rich brown masses of ruin that crown the undulating eminences of Agrigentum's ancient site. To the east, a tract of uncultivated, yet imposing heights contrast their mournful sterility with the reach of sunny country that borders on the west, enriched with luxuriant groves of olive, almond, orange-trees, and vines; whilst, in the centre, the noble, the elegant fane of Concord elevates, with an air of commanding and impressive grandeur, its massive, yet tottering columns, like some tutelary deity of the surrounding scene.

'In the front, the Mediterranean expanded its cerulean bosom as far as the eye could reach, enlivened by the blanched sails of a few fishing barks in the distance, that had availed themselves of the first break of day to toil upon its waters, besides a Turkish frigate and xebeck that were slowly gliding from the port, whither, we were told, they had been recruiting their stock of provisions and water.'

The remains of the temples, which in their entire state were the most splendid ornaments of Agrigentum, give a still more impressive character to its site. The ravages of storms and earthquakes have nearly completed the wreck which Carthaginian rapacity and rancour had effectively commenced. The fine structure dedicated to Juno Lucina, has only half its columns standing, the remainder having given way, about fifty years since, before a furious north-wester. It stands on a noble platform of immense blocks of stone, and rises amid olive-groves and flowering shrubs that surround, as with a zone of beauty, the rocky ridge on which it is elevated. The temple of Concord is somewhat larger, more highly finished, and in far better preservation. This majestic edifice is

'One hundred and twenty feet in length, and fifty-nine feet nine inch-

es in breadth. The intercolumniations are five feet nine inches, with a diameter of three feet six inches under the ovolo, and four feet ten inches at the base. The entablature is ponderous, and the cornice more than usually projecting, which probably adds to the dignified effect of its massiveness. The cella is standing, with a portal in the front between two pillars and two pilasters, and six small arched doors at the sides, besides a staircase to the right and left, communicating with the roof. At the east end, there is an area or pronaos attached to the building, composed of large blocks of stone, with a flight of steps leading up from the side, which commands as fine and interesting a subject for the pencil as the draughtsman can possibly desire or imagine. Supposing the spectator to be seated on the wall, with his back to the sea, he will have immediately on his left, in the front ground, the beautiful façade of the temple; beyond the outer pillars of which, the modern town appears ranged along the heights in the distance, with the Dominican convent and gardens on a hill to the right of it; the church of San Nicolo and Franciscan convent below, picturesquely varied with groupes of olive and almond trees, that time has gracefully raised over the ruined habitations and once animated scene of the Grecian city.

Altogether, this ancient edifice, from its remarkable site, high state of preservation, and architectural beauty, is one of the most irresistibly striking objects I ever saw: highly wrought in its ponderous and symmetrical individualities, it is at once graceful, elegant, energetic, and austere; and exhibits a fine specimen of the wonderful durability of these monuments of Grecian art.

This is good description, and it would have been still better without the affectation of refinement, in its 'symmetrical individualities,' and the incongruous phraseology that immediately follows. Of the temple of Hercules, only one column is standing; and that of Olympian Jove is a heap of ruins. Small, but cleverly executed lithographs represent the actual state of the best preserved edifices.

The mud volcano of Maccaluba is one of the most interesting objects in the neighbourhood of Girgenti. On the summit of an eminence about four miles north of the city, there is a plain, half a mile in circumference, of which the entire surface consists of mud, varying in consistency according to the state of the atmosphere or the season. At times, it assumes a convex shape; but at intervals, it becomes depressed in the centre. A number of small cones rise at irregular distances, each ejecting mud from its crater in the course of its average operations, but occasionally exhibiting a more turbulent character, and throwing up more solid materials to a considerable height, with loud and frequent detonations.

Anxious to reach Syracuse, our hasty Traveller left unexplored the interesting tract which lies immediately within the shores terminating in Cape Passaro; and for the same reason,

he declined a proposed excursion to the site of the wealthy and romantic Enna, from whose 'yellow meads of asphodel,' Proserpine was carried off by 'gloomy Dis.' Syracuse is fairly described, but it has been too frequently the subject of observation and narrative, to require any immediate notice from us; more especially as we are not enabled to offer anything new or peculiarly illustrative from the slight details before us. A similar cause will prevent us from halting at Catania, Etna, or Messina.

The Lipari Islands are interesting, both from their natural aspect, and from historical recollections. Stromboli is remarkable for its unintermitting volcano, of which we lately gave a description from Mr. Scrope's volume on volcanic agency. The present Writer, however, says nothing of any danger in the approach to the projecting rock that affords so complete a view of the phenomena. The principal island, which gives name to the groupe, is fertile; and its inhabitants are distinguished for hospitality. Volcanic products are every where observable, and the prevalent character of the whole of these insular elevations, leaves no doubt of their origin. That subterranean fires are still in operation, is evident from the hot springs and the vibrations of the earth, with the mutterings and explosions that indicate the continual generation of elastic fluids.

Returning from these islands, our 'Naval Officer' landed on the northern coast of Sicily, along which he hurries in the same unsatisfactory manner as marked his former movements, notwithstanding the temptation held out in the following paragraph.

'The northern coast of Sicily has been hitherto most frequently neglected by travellers, being generally considered unattractive, because unable to boast of the same number of cities celebrated in the history of antiquity for their warlike importance or military achievements, as the south; however, I consider it by no means wanting in interest either to the eye or the imagination, of which ample testimony is afforded in the records of Diodorus, Strabo, Pliny, and Cicero, who describe it as interspersed with towns reputed for their riches and population, lands teeming with the beneficence of nature, and a climate even superior to that of the south. Whilst in modern days, it continues remarkable for its local amenity and forest scenery, the fertility of the soil, the beauty and luxuriance of its vegetation, and the abundance of its delicious fruits; also, the beautiful formation of its coast, which is divided into gracefully curving bays and picturesque creeks, by bold projecting promontories and rocky capes, whose precipitous heights are frequently crowned by the romantic ruins of some fallen castle or deserted convent, which considerably enhance the pictorial effect of the coast, and give additional zest to the traveller's researches in quest of scenic beauties.'

While on this beautiful island, nature has thus lavished her bounties, man has every where marked his path with injury and desolation. War has left her signature in ruins; superstition, in the universal absence of true devotion, and the depressing and demoralising influence of monachism; tyranny and misrule, in the impoverishment of an ignorant population, and in the imperfect cultivation of a proverbially productive soil. We had hoped better things from the accession of the present monarch; but, so far as we can learn, things go on much in the old track. This may last for a while, but the season of re-action will arrive. *Après nous la deluge*, may be the evasion of to-day; but, for a future generation of selfish or voluptuous rulers, it is the prophecy of destruction. All the darkness that has been cherished and deepened, and all the misery that has been inflicted, will be visited on the dynasties of oppression.

The lithographic decorations of this volume, by Haghe, are, as we have already had occasion to observe, interesting in subject and good in execution: of the coloured costumes, we can say little in praise.

ART. VIII. SELECT LITERARY INFORMATION.

In the press, *Sober Thoughts on Prophecy: Essay the First*. By J. W. Niblock, D.D. In this work, an attempt is made to refute those modern Millenarians who, by ante-dating the Dominion of the Western Church, anticipate the destruction of Popery, the Conversion and Restoration of the Jews, the Millenium, and the End of the World.

In the press, *An Introduction to the Literary History of the Bible*. By James Townley, D.D. Author of "Illustrations of Biblical Literature," &c. 1 vol. 12mo.

Shortly will be published, *A History of the Council of Trent*, compiled from the most authentic sources. This work will contain numerous facts and statements illustrative of the Roman Catholic System, and the Ecclesiastical History of the period (A.D. 1545—1563), derived from scarce and valuable books.

In the press, *Christian Charity Explained, or the Influence of Religion on Temper*, stated in an exposition of the 13th Chapter of the First Epistle to the Corinthians. By the Rev. J. A. James. 1 vol. 12mo.

Shortly will be published, a Third Edition of Mr. T. K. Hervey's *Australia*, with many additional Poems. A new Poem by the same Author is in preparation.

In the press, to be published in Monthly Parts, in demy and royal 8vo., *The Holy Bible*; comprising the Authorized English Version, with the Marginal Readings; the various Renderings of the most approved Translators; Critical and Explanatory Notes; and Devotional Reflections. Also, Specimens and Refutations of the most specious of the Roman Catholic, Unitarian, and Antinomian Annotations; and comparative Views of every important Scriptural and erroneous Doctrine. To be completed in 3 vols.

Mr. Lockhart has nearly completed his *Life of Robert Burns*, for Constable's Miscellany, which will appear on the 12th of April; and in order to gratify those who are already in possession of the best editions of the Poet's Works, a small Impression, beautifully printed by Ballantine, in 8vo., will be ready at the same time. Both editions will be embellished with a full-length portrait of Burns, engraved by Miller after Naysmith.

In the press, the Second Volume of the *Works of Arminius*. Translated from the Latin, with illustrative notes. By James Nichols. 8vo.

In the press, *My Early Years*; for those in Early Life.

ART. IX. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the late Rev. John Townsend, Minister of Jamaica Row Chapel, Bermondsey, Founder of the Deaf and Dumb Asylum, &c. (Portrait.) 8vo. 9s.

HISTORY.

The History of Rome. By B. G. Niebuhr, translated by Julius C. Hare, M.A., and Connop Thirlwall, M.A. Fellows of Trinity College, Cambridge. Vol. I. 8vo. 15s.

MISCELLANEOUS.

Ralph Gemmell, a Tale for Youth, By the Rev. R. Pollock, author of the Course of Time. 18mo. 2s. 6d.

The Persecuted Family, a Narrative of the Sufferings endured by the Presbyterians in Scotland during the reign of Charles II. By the same Author. 2s. 6d.

A Practical Survey of the Faculties of the Human Mind, with Hints for their Proper Exercise, Regulation, and Improvement. In Four Lectures, delivered to a Class of Young Persons associated for Moral and Intellectual Improvement. 2s. 6d.

The Head Piece; or, Phrenology opposed to Divine Revelation. By James the Less. To which is added, a Helmet for the Head Piece; or, Phrenology incompatible with Reason. By Daniel the Seer. 12mo. 4s.

MORAL PHILOSOPHY.

Elements of Mental and Moral Science; designed to exhibit the original susceptibility of the mind, &c. By the Rev. G. Payne. 8vo. 12s.

POETRY.

Dunwich: a Tale of the Splendid City, in four cantos. By James Bird, Author of the Vale of Slaughden, &c. 8vo. 7s. 6d.

The Potter's Art: a Poem, in three cantos. 12mo. 3s.

Moral and Sacred Poetry: selected from the works of the most admired authors, ancient and modern. By Thomas Willcocks and Thomas Horton. 6s. In cloth.

Sacred Emblems; with miscellaneous pieces in verse, moral and devotional. 2s.

THEOLOGY.

Calmet's Dictionary of the Bible, with the Fragments. A new Edition, being the fifth. Parts I. II. and III. 24s. each in bds.

Dying Sayings of Eminent Christians, especially Ministers of various Denominations, Periods, and Countries: selected and arranged in the alphabetical order of the deceased. By Ingram Cobbin, M.A. 12mo. 6s.

A Practical Exposition of the Revelation of St. John, with Tabular Views of the Revelations, together with the corresponding visions in Daniel. By T. Keyworth. 2s.

The Daily Expositor of the New Testament. By T. Keyworth. Vol. II. completing the work. 8vo.

An Introductory Discourse, by the Rev. W. Orme; and a Charge, by the Rev. Andrew Reid: delivered at the Ordination of the Rev. Ebenezer Miller, M.A. to the Pastoral Office over the Church assembling at Old Gravel Lane, on February 22, 1828. Published at the request of the Church and their Pastor. 8vo. 2s.

* * Each may be had separate, price 1s.

Two Funeral Discourses. The First by William Bengo Collyer, D.D. LL.D. F.A.S., &c. occasioned by the Death of Mrs. H. F. Burder. The Second by Henry Forster Burder, M.A. at the Interment of Mrs. Collyer. 1s. 6d.

A Brief Inquiry into the Prospects of the Christian Church in connection with the Second Advent of Our Lord Jesus Christ. By the Hon. and Rev. Gerard Noel, Curate of Richmond, Surrey. 1 vol. 8vo.

TRAVELS.

Journal of a Residence in the Sandwich Islands, during the Years 1823, 1824, and 1825: including Remarks on the Manners and Customs of the Inhabitants; an Account of Lord Byron's Visit in his Majesty's ship Blonde; and a Description of the Ceremonies observed at the Interment of the late King and Queen in the Island of Oahu. By C. S. Stewart, late American Missionary at the Sandwich Islands; with an Introduction, and occasional Notes. By William Ellis. With a map and engravings. 1 vol. 12mo. 8s.

THE ECLECTIC REVIEW,

FOR MAY, 1828.

Art. I. *Researches in South Africa* : illustrating the Civil, Moral, and Religious Condition of the Native Tribes ; including Journals of the Author's Travels in the Interior ; together with detailed Accounts of the Progress of the Christian Missions, exhibiting the Influence of Christianity in promoting Civilization. By the Rev. John Philip, D.D. Superintendant of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. In 2 vols. 8vo. London. 1828.

THIS work, to the appearance of which we have for some time looked forward with no ordinary interest, has not disappointed our expectations. It is a publication, unquestionably, of very great importance, both in a religious and a political point of view. The Author, who is evidently a man of superior talents, of sound principles, and of a disposition at once conciliatory and resolute, has furnished us, in these volumes, with a mass of most valuable information, which we might search for in vain in the works of other South-African travellers, from Kolben down to Thompson. He has brought before us, in a distinct and tangible shape, the actual history and condition of the aboriginal inhabitants of Southern Africa ; and has proved to demonstration the deplorable fact, which former travellers had only imperfectly and briefly hinted, that the conduct of the Dutch and English intruders in that quarter of the globe, has not been less criminal, and scarcely less destructive, than that of the Spaniards in South America. He has proved, too, that the colonial governments, both Dutch and English, have, with but rare and casual exceptions, been equally criminal with the savage Dutch African colonists, in maintaining a system of cruel oppression, which must for ever remain a foul blot upon the history of two free, enlightened, and Christian nations. And to the deep disgrace of Great Britain,

he has been compelled to shew, by the most incontrovertible documents, that this monstrous system of wrong and outrage has continued to be perpetrated under the direct sanction of the highest authority in this British colony, down almost to the present hour; while all attempts to obtain any effectual mitigation of it, by appeals to the humanity and justice of the home Government, have been met either with the most heartless neglect or with empty and unmeaning professions. But we must allow Dr. Philip to give the reader, in his own words, some account of the subject and purport of his work.

‘ The subject of the present volumes, renders it necessary that something should be said in this place, of the circumstances in which they originated, and of the object proposed by their publication. The sufferings of the natives under the Dutch Government, have been fully depicted by Mr. Barrow; but it did not begin to be suspected in England, till lately, how little their condition has been improved by the change of masters they experienced when the English took possession of the Cape. It seems to have been too easily taken for granted, because we could declaim against Dutch inhumanity, and because the natives, in the first instance, viewed our conquest of the colony as a deliverance, that all their early expectations had been realized, and that their oppressions had passed away with the power of their former masters. Such were the impressions, at least, under which I arrived at the Cape of Good Hope in 1819; and such were the feelings I endeavoured to cherish, till I could no longer retain them.

‘ During my first journey into the interior of the country, in 1819, many facts came under my observation, at variance with the favourable opinion I had formed of the condition of the natives; but the explanations I received from the local authorities of the districts, where inquiries were made, led me to suppose that they arose out of the old habits of the people which our Government had not been able to correct; but that, nevertheless, the work of melioration was going forward, and that in a few more years there would be no grounds for further complaint.

‘ When I had occasion to submit the grievances of the people at our institutions, to the colonial government, the facts were denied by the local authorities against whom the complaints were made. I was presented with government proclamations, declaring the Hottentots to be a free people, and declaring at the same time, that their improvement and happiness had always been a favourite object with the colonial government. And there was so much address displayed in the management of the whole system, that it might have continued to operate for an unlimited time, had it not been for the collision occasioned by its coming in contact with our missionary institutions, and for the obstinacy which refused to lessen the friction till the sparks burst into flames.’

‘ Some of the worst abuses which had obtained in the colony before it came under the English dominion, and which were merely

connived at by the old government, were now confirmed by government proclamations, accompanied with all the authority and the sanction of colonial law; and while the privileges of the missions within the colony were gradually curtailed, the missions beyond its limits were not left undisturbed.'

'Two of our missionary stations among the Bushmen were put down, and the missionaries recalled. Our missionary station at Griqua Town, beyond the Orange river, was subjected to a colonial interference which threatened its destruction. Zuurbraak (or Caledon Institution) was alienated from us, and the people oppressed and dispersed among the farmers. A plan was formed to deprive us of Pa-caltsdorp, and to dispose of the people among the neighbouring colonists: and so oppressive had the conduct of the landdrosts of Albany and Uitenhage become to the missionary institutions of Bethelsdorp and Theopolis, that they must have been speedily ruined, but for the measures which were adopted to save them. So late as the years 1820, 1821, and 1822, the people were unable longer to sustain the oppressions imposed upon them by the local authorities of the districts; and such was the system of annoyance carried on at the same time against the missionaries, that nothing but the hope of succeeding by a last effort could reconcile them to remain in their situations.'

'During three years, without sending home a single complaint, I had done every thing in my power to conciliate the Colonial Government, and to induce it to allow us to pursue our labours in peace. I stated again and again to the leading members of the Government, that if they forced me to make an appeal home, the case of the Hottentots would bring all the affairs of the colony under review; but all my attempts to prevent the necessity of being forced upon this last resource, proved in vain.'

'In April 1824, Mr. Buxton had moved an address to the Honourable the House of Commons for copies of extracts of all correspondence relative to the condition and treatment of the Hottentots, &c. If Earl Bathurst's manner of treating the subject was discouraging, the return to the address, which was printed in March 1827, was still more so. This extraordinary document, instead of furnishing copies of *all correspondence*, contained nothing but an ex-parte statement by the Governor, without a single reference to the Commissioners' reports. The reports of the Commissioners of Inquiry on the Government and Finances of the colony, were printed only a month later than the return made to Mr. Buxton's motion. It was some time in November or December last, that I had them put into my hands; but they contain so little in reference to the coloured population, that I laid them aside, expecting the full report on this subject: and I should not again have adverted to them, had I not been recently told, by a Member of the House of Commons, that he believed that they contained all that it was then the intention of ministers to print on this subject.

'After having established, before two of his Majesty's Commissioners of Inquiry, my allegations respecting the oppressed state of the natives, and the hostility manifested against the missionary in-

stitutions, I was willing to have given up all my proofs and documents to the Colonial Government, had pledges been granted me that the natives should have their freedom secured to them. Since my return to this country, I would, at any time before these volumes went to the press, have committed the papers they contain to the flames, had his Majesty's ministers met me with the assurance that they would do justice to the oppressed and deeply-injured native inhabitants of South Africa. But the reserve which Government has so long maintained on this point;—the official coldness of Earl Bathurst's reply to the memorial of the Directors of the London Missionary Society and to my report;—the meagre and extraordinary character of the return to Mr. Buxton's motion;—the unsatisfactory nature of what has been published in the reports of the Commissioners on the Government and Finances of the colony of the Cape of Good Hope in relation to the natives;—the manner in which their special reports on this subject have been withheld from Parliament;—and the simple fact, that the system laid open in the following pages was still carried on in the colony so late as the date of the last letter I received from it;—have left me no alternative but to lay this subject before the public in all its length and breadth, or to run the risk of losing the fruit of all my exertions for the natives, and the advantage of all the documents I have collected in their favour; and thus, of leaving them where I found them,—in the most oppressed condition of any people under any civilized government known to us upon earth.

‘ In the brief notice which has been taken of the state of the Hottentots, and of the causes which have given rise to the increase of their sufferings within the last twenty years, while relating the circumstances in which the present volumes originated, I must have been anticipated by the reader in what remains to be said respecting the object of their publication. The most strenuous advocates for the doctrine of passive obedience and non-resistance, will scarcely carry their principles so far as to plead for indifference to their own civil rights and the natural rights of their fellow-creatures. There are questions affecting the highest interests of society, on which it is criminal to be silent. There are crimes and conspiracies against man, in his collective and individual capacity, which strip the guilty of all the respect due to the adventitious circumstances connected with rank and station; and to know that such combinations exist, and not to denounce them, is treason against the throne of Heaven and the immutable principles of Truth and Justice.

‘ No question can be more simple and less incumbered with difficulties than the one before us. We ask for nothing unreasonable, nothing illegal, nothing new. We have nothing to say to politics. The question under discussion is a mere question of civil rights. We have advanced no suggestions about the new charter of justice. We are the advocates of no particular form of civil government for the colony. We have offered no particular directions about the machinery of government desirable in such a country. We have recommended no checks but such as are necessary to prevent one class of British subjects from oppressing and destroying another. In what we propose, we suspend no weight upon the wheels of government. We ask

nothing for the poor natives more than this, that they should have the protection the law affords to the colonists. There is nothing, surely, in these claims, against which the shadow of an objection can be urged.

'Independent of printed statutes, there are certain rights which human beings possess, and of which they cannot be deprived but by manifest injustice. The wanderer in the desert has a right to his life, to his liberty, his wife, his children, and his property. The Hottentot has a right to a fair price for his labour; to an exemption from cruelty and oppression; to choose the place of his abode, and to enjoy the society of his children: and no one can deprive him of those rights without violating the laws of nature and of nations. If the perpetration of such outrages against the laws of nature and of nations is a crime, that crime is greatly aggravated when it is committed against the *lex loci*, against the written law of the land. The Hottentots, in addition to the unalienable rights conferred upon them by their Creator, have prescriptive rights in their favour: they are regarded by the British Government as a free people; and the colonial law says, that they are to be treated, in their persons, in their properties, and in their possessions, the same as other free people.

'We have shewn in the following pages, that the natives of South Africa have been deprived of these rights; and we now come forward with the law in our hand,—which acknowledges them a free people, and grants to them the rights which have been specified,—and we ask the British Government, and the British public, whether the system of cruelty and injustice which is now brought to light, is to have their sanction? Or, whether the people who have been so long oppressed by its operations, are to have the enjoyment of those rights restored to them?' (*Preface*, pp. xv—xxvii.)

The work introduced in this manly and decided manner, embraces, among many minor points, the following topics: First, a detailed account of the encroachments of the European colonists upon the Hottentot tribes, by which the latter have been gradually deprived of their flocks and herds, of the property of the soil, and finally, of their personal freedom; until one large portion of the race have been reduced to a state of abject and degrading servitude, and the remainder driven into the barren deserts of the interior. Even there, they are still pursued by the advancing tide of colonization. Deprived of the springs and last habitable spots of the wilderness,—hunted down like wild beasts,—the males are massacred without pity, and the females and children are carried away captive, to become hewers of wood and drawers of water to their *Christian* oppressors.

The Author presents to us, secondly, an historical view of the progress of the Christian Missions within the Cape Colony, from the arrival of Dr. Vanderkemp down to the present date; comprising a great variety of interesting details and instructive observations, illustrative of the intimate relationship between

Christianity and Civilization; and proving, by the most satisfactory evidence, that the Missionaries in South Africa have, in spite of incessant obloquy and annoyance from the colonists, and of intolerable oppression from the local authorities, actually elevated such of the natives as they were permitted to retain at their institutions, to a state of great moral and intellectual respectability, and of comparative comfort and prosperity.

The third part of the work comprises an exposure of the system of incessant hostility and persecution to which the Missions have been subjected, more especially during the recent administration of Lord Charles Somerset;—a system so iniquitous and impolitic, so disgraceful both to the Colonial authorities and to Earl Bathurst's administration, that it is difficult to characterize it without using severer expressions than we are in the practice of employing on subjects of this description.

Lastly, we have some account of the progress and present condition of the various Missions beyond the limits of the Cape Colony, among the Bushmen, Griquas, Bechuanas, Caffers, and Namaquas. This part of the Author's subject, including the journal of his personal travels, and the history of the exterminating warfare carried on against the miserable Bushmen, occupies nearly the whole of the second volume, and is by no means the least interesting or important part of the work.

Upon each of these several points, we shall hereafter offer some remarks; but we are desirous, in the first instance, to make the reader somewhat better acquainted with both the style and matter of the volumes before us by means of a few characteristic extracts. The following is taken from one of the introductory chapters, which comprise an historical sketch of the aggressions upon the natives during the Dutch period.

' The flattering and fabulous accounts of the new colony published by Kolben, drew thither every day new settlers from the mother-country; and this influx of strangers, together with the children born to the former colonists, occasioned an increasing demand for new lands and servants. Every addition of territory requiring additional hands to cultivate it, the colonists, after having deprived the poor natives of their springs of water, now penetrated into the deserts and mountains to seize their women and children, and to reduce them to slavery on the lands which their husbands and fathers had occupied as a free and independent people. The aborigines, who had for a long time suffered with exemplary patience the injuries inflicted upon them, finding that no retreat could protect them from the cruelties of their oppressors, sought resources of annoyance from the desperate condition to which they were reduced; and the colonists, smarting under the re-action of the accumulated evils they had heaped upon them during the space of seventy years, and which

could no longer be endured, formed the project of making the colonial government a party in assisting them to enslave or exterminate all that remained of the original inhabitants. But to attempt so monstrous a project as this, or even openly to seize the property of a whole nation, without some alleged provocation or imminent necessity, would, in all probability, have excited the disapprobation of the governor, and retarded the accomplishment of their design. They sent, therefore, to the seat of government, the most vilifying representations, imputing to the Bushmen the most depraved and pernicious propensities, and accusing them of incessantly plundering the property of the colonists. The government, which had by this time (1770) declined from the purity of its principles, was misled by the force of these charges, aided, perhaps, by a share of the colonial habits of feeling with respect to the natives, which it had by this time acquired. This scheme of the colonists was therefore speedily authorized; and it was not long before the administration entered as warmly into it as the colonists themselves: for we find that, in the year 1774, the whole race of Bushmen, or Hottentots, who had not submitted to servitude, was ordered to be seized or extirpated; the privilege of slavery was designed exclusively for the women and children; the men, whose natural habits disqualified them for the purposes of the colonists, and whose revenge was probably dreaded, were destined to death.

‘ The decision of government was followed by an order for the raising of three *commandoes*, or military parties, to proceed against this unfortunate race. These were usually raised by the different field-cornets, who collected the colonists on the frontier in their respective jurisdictions, having one commandant over the whole. They were to be armed, and to scour the neighbouring country, to discover the abodes of the Bushmen; and when they espied a kraal, they were to surprise it, if possible, and, singling out the men, to shoot them. The surviving women and children were to be divided and shared among the members of the expedition, or distributed among the neighbouring farmers.

‘ There is no record remaining to shew the district to which the first *commando* was sent, or how long it continued in the field; but it appears that the party engaged in this service in the month of September 1774, in the space of eight days succeeded in shooting ninety-six Bushmen. The women and children taken prisoners were divided among the men, but their number is not specified in the official report. Van Wyk was the name of the commandant.

‘ The second *commando* was conducted by a Boor named Marais. In his report to the Colonial Office, he states, that he had taken one hundred and eighteen prisoners, who, it is presumed, must have been women and children, but the number killed is not mentioned.

‘ The third *commando*, under Vander Merwe, was commissioned to the Bokkeveld, where they destroyed one hundred and forty-two Bushmen. On the following year, these expeditions appear to have been repeated twice: one, on the 12th of June, succeeded in killing forty-eight of the devoted Bushmen, and would have followed up the carnage, had not the force of the party been insufficient. The

number of wounded would, in all likelihood, greatly exceed that of the slain on these occasions, as they never ceased to run or scramble among the rocks in search of hiding-places, till life forsook them; appearing to dread being taken, more than death itself.'

Vol. I. pp. 41—43.

The above are only specimens of this horrible system of organized butchery, which was moreover rendered still more disgraceful to the Christian name by the execrable treachery with which it was frequently accompanied. Among numerous original documents by which Dr. Philip has substantiated his statements, there is an official report from a commandant of one of these bloody expeditions, Van Jaarsveld by name, who proceeded, in the year 1775, to hunt down Bushmen or wild Hottentots upon the Sea-Cow River, a branch of the great river Gariep. This man relates, that, having fallen in with some straggling natives, he treated them kindly, gave them presents of pipes and tobacco, and, to remove all suspicion of hostility, assured them, that he and his party had come from the colony as friends, and solely with the purpose of shooting sea-cows (hippopotami) in their river. He then proceeded to kill sea-cows in different places, and invited the Bushmen, in terms of peace and amity, to come and feast on their flesh. Perceiving the natives to be still somewhat suspicious of his designs, and averse to guide the commando to their kraals, they shot at one spot twelve sea-cows; and departed about a couple of leagues, leaving some spies to bring them intimation when the famished Bushmen should have assembled in numbers to feed upon the carcasses.

'About midnight', says Van Jaarsveld, 'the spies returned, saying, they had seen a great number of Bushmen there; when I immediately repaired thither with the commando, waiting till day-break, which soon appeared; and having divided the commando into parties, we slew the thieves, and, on searching, found one hundred and twenty-two dead; five escaped by swimming across the river.'

This system continued to be prosecuted with little intermission, from the year 1774 till 1796, when the English first obtained possession of the colony. In Barrow's time, it was still proceeding without abatement. That Traveller was himself an eye-witness of some of the atrocities of the colonial commandoes, and has characterized them in the following forcible terms:—'The abominable expeditions which are carried on, 'under the authority of Government, against this miserable 'race of mortals, ought not, on any consideration, to be 'tolerated. They answer no other purpose than that of irritating and rendering more savage, the unhappy creatures who

‘are the objects of them. The boors are chiefly induced to undertake them with the view of securing for their service the women and the children. It is a well-authenticated fact, that, in proportion as they are hunted down by the boors, their ferocity towards the Christians has increased.’ *

It might have been expected, that a system of aggression and outrage so inhuman, and denounced in such strong terms by a gentleman who has ever since occupied an important situation under His Majesty's Government, would not have been suffered to proceed under the dominion of England without interference and exposure. But, alas for the poor Bushmen! the philanthropy and public spirit which flamed out so eloquently against these ‘abominable expeditions’, while the Dutch boors and the Dutch authorities were alone responsible for them, were frozen into deep silence when the Cape became a permanent dependency of the British empire. During twenty years, as it now turns out, that the same system has been proceeding with destructive energy under the direct sanction of British governors, not a word on this subject has been heard from Mr. Barrow; nor, till the appearance of Mr. Thompson's Travels last year, had it been more than faintly hinted at by any of the African travellers who have succeeded him. Those of our readers who recollect the deplorable statements made by Mr. Thompson on this topic, may now compare them with the following passages from the work before us.

‘In my late journey into the interior’, says Dr. Philip, ‘in 1825, at the last farm-house on the former boundary line of the colony, by Plettenberg's beacon, I met with a farmer apparently not more than sixty years of age, who informed me that he had been on forty-five commandoes against the Bushmen. On his first going on commando, he was nineteen years of age. He then resided on the Hex river, in the district of Stellenbosch. Having remarked to him, that he must have shot many hundreds of Bushmen in all these commandoes, he was sensibly agitated, and replied, “Yes, sir, that was not good; but I was obliged to obey the commands of the field-cornets.” The first commando this boor had been engaged in, having been in 1784, eleven years only before the colony fell into the hands of the English, it is obvious, that the greater proportion of these forty-five commandoes must have taken place under the English Government. Commandant Nel stated to Mr. Thompson, that within the last thirty-two years, (a number which carries us back to a still later period, and to within two years of our taking possession of the Cape,) he had been on thirty commandoes. Whatever may be said, on a comparative view, of English and Dutch humanity, it is evident, that the mass of evil brought upon the

* Barrow, vol. i. p. 247.

wretched Bushmen is greater under the English Government than under the Dutch.

‘ Forcibly dispossessed of their country, or, at least, the only valuable parts of it, and of the game on which they subsisted, were the conduct of the colonists towards them ever so mild, little would remain for them but starvation. But, as the colonists are solely intent upon their slavery or their destruction, the distribution of the former through their country must give them, almost without the aid of commandoes, tenfold greater facilities. Besides the commando system, which has been revived, the Bushmen that escaped, were treated as outlaws, and were either driven from their native soil, or seized by the farmers. The whole of their country to the north-east, (the only fertile part,) from the former borders to the great Orange river, has been measured out by the Colonial Government to the new proprietors; and every Bushman who has survived the means taken to clear the country, and who is not in the service of the farmers, exists by sufferance only in a fugitive state. This fact is sufficient to shew the grounds why the missions were abolished. The plan could not have been executed while the missions existed; and the lights were put out, that what could not bear the eye of a witness, might be perpetrated in the dark. The evils heaped upon the Bushmen have, therefore, been much greater under the English Government, than under the Dutch. The colonists have since that period prodigiously increased; they are not now at a distance from the Bushmen, but press upon their habitations; and the much more extended frontier presents more numerous points of attack. These circumstances, together with the high price of slaves, and their scarcity, from being divided among an increased white population, have greatly accelerated the work of extermination. The difference between the former and the present state of their country is, the difference between a country occasionally invaded by an enemy, and that country with all its forts, castles, and fenced cities in the possession of that enemy. Under the old system, the enemy came at particular seasons only, and the Bushmen were warned of their approach, and could shun them; but their enemies now cover every part of their country, and have left them the means neither of defence nor of concealment.’ Vol. II. p. 45—47.

In a subsequent part of the work, Dr. Philip has the following remarks on the same melancholy subject:—

‘ In no period of equal length, in the history of the colony of the Cape of Good Hope, has the work of death and slavery been carried on with the same degree of success which has attended it in the interim between 1817 and 1825. In 1816, we had 1600 Bushmen belonging to our missionary stations of Toverberg and Hephzibah; and the Bushmen, though reduced and harassed by the commandoes which had been sent against them, were still the nominal possessors of the country between the old boundary of the colony and the Orange river, and were to be seen existing in separate and independent kraals, in different parts of that country. But in 1825, when

I visited their country; those kraals had disappeared; the missionary stations had all been put down; the country was then in the possession of the farmers; and the poor Bushmen still residing in it, were either in their service, or living like fugitives among the rocks, afraid to appear by day-light, lest they should be shot at like wild beasts.'

Vol. II. p. 269.

* * * * *

' Judging from the detestation in which this country had been accustomed to hold the tyranny of the Dutch towards the aborigines of its colonies, and from the style in which their cruelty to the Bushmen was described by Barrow and other travellers, it might have been expected, that the transfer of the government into British hands was an event in which humanity had to rejoice. But what is the fact? During the last twenty-two years of the Dutch government at the Cape, the Bushmen were oppressed; yet, notwithstanding their oppressions, in 1796 they were still powerful. Since the English took possession of the colony in 1796, what was, in the time of the Dutch government, the Bushman country, has been brought into the possession of the colonists; and the people are now reduced to slavery, or to the condition of miserable fugitives in what was then their own country.

' Extended as the present frontier of the colony is, it will not stop there. Within the last thirty years, the frontier of the colony has been extending in every direction; and, as a proof that the colonists will not be satisfied to confine themselves within the bounds which have been fixed for them, the people of New Hantam had scarcely seated themselves in the Bushman country on the banks of the great Orange river, when they began to cross it to seek new grazing grounds for their cattle, and to kill game (the only provision on which the natives had to depend) beyond it; and there are on the other side of that river; and immediately beyond the eastern and western limits of the colony, numerous and interesting nations, who must shortly share the melancholy fate of the hordes who occupied what was formerly known to us as the Bushman country, unless British humanity and British justice throw their protecting shield over them.'

Vol. II. pp. 271, 272.

These passages may suffice as specimens of that department of Dr. P.'s work, which relates to the cruel aggressions of the colonists and of the Cape Government against the native tribes still existing in a state of precarious independence. The conduct of the colonial authorities, under the British administration, in regard to the Hottentot population within the colonial boundary, though less murderous and destructive, has been scarcely less flagitious. Amidst continual declarations of humanity and anxiety to promote the welfare of the aboriginal inhabitants, the most shameful usurpations of the colonists upon their natural and civil rights have been either confirmed by legal enactments, or allowed to attain, by unquestioned usage,

in spite of the laws, the force of prescriptive sanction. One proclamation, issued in 1809, consigned the whole Hottentot nation to hopeless servitude to the whites. Another, in 1812, authorized the colonists to deprive them even of their children, and to subject the latter to a still harder bondage, under the English guise of apprenticeship. An arrogant provincial functionary assumed the power to prevent, at his own discretion, any Hottentots in his district from taking refuge at the missionary institutions, and of forcing them to become serfs to the boors, or soldiers in the Cape corps. And in spite of all the remonstrances of the Missionaries, this tyrannical control was sanctioned by the Colonial Government, and continues to the present hour to be constantly enforced by the local magistracy. Innumerable oppressions, equally iniquitous, are fully developed in Dr. Philip's volumes; accompanied, in every case, by documentary proof, or corroborated by other evidence of the most unquestionable description.

We cannot at this time do more than barely allude to the momentous topics involved in the Author's history of the South African Missions;—their effects on the civilization of the natives, and the long and perilous persecution they have sustained from the colonial authorities. But for the talents, temper, and intrepid zeal (under Divine Providence) of the Author of this work, they must, apparently, long ago have sunk into utter inefficiency, or worse—a vile subserviency, as mere engines of colonial oppression. The work has reached us too late in the month*, to enable us to attempt any thing like a methodical and analytical review of it. But we could not pass it over without at least introducing it to the notice of our readers; and having done so in this cursory manner, we shall reserve till our next Number, our more mature reflections upon the very interesting portion of its contents yet to be considered, and upon the important objects which its publication is calculated to promote.

As a contrast to the extracts already given, we shall conclude with a passage from the simple but affecting journal of Mrs. Williams, the wife of a meritorious missionary who died in Cafferland, leaving his young wife and children without a human protector in the midst of that wild and savage people. Dr. Philip has given an agreeable variety to his work, both by his personal observations and by such interesting episodes as the chapter of which the following is a portion.

* It was not published till the 21st. ult.

' *August 20 (1818).* This morning, the fever had much increased. He got out of bed, quite wild; but, through weakness, was obliged to lie down again. In the course of the day, the people came to me, requesting that I would send into the colony to let my friends know that Mr. Williams lay so ill. I told them, that I had not permission from Government to send Caffers into the colony. They pressed hard, saying, I was there a lone woman with my two little children, and my husband so ill—it was too hard for them—they could not bear it.

' 21. This morning, I despatched two men into the colony. This was the Lord's day, and to me the most trying Sabbath I ever experienced. Before this, I did not apprehend that my husband's illness was unto death; but now I looked for nothing else, and that speedily. My little Joseph was standing near the foot of the bed. He beckoned for him, and I brought him to his father; but he could not speak to him. I asked him, if he knew me and the children? He looked at us with much concern, but could not speak.

' 22. He had no sleep the whole night, and his breathing grew more and more difficult. He took nothing but water. I was at length enabled to resign and give him up to the Lord, to do his pleasure concerning him.

' After this, I asked one of the Caffers, if he had no wish to see his teacher before the Lord took him to himself. Answer, "Yes; but I do not like to ask you, because I think it will make your heart sore." He then came and sat down by the bed side. I asked him if he prayed. Answer, "Yes." "What do you pray for?" Answer, "I pray the Lord, as he hath brought us a teacher over the great sea water, and hath thus long spared him to tell us His word, that he would be pleased to raise him up again, to tell us more of that Great Word." I asked, "Do you pray for me?" Answer, "Yes." "What do you ask when you pray for me?" Answer, "I pray that if the Lord should take away your husband from you, he would support and protect you and your little ones in the midst of this wild and barbarous people."

' This was to me a precious sermon, at such a season, from the mouth of a Caffer.

' 23. This morning, just as day began to break, his happy spirit took flight to be for ever with the Lord.

' As soon as I was able, I despatched two men with the painful intelligence to Mr. Barker. When this was done, I was obliged, in consequence of the heat of the climate, and of the situation I was placed in, to instruct the people to make the coffin and dig the grave. I had some difficulty in persuading them to try to make the coffin. They knew not how to go about it. I said, I would direct them as well as I could, and they willingly set to work. These were trying tasks for me at such a moment; but the Lord hath promised not to lay more on his children than they are able to bear.

' I could not get the coffin finished to-day. I made my bed on the ground, for the night, in the same room where the body of my deceased husband lay; but in the night, I was obliged to get up and take my poor children out. You will readily conjecture the cause.

‘ 24. As soon as it was light, the people returned to work upon the coffin; and about eleven o’clock, it was finished. I appointed four young men, (in whose hearts, I trust, the Lord hath begun a work of grace,) to put the body into the coffin. I then took my two fatherless infants by the hand, and followed the remains of my beloved husband to the grave; accompanied by the whole of the people and the children. When they had put the body in the grave, I requested them to sing a hymn, after which we prayed. While sitting at the edge of my husband’s grave, I thought that you, my far distant relatives, little knew what I was undergoing; but the remembrance, that “He who sticketh closer than a brother,” saw me, and was able to support me, was my stay and comfort.

‘ I had not long returned to my home, before the messenger that had been sent to inform Gaika of the death of Mr. Williams, returned with the following message to me: “That I was to hold my heart stiff; that the people at Kat river were ordered to protect me and my property until my friends came; and if I needed any thing, they were to provide for me; and that when any one came from the colony, he desired to be informed of it.” This friendly message from a man so covetous and selfish as Gaika, I thought was of the Lord; for, as soon as a man dies among his own people, it is the practice of this Caffer king, to strip the widow of every thing.

‘ 26. I was enabled to keep upon my feet with my two dear little ones; and the word of God was a great support to my afflicted soul. I committed myself and my children, with confidence, into the hand of the Lord.

‘ 27. This day again calls for thankfulness. I have lain down and risen up in peace and safety in the midst of a savage people.

‘ 28. This is the Lord’s day. Through the grace of God strengthening me, I began the day with prayer, and after that, I held the school. I felt the loss of my beloved partner more than I can express in words. About mid-day, I assembled the people together again; and while engaged in prayer, Mr. Hart arrived. I was much affected, and the people also.

‘ Mr. Hart did his best to console me; and after I was a little recovered, he inquired what I intended to do. I said, I had sent messengers to Mr. Barker, (missionary at Theopolis,) and I thought that he or some other missionary would come and stay here until the mind of the Governor was known; that I intended to remain here in the event of other missionaries being permitted to come; and that I thought my remaining might be the means of keeping the door open for others. Mr. Hart replied, that he thought it would be very imprudent for me to remain; that if Mr. Barker came, it would only be for a few days; and that he thought it would be best to let his men prepare the waggon, and begin to pack, as time was very pressing with him. I observed, that Mr. Williams had always been very particular to avoid doing any sort of work on the sabbath, even work of necessity, in the eyes of the heathen, lest it might be to them a stumbling-block, and that I felt unwilling to move till the morrow. He accordingly agreed to stop till the morrow.

‘ The people then came together, and said to Mr. Hart: “What

shall we now do? The Lord hath taken our teacher from us; and lo, you are also come to fetch away, out of our land, the woman who should now teach us. This is too hard upon us."

Art. II. *Austria as it is*: or, Sketches of Continental Courts. By an Eye-witness. Small 8vo. pp. 236. Price 8s. 6d. London. 1828.

THIS is a volume of slight manufacture, but, on the whole, of agreeable quality. Without entering profoundly into the character and causes of the existing state of things, it takes a bird's-eye view of events, agencies, and conditions, that may communicate instruction to those who have not the means of making more extensive or authentic investigation. It is presented to the public as the production of a native Austrian, revisiting his country after an absence of five years, and communicating the results of a diligent investigation of the social, moral, and political state of those extensive regions which are subject to the domination of Francis and the administration of Metternich. Abundant censure is dispensed to these worthies. The utter destitution of every liberal principle and of every generous feeling from their policy, whether domestic or exterior, is set forth in all severity. The crude and ignoble seignorage of the former, with the shuffling intrigue and restless *espionage* of the latter, are very unceremoniously handled. All which we, of course, cannot take upon ourselves either to affirm or to question: we simply state the averments as we find them set down in the indictment before us. We would suggest, however, that there is hardly sufficient allowance made for the counteracting causes that are obviously and actively at work, and which are neutralizing, in a considerable degree, the well-meant efforts of the Emperor and his bosom counsellor. It is on all hands affirmed, that the system of Austria is at complete variance with every principle of rule that Englishmen are accustomed to acknowledge. It makes no reference to the rights of man, no allowance for the elasticity of mind, no provision for the 'march of intellect,' no opening for the moral or political improvement of mankind. All is to centre in the monarch, and every act of power or favour must emanate from him. But, independently of a great deal of clumsiness in the construction of this rude machine, and of consequent friction in its working, there has been a compulsory admission of discordant elements into its mechanism, that injures its cohesion, and ensures its ultimate failure. To say nothing of education, (that bitter pill which even absolute monarchs are constrained to take,) or of the

natural impatience of bondage which is felt by the most degraded serf, there are disturbing forces in operation, from the very heart of Austria to the furthest limit of its provinces.

In the first place, there is a radical debility in the cardinal principle of the system, the pivot, ostensibly at least, on which the whole machinery turns. The affectation of paternity, the semblance of parental character, that distinguishes the aspect of the Austrian Government towards its subjects, assumes an air of infirm and mawkish inconsistency when contrasted with the heavy and unrelaxing pressure of its sway. The Emperor is accessible, familiar, even caressing in his expressions and demeanour. He listens to the petitioner who seeks an audience, and dismisses him with the epithet, 'my child', and with the assurance of favourable recollection. He mixes, almost *en famille*, with his good burghers of Vienna, and seems really to enjoy the opportunity of laying aside the reserve of royalty, and mingling with the population of his capital in their Sunday evening carousals in the Prater. All this has, of course, its effect on those who are immediately in contact with it; the Viennese, accordingly, idolize their 'dearly beloved Kayser', and the immediate appanage of the house of Hapsburg, the archduchy of Austria, is peopled by a loyal and contented race. But the out-lying provinces have no share in this feeling. They are beset by none of the illusion thrown over the popular mind by this well-acted farce; and they are at leisure to compare the smooth phraseology of fatherly persuasion, with the bayonets and dungeons by which it is enforced. The hypocrisy is too well understood, and the oppression too severely felt, not to waken and keep alive the keenest indignation both at the insult and at the tyranny, aggravated by the odious contradiction between the profession and the deed.

Yet more formidable as a salient spring of antipathy and suspicious observation, is the variety of tenure by which Austria holds her authority over the different races of her subjects, and the varying recollections which attach them to their national institutions. The descendants of Rodolph may be beloved in their hereditary dominions, but Italy murmurs at the German yoke. The Lombard regrets the wealth, the splendour, the glory of the olden time, with its intellectual emulations, its spirit-stirring rivalries, its excellence in learning and the arts. Venice regrets its Doge and its arsenal. Even the Tyrol is not without its causes of discontent. The Bohemian nobility acquiesce reluctantly in the restriction of their Diet to the mere functions of an office for the registration of edicts and the repartition of taxes. The following description of one of these meetings gives an impressive picture of this ab-

surd and insulting pageantry. It is, however, well for humanity, and ominous of final disaster to despotism, that even the show and forms of constitutional government are too dear to their possessors to be safely torn away.

‘ The avenues to the Imperial castle, the court-yards, and the stair-case which leads into the sitting chamber, were lined with the (*Bohmischen Saal*) national guards. The saloon is a square chamber with two entrances. Opposite the one through which the members of the Diet enter, a platform is raised, on which a chair is placed, the whole surmounted by a canopy, which was elevated; the Supreme Burggrave, as President of the Diet, being only a count by birth: had he been a prince, it would have been lowered. When the Imperial Commissaries entered, the whole assembly rose. The Supreme Burggrave, standing under the canopy, descended the three steps, and complimented them; after which the members of the Diet took their seats. To the right hand sate the Archbishop, as Primate of the kingdom, covered with his pallium, and decorated with the insignia of an Imperial order; next to him, three bishops in their purple robes; the abbots in black or white silk gowns, with gold chains and crosses. The benches in front of the canopy were occupied by the lords of the kingdom; the second order dressed in their national costume—a red coat, richly embroidered with silver, epaulettes of the same, white breeches, silk stockings, and a three-cornered hat with bullions. Many of them bore orders; almost all, the insignia of an Imperial chamberlain—a golden key. The knights occupied the benches on the left, and were dressed in the same manner. The representatives of the cities were in black. The Supreme Burggrave addressed at first the Prince Archbishop and the spiritual lords, in the Bohemian language; then the temporal lords of the kingdom, princes, counts, and barons; afterwards the knights (*Ritterstand*); and last, the representatives of the cities. Then, complimentary addresses being over, one of the secretaries read the Imperial proposition respecting the taxes to be laid upon the kingdom for the ensuing year. They were received in silence with a low bow. The Supreme Burggrave asked finally, whether any of the members had to propose matters respecting the good of the kingdom. A deep silence reigned throughout the splendid assembly: at last, the Burggrave thanked them in the name of their august sovereign for their ready attendance, and the assembly broke up.’

How amazingly to the taste of the excellent Charles the Tenth would be such a showy office for the registry of his edicts! But even in the Austrian dominions, all does not run quite so smoothly. The Hungarian nobility are a powerful and high-spirited order, and have resisted all the Imperial efforts to change their Diet into an assembly of mutes. There is a characteristic energy in the nation, that has twice saved the Austrian monarchy, and that would be even more decidedly manifested in defence of its Institutions. Ten millions of determined Hungarians, with their martial nobles at their head, are not to

be jested with; and Metternich himself is at fault here. The Diet of Presburg is the scene of free discussion; and when the King once complained that it had been sitting four weeks without doing anything, he was told by one of its members, that his Majesty had been seated thirty years on the throne of Hungary without doing anything for the good of the nation. When Wallenstein conspired against his king, the loyalty of the Hungarians defeated his machinations. When Maria Theresa appealed to the same generous feeling, her call was answered by the universal enthusiasm of the nobles and people. And this fine impulse, this chivalrous feeling, the present Emperor and his precious minister would, if possible, crush, for the purpose of substituting a mean, crawling, dastardly principle of unreasoning, inanimate subserviency. Since the year 1811, the Emperor—so, at least, runs the accusation—has broken his word of honour twenty times, and not kept it once. The promised reduction of taxes has been realized by a more oppressive levy; the church treasures, taken under pledge of restoration, are still confiscated; the internal trade, especially that between Hungary and Austria, is loaded with oppressive imposts; and the ebullition of popular feeling is repressed by the knowledge that an odious system of *espionage* pervades every ramification of society. Is the professor of a university really learned? he is displaced. Do the students express their indignation at this tyranny? they are sent to the army. ‘Of the horror which this measure spread over the whole empire,’ says the present Writer, ‘we know nothing, but it will never be forgotten.’ ‘it has made the Emperor Francis more hated than all his taxes.’ The aim of every measure seems to be, the complete enslavement, both moral and political, of the people.

‘And this system of degradation, he carries on in that plain, coarse, and downright matter-of-fact manner with which a cross master disposes of his house affairs. Compared with the roughness with which Francis handles his subjects, by the mere plainness of his manner, the tyranny of Napoleon was a trifle. . . . There is in this prince a strange mixture of unassuming simplicity and of despotic haughtiness; of a truly jesuitical craftiness with an apparent frankness; of the coarsest and most ungrateful egotism with an apparently kind-hearted indulgence. If you see him driving his old-fashioned green calèche and two, dressed in a brown, shabby cabotte (*capote*?), with a corresponding hat, nodding friendly to his right and left, or good-humouredly speaking to his grand chamberlain, Count Wobna, you would think it impossible that in him there is the least pride. Again, when you see sovereigns and princes approaching him with that awe and shyness which mark a decided distrust, and he himself just as plain, even as gross, as if he spoke to the least of his subjects, you

feel convinced that there is occasion for being on your guard against an openness which might send you in the plainest way into the dungeons of Munkatsch, Komom (Komorn), or Spielberg. He is certainly not a hypocrite, but there is a wiliness and an innate deceit in him, which baffles the keenest eye, and really deceived Napoleon. Even his own family trust him little; and though his intercourse with them is plain, and they mix on familiar terms, yet they always keep their distance. Neither his brother nor the Crown Prince is allowed the least interference in public business, except what is allotted to them.'

He is said to be jealous of the Archduke Charles; and it is supposed that he is meditating an infringement of the Pragmatic Sanction, by changing the order of succession in favour of his second son, who is 'clever,' and of 'a prepossessing appearance', while the Crown Prince is distinguished by 'absolute stupidity'. He appears to be uncommonly fond of the young Napoleon, a most interesting personage, finely formed, with all that was beautiful in his father's features, and nothing of its sinister expression. Instead of the Italian depth of visual expression, he has his mother's blue eye. His manners are graceful and dignified, and his countenance is marked by a touching character of melancholy thought. He rides well, and is a favourite with the soldiery.

But we must not forget the prime mover of the political machine, the subtle, supple, insinuating Metternich. Handsome in exterior, and graceful in demeanour, this vizier can assume every shape, and accommodate himself to every character or circumstance.

'Never has there been a man more detested and dreaded than Metternich. From the Baltic to the Pyrenees, from the boundaries of Turkey to the borders of Holland, there is but one voice heard respecting this minister—that of execration. As he was the chief instrument in new-modelling the present form of Europe, the author and the mainspring of the Holy Alliance, that embryo of great events, his character and policy deserve our impartial investigation. Metternich is descended from one of the ancient but impoverished German families which gave to this country their spiritual princes. A subtle management of affairs at the congress of Rastadt, where he represented the Counts of Westphalia, brought him under the notice of the Emperor of Austria; and he entered his service as ambassador to the court of Dresden. In the year 1806, he was appointed ambassador to the French court. Napoleon had just at this time relaxed from his rigour against the ancient French nobility, and they gathered round him in considerable numbers. With a free passport to the coteries of these families, from which, of course, all the illegitimate members of the new created nobility were excluded, Metternich glided with that insinuating suavity and graceful demeanour for which he is so justly celebrated, not only into the secrets and the

chronique scandaleuse of the French court, but even into the favour of the leading characters, and of Napoleon himself. It was here he imbibed that deep knowledge of Napoleon's character, and penetrated those secrets, which enabled him to perform, a few years afterwards, the political and diplomatical dramas at Dresden and Prague. In 1810, he was appointed Minister of Foreign Affairs, in the place of Count Stadion. How he succeeded to direct the attention of Napoleon to the Princess Maria Louisa; how Prince Schwartzenberg, his successor, managed this business; and how it finally ended; the wise reader will have a key to, in what has been said. Metternich himself disposed the Princess to accept of Napoleon's offer, and conducted her to Paris. Several hints respecting a reward for his services were not understood by Napoleon. We know Metternich's character, and how he made up for the disappointment at a subsequent more favourable opportunity.'

What a life such a man must lead! Watching, like a spider in the centre of his snares, the endless and intersecting threads of his web of intrigue. His spies are everywhere, his manœuvres incessant; and, while a broad and generous scheme of policy would elevate his country, change murmurs and disaffection into tranquillity and attachment, raise a barrier against the perilous encroachments of Russia, and maintain the peace of Europe, he is, by exciting irritation at home and suspicions abroad, collecting the materials for a future explosion, and putting all to hazard in favour of an injurious and exclusive system, that gives neither happiness to the people, stability to the throne, nor security to external relations. A striking illustration of the unpopularity of the Government occurs in the volume before us.

'Young pork with horse-radish, and sausages with mustard, and Austrian wine, is a favourite breakfast in Vienna, called Grenfleish. We took it every day, and went for this purpose down into the coffee-room. It was the very day when public festivities, in honour of the restoration of the Emperor, were celebrated. Three Hungarian noblemen stalked in, attired in their national costume—crimson-coloured corsets, with light breeches, hussar boots with tassels of gold bullion, and the pelisse hanging from their shoulders. They took off their sabres and halpacks, and demanded three bottles of Rhenish, and six of Austrian wine. The humble vintner was rather startled at their demand, but obeyed with an Austrian obsequiousness. "A basin!" said an elderly, stern-looking cavalier. It was brought. "Pour the six bottles of Austrian wine into the basin!" proceeded the same gentleman. It was done. "Put the three bottles of Hungarian wine into the water!" "But, your Grace!" replied the trembling vintner, "it is not water; it is the best Bismberger wine, from the growth of 1811!" "Put it in," said he, "and get you gone!" Every eye was turned towards the bold cavaliers who, in one of the first hotels, dared thus to shew their contempt for

Austria. A few minutes afterwards, three more joined them; and now they brought out the healths. "Maria Theresa!" was roared out; "*Vivat! Vivat!*" replied the five others. "*To our King!—Constitutional!*" added the next. "*Constitutional!*" echoed the other five. The whole was transacted in so serious a manner, and with such a dignity, or rather severity, as it is impossible to describe. Not a smile, not a glance at the present guests; alone they sat—alone they spoke; silently they paid for their breakfast and bottles, six of which remained in the basin; and away they went, with that firm, martial, and measured step, which shook the tables, tumblers, and windows of the massive building.'

The continental tour which furnishes a framework for these national and political sketches, commences at Havre; proceeds through Paris, Baden, Wurtemburgh; stopping here to anathematize the harsh despotism of the late monarch, the 'Fat King', and to characterize the present as 'rather a better sort of man'; we have then, Frankfort, Leipsic, Dresden, with a merited eulogy of the 'plain honesty and ill-timed faith' of the Saxon monarch. At last come the Austrian dominions, and the details, of which we have given enough to shew the distinguishing features. Our extracts and comments hitherto, have chiefly concerned political matters: we shall give one specimen of the Author's talent for description.

' Carlsbad lies at the outskirts of the Erzgebürge. We arrived, the morning of the second day, after a tour of fifty-eight miles, at a platform from which the road winds along the ridge of a mountain, 1800 feet high, into a deep valley. The town is now horizontally (perpendicularly?) at your feet, and again moved from your sight by the windings of the *chaussée*. Arches, from thirty to fifty feet high, rise from the declivities, and support the *chaussée*; a magnificent specimen of modern architecture, which, for boldness and solidity, is superior to every thing of this kind on the Continent. The carriage rolls down with ease, without having its wheels locked; and you arrive in the town, unconscious of the tremendous height, till you look up from the abyss. Carlsbad extends for about a mile in a valley, from a quarter to half a mile in width, watered by the small river Kopl. Close behind the houses, the mountains rise like mighty walls, in precipitous and wild magnificence. In the midst of this pretty little town, with about 300 houses, just before the stone bridge, the Sprudel pours forth its boiling waters. It is covered with a rotunda, where you behold fashionables, of almost every nation, sipping and scalding their lips with the boiling waters of this celebrated fountain.The effective powers of these waters are too well known to require explanation. They were discovered by Charles the Fourth, who, pursuing a deer, and on the point of discharging his arrow, saw the animal plunge into a well, from which arose columns of steam. His attendants would fain have persuaded him that it was the kitchen of some magician: the undaunted and, for his age,

enlightened monarch, explored it, and thus bestowed one of the greatest blessings on all the heroes of the quill, from the prime minister down to the poor author, who, as he blesses this delightful spot, remembers, not without shuddering, the Congress of Carlsbad.'

On the whole, though allowance is to be made for bias in all such representations as are here given, we fear that they contain, after all, too much of substantial truth. The Divine Right men, the fautors of Passive Obedience and Non-Resistance principles, if their impenetrable prejudices would allow them but to look on things as they are, might learn from the present condition of the Continent, over too large a portion of its surface, that the uncontrolled rule of the one over the many, is destructive of human happiness, and degradatory of human character; that it defeats the great end of government, and counteracts the beneficent dispensations of the Creator.

Art. III. *Narrative of a Journey through the Upper Provinces of India*. By the late Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. In 2 vols. 4to. London. 1828.

[*Concluded from Page 318.*]

ON leaving the hills of the Jungleterry district, the flat country of Bahar and Allahabad, as far as Benares, presents a vast extent of fertile soil, well cultivated and peopled; and a striking change now takes place in the general appearance of the population.

'The whole scene, in short', says the Bishop, 'is changed from Polynesia', (he has been comparing the Bengalees to the Otaheitanans,) 'to the more western parts of Asia and the east of Europe; and I could fancy myself in Persia, Syria, or Turkey, to which the increasing number of Mussulmans, though still the minority, the minarets, and the less dark complexion of the people, much contribute.' Vol. II. p. 357.

On the 20th of August, the Bishop reached Patna, at one time the capital of Bahar, and supposed by Major Rennell, but erroneously, to be the representative of the far-famed Palibothra. It is still a very large, and, viewed from the water, a very striking city; 'full of large buildings, with remains of old walls and towers, and bastions projecting into the river, with a high rocky shore.' In its apparent extent and prosperity, it far exceeds Dacca, but falls short of it in the beauty and grandeur of its ruins. The continued mass of buildings extends about four miles along the river; when it changes into scattered cottages and bungalows interspersed

with trees, which continue till some more large and handsome buildings appear three miles further. This is Bankipoor, where are the Company's opium-warehouses, the courts of justice, and the residences of most of their civil servants belonging to the district. The great military station of Dinapoor is between seven and eight miles distant. Between Chuprah and Buxar, the Bishop overtook a number of vessels; two of them of a curious and characteristic description.

'One was a budgerow pretty deeply laden, with a large blue board on its side, like that of an academy in England, inscribed, "Goods for Sale on Commission"; being, in fact, strictly a floating shop which supplied all the smaller stations with what its owners would probably call, "*Europe* articles." The other was a more elegant vessel of the same kind, being one of the prettiest pinnaces I ever saw, with an awning spread over the quarter-deck, under which sate a lady and two gentlemen reading, and looking so comfortable that I could have liked to join their party. I found that it was the floating shop of a wealthy tradesman at Dinapoor, who, towards the middle of the rains, always sets out in this manner with his wife, to make the tour of the upper Provinces, as high as his boat can carry him; ascending, alternate years, or as he finds most custom, to Agra, Meerut, or Lucknow, by their respective rivers, and furnishing glass, cutlery, perfumery, &c. &c. to the mountaineers of Deyra Doon, and the *Zennanas* of Runjeet Singh and Scindeah. We passed in the course of this day, the mouths of no fewer than three great rivers falling into the Ganges from different quarters; the Soane from the south and the mountains of Gundwana, the Gunduch from Nepaul, and the Dewah from (I believe) the neighbourhood of Almorah*. Each of the three is larger and of longer course than the Thames or the Severn. What an idea does this give us of the scale on which Nature works in these countries!'

Vol. II. pp. 250, 1.

Buxar is remarkable as giving its name to the memorable battle which confirmed to the British the possession of Bengal and Bahar. It is a large and respectable Mussulman town. At Ghazeepoor, the next town, 'the mosques and the Mussulmans in the shops and the streets, are so numerous, and there are so few pagodas of any importance visible', that the Bishop began to think that he had bidden adieu for the time to the votaries of Brahma. The Mussulmans are very numerous, however, only in the large towns; and taking the whole province, he was assured, that they form 'barely an eleventh part' of the population. So greatly does the proportion vary in different districts, that it is difficult to strike the average. In the Calcutta division of the Bengal Presidency, it

* The Deva, Goggra, or Sareya river, flowing from Kumaon.

approaches to one in eight of the population. In some parts of the Dacca division, the Mohammedans outnumber the Hindoos; and in others, they are as six or seven to ten. In the Patna division, the proportion varies from one to four, to one to fifty. In the greater part of the Benares division, the proportion is two to thirteen. In the provinces of the Deccan, it is generally about one to ten. It is remarkable, how much the Mohammedan population has been overlooked or kept out of sight in most of the discussions respecting the structure of Indian society, the unchangeableness of its institutions, the innocence and purity of the meek idolaters, and so forth. Of the eighty or ninety millions assigned to British India, not less than eleven or twelve millions, probably, are Mussulmans; to say nothing of the Parsees, Armenians, Nestorians, Jews, Portuguese, Anglo-Indians, &c. whose numbers bear, in some parts, a similar proportion to that of the natives, and cannot amount to less than three or four millions more.

Notwithstanding the apparent ascendancy of Mohammedism at Ghazeepeer, *Suttees* are more abundant in this district, we are told, than even in the neighbourhood of Calcutta. The return of the preceding year amounted to above forty; and there were several, of which no account was given to the magistrate.

‘It has been indeed’, remarks the Bishop, ‘a *singular omission on the part of Government*, that, though an ordinance has been passed, commanding all persons celebrating a suttee to send in notice of their intention to the nearest police-officer, *no punishment has ever been prescribed for neglect of this order; nor has it ever been embodied in the standing regulations, so as to make it law, or authorize a magistrate to commit to prison for contempt of it.* If Government *mean* their orders respecting the publicity of suttees to be obeyed, they must give it the proper efficacy; while, if suttees are not under the inspection of the police, the most horrible murders may be committed under their name.’ Vol. I. p. 267.

If the Bishop is correct in his information, that the number of suttees is greater at Ghazeepeer, than in the neighbourhood of Calcutta, there is reason to conclude that the official returns must fall very far short of the truth. In the year 1824, according to the documents laid before Parliament, the number of suttees registered in the Ghazeepeer district, was thirty-three, and those of the Benares division (in which it is included), ninety-three; the population being nearly eight millions. In the same year, the suttees in the suburbs of Calcutta and the twenty-four pergunnahs, amounted to fifty-six; and the total of those in the Calcutta division, was 348, with a population of not ten millions. Unless, then, in the one case, the

number of which no account is given to the magistrate, very far exceeds the number registered, the Bishop was greatly misinformed. At all events, the notorious fact is highly deserving of attention, that the number registered should be so much greater in the immediate vicinity of the seat of the British Government. For this, Mr. Oakley, a Hooghley magistrate, endeavours, indeed, to account, by ascribing its greater prevalence there, to the profligate habits by which the inhabitants of the Calcutta district are distinguished. 'Where Hindooism is in perfection, compared with other places', he says, 'there it least obtains.' In fact, Bishop Heber subsequently remarks, that he had not found this horrible custom *common* in *any* part of India, '*except in Bengal and some parts of Bahar.*' (p. 578.) And in those provinces, Hindooism is certainly less pure and less predominant than in most parts of India. The increased frequency of these infernal sacrifices in Bengal, is clearly chargeable upon the Calcutta Government, whose mischievous half-measure has legalized the practice, 'to the great joy and benefit of the Brahmins, securing to them, and even increasing their fees by multiplying the formalities.'* And here, we have the testimony of the Bishop, that, for its professed object, the securing of the publicity of suttees, that measure has proved both abortive and delusive; so much so as to bring into question the *intention* of its framers. For any good purpose, it has been absolutely inefficient and useless; its *only* operation has been to systematize, legalize, and extend the practice; to make it more popular and more respectable, and to increase indefinitely the difficulty of abolishing it at any future period. The Mogul Government, the Portuguese, the Dutch, the Danish, and the French, in their respective settlements, uniformly discountenanced the practice. The British Government is the only European power in India by whom it has been—not simply tolerated, but—sanctioned. What is that British Government? It is not the Governor-General; it is not the Company; it is not the Board of Control. The only permanent Indian Government is a mysterious, irresponsible junta, who, under the name of a Council, wield the powers of empire over millions of their fellow-creatures; their only qualification being, in too many cases, a twelve years' service that has divested them of the best feelings with which they left their native land. Rarely has India been blessed with a wise and upright governor who was not thwarted by an intriguing, venal, or incompetent *council*. Never has there taken place a

* See the Parliamentary Evidence in Peggs's "Suttees' Cry to Britain." Second Edition. Sect. V.

beneficial reform, an act of splendid justice or policy, that has not found its chief opponents among the civil servants of the Company. Things are much changed for the better in this respect, even at Calcutta; but it speaks strongly for the necessity of inquiry into the true character of this Colonial Ministry, the *Mutseddies* of Calcutta, that the practice of suttees still finds its apologists among the 'members of Government' there.

'They conceive,' says the Bishop, 'that the likeliest method to make the custom more popular than it is, would be, to forbid it, and make it a point of honour with the natives; and that, if we desire to convert the Hindoos, we must, above all things, be careful to keep Government entirely out of sight in all the means which we employ, and to be even, if possible, *over-scrupulous*, in not meddling with, or impeding those customs which, however horrid, are become sacred in their estimation, and are only to be destroyed by convincing and changing the public mind.' Vol. I. p. 28.

And yet, while urging these hollow pretences, these over-scrupulous governors *have meddled*, not to destroy, but to perpetuate these horrid customs; have themselves made them a point of honour with the natives, and increased their popularity. Of their desire to convert the Hindoos, according to their own shewing, we may judge by this circumstance.

The fact is, that the objections which are brought against a legislative prohibition of this form of suicide and murder—for a suttee involves a complication of both—would have lain equally against the punishment of murder in any other form. Bishop Heber, though disposed to think very favourably of the Hindoos in general, as constitutionally kind-hearted, industrious, sober, and peaceable, thinks it very likely, that a son who wished to get rid of his mother, might carry her to the stake, under pretence of a suttee*.

* Of the reasoning by which the pretended system of non-interference is defended, and of the enlightened Christian spirit of its advocates, we have a highly characteristic specimen in the pages of Col. Wilks. 'It has been thought' (he says) 'an abomination not to be tolerated, that a widow should immolate herself on the funeral pile of her deceased husband. But what judgement should we pronounce on the Hindoo who (if any of our institutions admitted the parallel) should *forcibly* pretend to stand between a Christian and the hope of eternal salvation? And shall we not hold him to be a driveller in politics and morals, a fanatic in religion, and a pretender in humanity, who would *forcibly* wrest this hope from the Hindoo widow?' Wilks's *South of India*, Vol. I. p. 499. 1810. The attack on 'Mr. Fowler Buxton' in the *Quarterly Review* for advocating the abolition of *suttees*, was in precisely the same spirit of imbecile arrogance.

‘How little the interference of neighbours,’ he adds, ‘is to be apprehended in such cases, and how little a female death is cared for, may appear by another circumstance, which occurred a short time ago at a small distance from Ghazeepoor. In consequence of a dispute which had taken place between two small freeholders about some land, one of the contending parties, an old man of seventy and upwards, brought his wife (of the same age) to the field in question, forced her, with the assistance of their children and relations, into a little straw hut built for the purpose, and burned her and the hut together; in order that her death might bring a curse on the soil, and her spirit haunt it after death, so that his successful antagonist might never derive any advantage from it. On some horror and surprise being expressed by the gentleman who told me this case, one of the officers of his court, the same indeed who had reported it to him, not as a horrible occurrence, but as a proof how spiteful the parties had been against each other, said very coolly: “Why not?—she was a very old woman,—what use was she?” The old murderer was in prison; but my friend said, he had no doubt that his interference in such a case *between man and wife*, was regarded as singularly vexatious and oppressive; and he added: “The truth is, so very little value do these people set on their own lives, that we cannot wonder at their caring little for the life of one another. The cases of suicide which come before me, double those of suttees*. Men, and still more, women, throw themselves down wells, or drink poison, for apparently the slightest reasons; generally out of some quarrel, and in order that their blood may lie at their enemy’s door; and unless the criminal in question had had an old woman at hand and in his power, he was likely enough to have burned himself.” Human sacrifices, as of children, are never heard of now in these provinces; but it still sometimes happens, that a leper is burned or buried alive; and as these murders are somewhat blended also with religious feeling, a leper being supposed to be accursed of the gods, the *Sudder Dewannee*, acting on the same principle, discourages, as I am told, all interference with the practice.’ Vol. I. pp. 268, 9.

Most certain it is, that the hanging of a Brahmin for committing murder, was a far more violent innovation upon Hindoo institutions and prejudices, than the prohibition of suttees can possibly be regarded by the most over-scrupulous or timid of Indian legislators. And if it be intolerant to hinder the Brahmins from religiously burning a leper or an old woman, we cannot see why the monks of Spain should be prevented from burning a Jew or a heretic; such murders being not less ‘blended with religious feeling,’ and the victim being in like manner regarded as accursed of God. Yet, these same fa-

* One reason that suttees are less numerous in Benares than in many parts of India, is, that ‘*fuel is extremely dear*’. The suicides drown themselves.

yourers of religious murders and religious suicides, would, no doubt, as sound Protestants, affect horror at an *auto da fe*, and sicken at any fanaticism but that of Indian idolatry. We must not, however, suffer ourselves to be detained any longer by this affecting and revolting subject. Of the Hindoo Athens, we have the following spirited description.

‘ Benares is a very remarkable city, more entirely and characteristically Eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. Mr. Frazer’s gig was stopped short almost in its entrance, and the rest of the way was passed in *tonjons*, through alleys so crowded, so narrow, and so winding, that even a *tonjon* sometimes passed with difficulty. The houses are mostly lofty; none, I think, less than two stories, most of three, and several of five or six, a sight which I now for the first time saw in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandahs, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small, and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful; and many of them are entirely covered over with beautiful and elaborate carvings of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar; but the Hindoos here seem fond of painting them a deep red colour, and, indeed, of covering the more conspicuous parts of their houses with paintings in gaudy colours, of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up, (any blows, indeed, given them must be of the gentlest kind, or woe be to the profane wretch who braves the prejudices of this fanatic population,) in order to make way for the *tonjon*. Monkeys sacred to Hunimaun, the divine ape who conquered Ceylon for Rama, are, in some parts of the town, equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer’s or confectioner’s shop, and snatching the food from the children at their meals. Faqueer’s houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals, and other discordant instruments; while religious mendicants of every Hindoo sect, offering every conceivable deformity which chalk, cow-dung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can shew, literally line the principal streets on both sides. The number of blind persons is

very great; (I was going to say of lepers also, but I am not sure whether the appearance on the skin may not have been filth and chalk;) and here I saw repeated instances of that penance of which I had heard much in Europe, of men with their legs or arms voluntarily distorted by keeping them in one position, and their hands clenched, till the nails grew out at their backs. Their pitiful exclamations as we passed, "*Agha Sahib*," "*Topee Sahib*," (the usual names in Hindostan for an European) "*khana ke waste kooch cheez do*," (give me something to eat,) soon drew from me what few pice I had; but it was a drop of water in the ocean, and the importunities of the rest, as we advanced into the city, were almost drowned in the hubbub which surrounded us. Such are the sights and sounds which greet a stranger on entering this "the most Holy City" of Hindostan, "the Lotus of the world, not founded on common earth, but on the point of Siva's trident;" a place so blessed, that whoever dies here, of whatever sect, even though he should be an eater of beef, *so he will but be charitable to the poor Brahmins*, is sure of salvation. It is, in fact, this very holiness which makes it the common resort of beggars; since, besides the number of pilgrims, which is enormous from every part of India, as well as from Tibet and the Birman empire, a great multitude of rich individuals in the decline of life, and almost all the great men who are, from time to time, disgraced, or banished from home by the revolutions which are continually occurring in the Hindoo states, come hither to wash away their sins, or to fill up their vacant hours with the gaudy ceremonies of their religion, and really give away great sums in profuse and indiscriminate charity."

Vol. I. pp. 282—4.

On penetrating further into the city, the Bishop was surprised at the large, lofty, and handsome dwelling-houses, the well-furnished bazars, and the hum of business that was going on in the midst of all this wretchedness and fanaticism. The following is a description of a private dwelling, belonging to two minors, the sons of a wealthy *baboo* or Hindoo gentleman.

'It was a striking building, and had the advantage, very unusual in Benares, of having a vacant area of some size before the door, which gave us an opportunity of seeing its architecture. It is very irregular, built round a small court, two sides of which are taken up by the dwelling-house, the others by offices. The house is four lofty stories high, with a tower over the gate, of one story more. The front has small windows of various forms, some of them projecting on brackets and beautifully carved; and a great part of the wall itself is covered with a carved pattern of sprigs, leaves, and flowers, like an old fashioned paper. The whole is of stone, but painted a deep red. The general effect is by no means unlike some of the palaces at Venice, as represented in Canaletti's views. We entered a gateway similar to that of a college, with a groined arch of beautifully rich carving, like that on the roof of Christ Church great gateway, though much smaller. On each side is a deep, richly carved recess, like a shrine, in which are idols with lamps before them, the

household gods of the family. The court is crowded with plantains and rose-trees, with a raised and ornamented well in its centre. On the left hand, a narrow and deep flight of stone steps, the meanest part of the fabric, without balustrades, and looking like the approach to an English granary, led to the first story. At their foot, we were received by the two young heirs, stout little fellows of thirteen and twelve, escorted by their uncle, an immensely fat Brahmin pundit, who is the spiritual director of the family, and a little shrewd-looking, smooth-spoken, but vulgar and impudent man, who called himself their Moonshee. They led us up to the show-rooms, which are neither large nor numerous; they are, however, very beautifully carved, and the principal of them, which occupies the first floor of the gateway, and is a square with a Gothic arcade round it, struck me as exceedingly comfortable. The centre, about fifteen feet square, is raised and covered with a carpet, serving as a divan. The arcade round is flagged with a good deal of carving and ornament, and is so contrived that, on a very short notice, four streams of water, one in the centre of each side, descend from the roof like a permanent shower-bath, and fall into stone basins sunk beneath the floor, and covered with a sort of open fretwork, also of stone. These rooms were hung with a good many English prints of the common paltry description, which was fashionable twenty years ago, of Sterne and poor Maria (the boys supposed this to be a doctor feeling a lady's pulse), the Sorrows of Werter, &c., together with a daub of the present Emperor of Delhi, and several portraits in oil, of a much better kind, of the father of these boys, some of his powerful native friends and employers, and of a very beautiful woman of European complexion, but in an Eastern dress, of whom the boys knew nothing, or would say nothing more, than that the picture was painted for their father, by Lall-jee of Patna. I did not, indeed, repeat the question, because I knew the reluctance with which all Eastern nations speak of their women; but it certainly had the appearance of a portrait, and, as well as the old Baboo's picture, would have been called a creditable painting in most gentlemen's houses in England.'

pp. 285, 286.

One of the most singular and interesting objects in Benares is the ancient observatory, founded before the Mussulman conquest, and still very entire, though no longer made use of. As a special favour, the Bishop was permitted to see a Jain temple.

'The priest led us into a succession of six small rooms, with an altar at the end of each, not unlike those in Roman Catholic chapels, with a little niche on one side, resembling what, in such churches, is called the *Piscina*. In the centre of each room was a large tray with rice and ghee strongly perfumed, apparently as an offering; and in two or three of them were men seated on their heels on the floor, with their hands folded as in prayer or religious contemplation. Over each of the altars was an altar-piece, a large bas-relief in marble, containing, the first, five, the last in succession, twenty-five figures,

all of men sitting cross-legged ; one considerably larger than the rest, and represented as a Negro. He, the priest said, was their god ; the rest were the different bodies which he had assumed at different epochs when he had become incarnate to instruct mankind They call their god *Purnavesa*, but he is evidently the same person as Buddha, being identified by his Negro features and curled hair, and by the fact which the priest mentioned, that he had many worshippers in Pega and Tibet.' Vol. I. pp. 292, 3.

In Rajpootana, the Jain deity, we are told, is styled *Painnâth*. Purnavesa is probably a mistake for Parswanatha, who, as well as Buddha, has been regarded as only another form of Vishnoo. In Bahar, the Jains are called Srawacs. They worship their twenty-four great teachers, usually called avatars. Of this singular sect, we shall have occasion to give a further account hereafter. The Bishop received a visit from the Rajah of Benares, a middle-aged, very corpulent man, 'not unlike an English farmer', who is said to be rich ; 'and the circumstances of his family,' it is added, 'have *materially improved* since the conquest of Benares by the English from the Mussulmans.' Had the Bishop never heard of such a person as Rajah Cheyte Sing, whose cruel fate formed one of the chief articles of impeachment brought against Mr. Hastings ? This, we cannot suppose ; although the only reference to that celebrated governor is the following.

'The behaviour of Lord Hastings (to Shah Allum) was very disadvantageously contrasted, in Benares, with that of Warren Hastings, who, in the height of his power and conquests, gained infinite popularity by riding publicly through the city, as usual with the high functionaries of the court of Delhi, behind the howdah of the hereditary prince, with a fan of peacock's feathers in his hand.'

Vol. I. p. 298.

This infinite popularity must surely have been confined to the Moslems. It did not at all events prevent the necessity of his taking refuge in the fortress of Chunar, when, by placing the Rajah under arrest, he raised an insurrection throughout the district, of the most alarming character. When a new rajah was set up by Hastings as a pageant successor to his victim, the annual tribute was raised, while both the civil and criminal jurisdiction of the city and district were taken from him, together with the power of the mint *. So much for the material improvement made in the circumstances of the Rajah's family by the English ! This is not the only instance in which we have been surprised at Bishop Heber's strange inaccuracy of his-

* Mills's India. Vol. iv. p. 349.

historical information. Invaluable as are his own personal observations, the statements which he gives upon hearsay, must be received with extreme caution, as he was evidently surrounded by those whose prejudices or ignorance were often the occasion of his being misinformed and misled. The elevation of the Nawab of Oude to the kingly title, he tells us, has awakened questions and scruples 'among the fierce Mohammedans' about obeying an unbelieving nation, which were quite forgotten while the English Company acted as the servant and 'Dewan of the House of Timour'; a statement utterly incredible in itself, and at total variance with the better information given in a subsequent page.

'Mr. Elliott' (the British Resident at Delhi) 'observed to me, that he could not perceive the least chance, that, supposing our empire in the East to be at an end, the King of Delhi could for a moment recover any share of authority. He did not even think that the greater princes of India, who would fight for our spoils, would any of them think it worth their while to make use of the Emperor's name as a pageant to sanction their own ambitious views; and he observed, that, all things considered, few captive and dethroned Princes had ever experienced so much liberality and courtesy as they had from British hands.' Vol. I. p. 569.

In immediate connexion, however, with the above remark respecting the dissatisfaction of the 'fierce Mohammedans' at our invading the prerogatives of their poor old Emperor,—we find the Bishop setting down the opinions of his Benares informants as to the danger of putting down *suttees*; a measure which those fierce Mohammedans would certainly be far from resenting. Nay, we will venture to predict, that it would not tend less to raise the English character in their estimation, than did the conduct of Warren Hastings in riding behind Shah Allum with a fan of peacock's feathers in his hand.

The fortress of Chunar, which afforded a safe retreat to the Governor-general in 1781, is now a state prison, tenanted by the celebrated Mahratta chieftain Trimbukjee, long the inveterate enemy of the British power, and the fomentor of all the late troubles in Berar, Malwah, and the Deccan. The Bishop, eager to see every thing and every body, was introduced to him by Colonel Alexander.

'He is a little, lively, irritable-looking man, dressed, when I saw him, in a dirty cotton mantle with a broad red border, thrown carelessly over his head and shoulders. He received me courteously, observing, that he himself was a Brahmin, and in token of his brotherly regard, plucking some of his prettiest flowers for me. He then shewed me his garden and pagoda; and, after a few common-place expressions of the pleasure I felt in seeing so celebrated a warrior,

which he answered by saying with a laugh, he should have been glad to make my acquaintance *elsewhere*, I made my bow, and took leave.'
Vol. I. p. 307.

How this worthy personage was led to regard the Lord Padre as a brother Brahmin, we do not understand. Though himself a Brahmin of high caste, and so long a minister of state and the commander of armies, Trimbukjee can neither write nor read. 'Much as he is said to deserve his fate, as a murderer, an extortioner, and a grossly perjured man, I hope,' adds his amiable visiter, 'that I may be allowed to pity him.' When first seized by the British, he was kept in custody at Tannah near Bombay; whence he contrived to make his escape in a manner that recals many a tale of the olden time.

'While there, a common-looking Mahratta groom, with a good character in his hand, came to offer his services to the commanding officer. He was accepted, and had to keep his horse under the window of Trimbukjee's prison. Nothing remarkable was observed in his conduct, except a more than usual attention to his horse, and a habit, while currying and cleaning him, of singing verses of Mahratta songs, all apparently relating to his trade. At length, Trimbukjee disappeared, and the groom followed him; on which it was recollected, that his singing had been made up of verses like the following:—

“ Behind the bush the bowmen hide,
The horse behind the tree:
Where shall I find a knight will ride
The jungle paths with me?
There are five and fifty coursers there,
And four and fifty men:
When the fifty-fifth shall mount his steed,
The Deckan thrives again!”

Vol. I. p. 385.

This poetic incident does not do much credit to the honesty or vigilance of the guard to which the English confided the custody of their prisoner; and Mr. Elphinstone was quite in the right to send him to Chunar. In the last enclosure of the fortress, on the very summit of the mountain, is the old Hindoo palace; in front of which, 'in the pavement of the court, are seen four small round holes, just large enough for a man to pass through, below which is the state prison of ancient times.' This is a horrible dungeon, with no other inlet for light, or air, or access, than these apertures supply to a space forty feet square: it is now used as a cellar. Mr. Mill, we recollect, in speaking of the Black Hole at Calcutta, attempts to throw all the blame of the catastrophe of 1756 upon the English. 'What, had they to do,' he asks, 'with a black hole?' Had

no black hole existed, the English prisoners could not have been put into it. What would that zealous cosmopolite have said, had Trimbukjee been put into *this* dungeon, as would doubtless have been his lot in the times when the Hindoo palace was tenanted! The English have enough to answer for in India; but black holes are evidently of a far more venerable antiquity than any of the British regulations. 'The greatest 'curiosity of all,' however, remains to be described.

'Col. Robertson called for a key, and unlocking a rusty iron door in a very rugged and ancient wall, said, he would shew me the most holy place in all India. *Taking off his hat*, he led the way into a small square court, overshadowed by a very old peepul-tree, which grew from the rock on one side, and from one of the branches of which hung a small silver bell. Under it was a large slab of black marble, and opposite, on the walls, a rudely carved rose inclosed in a triangle. No image was visible; but some Sepoys who followed us in, fell on their knees, kissed the dust in the neighbourhood of the stone, and rubbed their foreheads with it. On this stone, Colonel Alexander said, the Hindoos all believe that *the Almighty* is seated, personally, though invisibly, for nine hours every day, removing, during the other three hours, to Benares. On this account, the Sepoys apprehend, that Chunar can never be taken by an enemy, except between the hours of six and nine in the morning. And for the same reason, and in order, by this sacred neighbourhood, to be out of all danger of witchcraft, the kings of Benares, before the Mussulman conquest, had all the marriages of their family celebrated in the adjoining palace. I own I felt some emotion in standing on this mimic Mount Calasay. I was struck with the absence of idols, and with the feeling of propriety which made even a Hindoo reject external symbols in the supposed actual presence of the Deity; and I prayed inwardly, that God would always preserve in my mind, and in his own good time instruct these poor people, in what manner and how truly he is indeed present both here and everywhere.'

Vol. I. pp. 308, 9.

The good Bishop here gives the Hindoo credit for a feeling of propriety which certainly no Hindoo ever possessed. This is another instance in which he allowed himself to be too easily satisfied with the imperfect accounts of his informants. There must be some legend connected with this marble slab and rose and triangle, which it would be interesting to recover. It is a little astonishing that, in reciting what he was told, the Author should seem to ascribe to Hindoos a belief in 'the Almighty.' Which of the many Almighties of the Hindoo Pantheon is referred to under this strange and highly objectionable misapplication of the Divine name, we are left to conjecture;—possibly, Mahadeva, the destroyer, of whom the rose and triangle may be a mystic symbol. Or this slab may

be a footstep of Buddha;—or it may have originally derived its sanctity from covering the ashes of some royal or sainted personage; and the real history may be lost, while the superstition is left. Chunar was, in the sixteenth century, the residence of the Emperor Sheer, the Afghaun, who drove the son of Baber from the throne.

Allahabad, the next city in ascending the river, (by which, as a military depôt, Chunar has been superseded,) is described as occupying ‘perhaps the most favourable situation which India affords for a great city.’ It stands in a dry and healthful soil, on a triangle formed by the junction of the Jumna with the Ganges; having an easy communication with Bombay and Madras, and capable of being fortified so as to become almost impregnable. It is here that D’Anville (who is followed by Dr. Robertson) places the site of Palibothra; which opinion is certainly sanctioned by Arrian, who must be understood to refer to the Jumna under the name of the Erannoboas, since he says, that it is reckoned the third river in India. According, however, to Pliny, from the junction of the Jumna and the Ganges to Palibothra, was a distance of 425 miles; and there is little reason to doubt, that the ancient metropolis of Eastern India is correctly fixed by Col. Francklin and Major Wilford in the district of Bogliipoor. Allahabad is a small city, ‘with very poor houses, and narrow, irregular streets, confined to the banks of the Jumna.’ Though containing two or three fine ruins of the Mohammedan era, it appears, Bishop Heber says, never to have been a great or magnificent city, and is now even more ruinous and desolate than Dacca.

Beyond Cawnpoor, the Bishop found himself in the dominions of ‘the Nawab Vizier’ (that is to say, Deputy-vice-roy-prime-minister), *alias* King of Oude. Almost immediately on leaving Allahabad, he was struck with the altered appearance of the natives, the men being tall and muscular as the largest stature of Europeans, and with the fields of wheat, which form almost the only cultivation. His Majesty’s territories appeared to be in a far better state than the Author had expected from previous accounts to find them. The description of Lucknow, the capital, and of its royal proprietor, to whom, of course, the Bishop was introduced, is highly interesting, but too long for extract. There are in Lucknow, a considerable number of Christians of one kind or other. Besides the numerous dependents of the Residency, the King has in his employ a great many Europeans and half-castes. There are also many tradesmen of both these descriptions, and a strange medley of adventurers of all nations and sects. Among others, the Bishop had applications for charity made to him by a Spaniard from

Lima in Peru, who had come thus far 'in search of service', and by a Silesian Jew, who pretended to have been an officer in the Russian army. The Roman Catholics are mostly Portuguese or their degenerate descendants, who have a small chapel, served by a Propaganda Franciscan priest. The Bishop had numerous congregations here, both at the cantonments and the Residency, and found the people 'extremely 'anxious to assemble for public worship'; but, for some reason or other, he deemed it 'not expedient that a missionary 'should be sent here *at present*.' We should have supposed that there could hardly be a more important or desirable station. At Lucknow, the excellent Abdool Messech finished his course; and here, had his life been spared, he had intended to take up his residence. Of this interesting person, whom the Bishop met with at Agra, we have a very pleasing description. Previously to his conversion, he was master of the jewels to the court of the Vizier.

From Lucknow, the Bishop proceeded up the country to Shahjehanpoor in Rohilcund, the unprovoked conquest of which district, and its treacherous and venal abandonment to the Nabob of Oude by Warren Hastings, form, as he justly remarks, one of the worst chapters in the history of British India.

'We have since', it is added, 'made the Rohillas some amends, by taking them away from Oude, and governing them ourselves; but, by all which I could learn concerning the present state of the province of Bareilly, the people appear by no means to have forgotten or forgiven their just injuries.' Vol. I. p. 427.

The Bishop's martial escort gave to his train, even in his own estimation, a somewhat un-episcopal appearance.

'As we pranced up the street of Shahjehanpoor, I could not help thinking, that, in the midst of this barbarous cavalcade, with musqueteers, spearmen, and elephants closing the procession, my friends at home would have had some difficulty in recognizing me or believing me to be a man of peace.' p. 426.

It is due to the Author's memory to state, that he discovered none of that puerile fondness for state and pomp which formed the weakness of his predecessor; and his amiable and condescending manners were in striking contrast to the haughty port of Bishop Middleton.

The soil and climate of Rohilcund are very fine, producing every thing which is to be found in Oude. The sugar, rice, and cotton are the most high-priced in India; and the Author was surprised to see not only the toddy and date-palm, but the plantain, growing where walnuts, strawberries, grapes, apples, and pears thrive likewise. The Rohillas are said to be

a clever and animated race, but devoid of principle, false and ferocious. From Bareilly, after some hesitation, the Bishop resolved to proceed to Almorah, the chief town in the province of Kumaon; a station which had never been visited by any clergyman. His object was, to ascertain what facilities existed for obtaining for the population the occasional visits, at least, of a minister of religion, and for eventually spreading the Gospel among these mountaineers, and beyond them into Thibet and Tartary. The journey was an arduous enterprise. The whole skirt and margin of the mountains are surrounded with a thick forest of nearly two days' journey, covering a marshy soil, and sending forth, during two-thirds of the year, exhalations more pestilential than the Sunderbunds or the grotto Dei Cani;—‘a literal *belt of death*’, which even the natives tremble to go near, and which, from April to October, the monkeys themselves, as well as the tigers, the antelopes, the wild hogs, and the very birds, are said to abandon. After the middle of November, however, (the period at which the Bishop had reached Bareilly,) this tract is dry, practicable, and safe. The journal of this portion of his travels, which takes us among the roots of the mighty Himalaya, and introduces us to new tribes of men, is full of interest; but our contracting limits warn us to abstain from extract. It is remarked, that the insalubrity of the forest tract has greatly increased within the last fifteen years; which is attributed, by the natives themselves, to the depopulation produced by the invasion of Meer Khan in 1805. The Bishop found the ride through this ‘valley of death’, at the season of his journey, picturesque and pleasant. After emerging from the forest, the country, as he entered the mountains, became exceedingly beautiful and romantic, reminding him most of Norway, but with the advantage of round-topped trees, instead of the unvaried spear-like outline of the pine. He fell in with several of the Khasiyah nation; an aboriginal race who appear once to have inhabited the Indian Caucasus from the eastern limits of India to the confines of Persia, and are supposed to have given their name to the countries of Cashmeer, Cashgar, and the *Koh Chasyas* itself. Those whom Bishop Heber met with, all pretended to be Rajpoots of the highest caste. They are described as ‘a modest, gentle, respectful people, honest in their dealings, and as remarkable for their love of truth as the Puharrees of Rajmahal.’ Their language is very distinct. It deserves investigation, whether they may not bear an affinity to the Cassayers of the Birman empire.

Kumaon is extremely subject to earthquakes, which would lead us to suppose, that some of the peaks of Himalaya must be

volcanic; and all the natives assert, that smoke is often seen to rise from the lower peak of the emperor of all mountains, Nundidevi, the highest summit in the world.

‘ This is, they say, the kitchen of the god Nundi; but, if it is true, for no European has yet seen it, it is a curious instance of a volcano situated so far from the sea. The frequency of earthquakes in these regions, might countenance the idea of subterraneous fire, but I have not been able to learn that any volcanic remains, whether scorix or basalt, have been as yet discovered. If there is a volcano on Nundidevi, it must be very inert or almost extinct.’

Vol. I. p. 520.

Nundidevi is supposed to be not less than 25,689 feet above the sea; more than 4000 feet higher than Chimborazo! Is it not possible, that the waters generated by the perpetual snows, may serve, instead of the sea, to call into action the terrific agencies of subterranean combustion?

From Almorah, ‘ a small, but very curious and interesting ‘ town’, built on a mountain ridge, the Bishop traversed the province of Kumaon to Meerut; whence he proceeded to Delhi, the far-famed metropolis of the Great Mogul. He found it a larger and finer city than he had expected to see.

‘ The inhabited part of it, (for the ruins extend over a surface as large as London, Westminster, and Southwark,) is about seven miles in circuit, seated on a rocky range of hills, and surrounded with an embattled wall, (which the English Government have put into repair, and are now engaged in strengthening with bastions,) a moat, and a regular glacis. The houses within, are many of them large and high. There are a great number of mosques with high minarets and gilded domes, and, above all, are seen the palace, a very high and extensive cluster of gothic towers and battlements, and the *Jumna Musjeed*, the largest and handsomest place of Mussulman worship in India. The chief material of all these fine buildings is red granite, of a very agreeable though solemn colour, inlaid, in some of the ornamental parts, with white marble; and the general style of building is of a simple and impressive character, which reminded me in many respects of Carnarvon. It far exceeds any thing at Moscow. The Jumna, like the other great rivers of this country, overflows, during the rains, a wide extent; but, unlike the Ganges, does not confer fertility. In this part of its course, it is so strongly impregnated with natron, extensive beds of which abound in all the neighbourhood, that its waters destroy, instead of promoting vegetation; and the whole space between the high banks and the river, in its present low state, is a loose and perfectly barren sand, like that of the sea-shore.

‘ From the gate of Agra to Humaiöon’s tomb, is a very awful scene of desolation; ruins after ruins, tombs after tombs, fragments of brick-work, free-stone, granite, and marble, scattered everywhere over a soil naturally rocky and barren, without cultivation,

except in one or two small spots, and without a single tree. I was reminded of Caffa in the Crimea; but this was Caffa on the scale of London, with the wretched fragments of a magnificence such as London itself cannot boast. The ruins really extended as far as the eye could reach, and our track wound among them all the way. This was the seat of old Delhi, as founded by the Patan kings on the ruins of the still larger Hindoo city of Indraput, which lay chiefly in a western direction. When the present city, which is certainly in a more advantageous situation, was founded by the Emperor Shahjehan, he removed many of its inhabitants thither; most of the rest followed, to be near the palace and the principal markets; and as, during the Mahratta government, there was no sleeping in a safe skin without the walls, old Delhi was soon entirely abandoned. The official name of the present city is Shahjehan-poor, (city of the king of the world!) but the name of Delhi is always used in conversation, and in every writing but those which are immediately offered to the Emperor's eye.

‘ In our way, one mass of ruins larger than the rest, was pointed out to us as the old Patan palace. It has been a large and solid fortress, in a plain and unornamented style of architecture, and would have been picturesque, had it been in a country where trees grow and ivy is green, but is here only ugly and melancholy. It is chiefly remarkable for a high black pillar of cast metal, called Firoze's walking-stick. This was originally a Hindoo work; the emblem, I apprehend, of Siva, which stood in a temple in the same spot, and concerning which there was a tradition, like that attached to the coronation-stone of the Scots; that while it stood, the children of Brahma were to rule in Indraput. On the conquest of the country by the Mussulmans, the vanity of the prediction was shewn; and Firoze enclosed it within the court of his palace, as a trophy of the victory of Islam over idolatry. It is covered with inscriptions, mostly Persian and Arabic; but that which is evidently the original, and probably contains the prophecy, is in a character now obsolete and unknown, though apparently akin to the Nagree.

‘ About a mile and a half further, still through ruins, is Humaiöon's tomb, a noble building of granite inlaid with marble, and in a very chaste and simple style of gothic architecture. It is surrounded by a large garden with terraces and fountains, all now gone to decay, except one of the latter, which enables the poor people who live in the out-buildings of the tomb, to cultivate a little wheat. The garden itself is surrounded with an embattled wall, with towers, four gateways, and a cloister within, all the way round. In the centre of the square is a platform, of about twenty feet high, and I should apprehend 200 feet square, supported also by cloisters, and ascended by four great flights of granite steps. Above rises the tomb, also a square, with a great dome of white marble in its centre. The apartments within are, a circular room, about as big as the Ratcliffe Library, in the centre of which lies, under a small raised slab, the unfortunate prince to whose memory this fine building is raised. In the angles are smaller apartments, where other branches of the family are interred. From the top of the building, I was surprised

to see that we had still ruins on every side ; and that more particularly to the westward, and where old Indraput stood, the desolation apparently extended to a range of barren hills seven or eight miles off.' Vol. I. pp. 548—553.

The Bishop was of course presented to the Emperor Akbar. This harmless representative of the fallen house of Timour, the descendant of Baber, and Akbar, and Aurungzebe, is a good-tempered, mild old gentleman, between sixty and seventy years of age, very tenacious of his hereditary dignities. He is said to have been deeply wounded by the demand of Lord Hastings to sit in his presence; was extremely incensed at hearing that the Nabob of Oude, his vizier, had been suffered to assume the sovereign name; and was much afraid lest the Bishop should leave Delhi without doing homage to him. We have not room for the account of the presentation, which partook of a highly theatric character, in more senses than one. The Emperor, reduced to a pageant and a pensioner, has still his throne; and his attendants, on state occasions, proclaim his titles: 'Lo! the Ornament of the World! Lo! the Asylum of Nations! King of Kings! The Emperor, Akbar Shah! Just, fortunate, victorious!' The best part of the ceremony, was the Bishop's presenting to his Imperial Majesty a copy of the Arabic Bible and the Hindoostanee Common Prayer, bound in blue velvet laced with gold, which was graciously received. The imperial palace and gardens are still beautiful, although neglected and desolate, and 'the spider hangs her tapestry in the halls' of Aurungzebe.

Muttra, the birth-place of the hero of the Mahabharat; Secundra, which contains the splendid mausoleum of the great Akbar; the once imperial city of Agra, now 'large, old, and ruinous'; Futtehpoor, Akbar's favourite residence, and which still exhibits traces of his magnificence; were in succession visited by the Bishop, in his progress westward. He then entered the independent states of Rajpootana, his route to Bombay leading him through regions almost untrodden by Europeans, and which are laid down in Arrowsmith's map of 1816, as *terra incognita*. We must make room for the following description of the approach to the far-famed city of Jyepoor, the capital of one of the three great Rajpoot families.

'About eight miles from Jyepoor, we came to a deep water-course, apparently the work of art, and with a small stream in it flowing from the hills to which we were approaching. Round its edge some little cultivation was visible, though nothing could exceed the dry and hungry nature of the sand which was under and around us, and which now began to be interspersed with sharp stones and bits of

rock. The hills, as we drew near, appeared higher and steeper than those which we had hitherto crossed, but entirely of rock, shingle, and sand, without a blade of vegetation of any kind, except a very little grass, edging here and there the stony, ragged water-course which we ascended, and which was our only road. The desolation was almost sublime, and would have been quite so, had the hills been of a more commanding elevation. The pass grew narrower, the path steeper and more rugged, as we proceeded along it, and the little stream which we were ascending, instead of dimpling amid the grass and stones, now leaped and bounded from crag to crag like a Welch rivulet. Still, all was wild and dismal, when, on a turn of the road, we found ourselves in front of a high turreted and battlemented wall, pierced with a tier of arched windows, shewing us beyond them, the dark green shades of a large oriental garden. A grim-looking old gateway on one side, built close to the road, and seeming almost to form a part of it, shewed us the path which we were to pursue; and I was thinking of Thalaba on "the brideless steed" at the gate of Aloaddin's paradise, and felt almost ready to look around for the bugle-horn suspended in the portal, when the English uniform appeared to dissolve the illusion, and Colonel Raper, who had good-naturedly come out thus far to meet me, rode up to welcome me.

'On seeing him, I at first hoped that we had already arrived at the gate of Jyepoor; but he told me, that we had still four miles of very bad road before us. The rampart which we now passed, is intended to guard the approach; and the garden which I mentioned, is one of several attached to different temples founded in this wild situation, by the same sovereign, Jye Singh, who built the city. Of these temples, we passed through a little street, with very picturesque buildings on each side of it, and gardens perpetually green from the stream which we were now leaving, and which derives its source from a considerable pool higher up in the bosom of the hills. Our own track emerged on an elevated but sandy and barren plain, in which, nevertheless, some fields of wheat were seen, and, what surprised me, some fine peepul-trees. This plain, which seems once to have been a lake, is surrounded on three sides by the same barren stony hills, and has in its centre the city of Jyepoor, a place of considerable extent, with fortifications so like those of the Kremlin, that I could have fancied myself at Moscow. The wall is high, with dentellated battlements and lofty towers, extremely picturesque, but with no pretensions to strength, having neither ditch nor glacis. . . . The trees with which the buildings are intermingled, and the gardens which, in spite of the hungry soil, are scattered round it, make up a very singular and romantic, or, I might almost say, a beautiful scene.' Vol. I. pp. 629—631.

We can only briefly advert to the contents of the second volume, which continues the Journal of the Bishop's travels, from Jyepoor to Ajmeer, from Ajmeer to Baroda, and thence to Bombay; of a Tour in Ceylon, and a subsequent visit to Madras. The remainder of this volume, nearly one half, is

occupied with an interesting selection from the Bishop's correspondence. There are a few passages in the Journal and Letters, upon which we had intended to offer some observations, for which another opportunity may perhaps present itself. We cannot, however, refrain from expressing regret, that some of the references to individuals were not suppressed by the discretion of the Editor. One passage of this description we cannot pass over. At page 226 of the first volume, occurs the following extraordinary statement.

‘ The Baptist congregation in this neighbourhood (Monghyr), was first collected by Mr. Chamberlain, an excellent man and most active missionary, but of very bitter sectarian principles, and entertaining an enmity to the Church of England almost beyond belief. He used to say, that Martyn, Corrie, and Thomason were greater enemies to God, and did more harm to his cause, than fifty stupid drunken Padre, . . . inasmuch as their virtues and popular conduct and preaching upheld a system which he regarded as damnable, and which else must soon fall to the ground.’

The Baptist minister and the English Bishop have both finished their course, and entered into the joy of their Lord. The candour with which the latter acknowledges, here and elsewhere, the ability, piety, and usefulness of an individual whom he deemed chargeable with this incredible bigotry, is highly honourable to his feelings. We are the more surprised that he should commit to writing, upon hearsay information, the above account of what Mr. Chamberlain is represented as being in the habit of saying. We had no personal acquaintance with that indefatigable missionary, and cannot, upon our own knowledge, disavow the sentiment attributed to him. Nor can he now himself disclaim it. But we have the authority of those who knew him well for saying, that such language as is here put into his mouth by the Bishop's informants, could never have fallen from his lips. He must, indeed, have been something worse than a bigot, his intellect as well as his heart must have been greatly warped, if he could speak of Martyn, and Corrie, and Thomason as ‘ enemies to God.’ We are sure, that he would have indignantly resented such a misrepresentation of his ‘ sectarian principles.’ He may have expressed his regret, that the influence of their piety and talents was given to an ecclesiastical system which he regarded as adapted to impede, rather than to advance the cause which he had so much at heart. He may have had reasons, too, for speaking strongly of the harm done to the cause, not by the excellent individuals whose names are mentioned, but by others whose characters were less consistent, and whose conformity to the world and want of spirituality might be productive of greater mischief than the more

flagrant vices of fifty drunken padres. We do not believe that he would term the system 'damnable,' even if he might regard it as essentially anti-Christian; and we are quite sure that his enmity against the Church of England was directed, not against any body of men, but against a machinery and system of policy which he viewed as alike unwieldy and inefficient, when applied to the evangelization of heathen countries,—fettering the exertions of its own ministers, and tending to depreciate and discountenance the labours of all others. We must confess that we rise from the perusal of Bishop Heber's *Journal* with feelings of cordial admiration and affectionate regard for his personal character, but with no higher opinion of the ecclesiastical system from which we dissent.

Art. IV. *A History of the Right Honourable William Pitt, Earl of Chatham*: containing his Speeches in Parliament; a considerable Portion of his Correspondence, when Secretary of State, upon French, Spanish, and American Affairs, never before published; with an Account of the principal Events and Persons of his Time, connected with his Life, Sentiments, and Administrations. By the Rev. Francis Thackeray, A.M. In two Volumes. Quarto. Price 3*l.* 12*s.* pp. 1306. London. 1827.

IT is much to be wished, that all leading administrators would write, not exactly their own lives, but memoirs, giving facts and illustrations, and exhibiting the circumstances, the alternatives, and the motives which prompted or guided them in their measures. There would, inevitably, be more or less of partiality in such statements, but they would, at least, give a fair and complete *exposé* of one side, and explain many an enigmatical chapter in the general history of politics. It may seem, at first sight, the easiest thing in the world to deduce principles and intentions from overt acts; our own hourly experience ought, however, to convince us, that nothing can be more difficult or less satisfactory. The mistakes that we are continually making, as well as those of which we are the frequent subjects, may serve to teach us, how little reliance is to be placed on the most specious representations, when they travel out of the record, and get beyond the limits of documentary and personal testimony. Plausibilities and inferential associations are worse than worthless, they are mischievous in historical inquiries: they may be sometimes gratifying as exercises of ingenuity, and occasionally expedient in the attempt to supply a deficiency in the series of information, but they can never be implicitly trusted; they are suspicious intruders, the poetry, not the philosophy of history. It is in this view of the

case, that the auto-biography of leading individuals becomes of such importance. A casual remark, an incidental intimation from a director or an agent, is worth a hundred guesses from a writer coming a hundred years after, who is imperfectly acquainted with the prime movers, and altogether ignorant of innumerable particulars, forgotten but most influential, of which the ascertainment is indispensable to a correct exhibition of events and characters, causes and consequences.

Lord Chatham's Diary—the very mention of such a document awakens regret proportioned to the inconvenience sustained from its absence. To withdraw with that great statesman into his closet; to be admitted to his confidential intercourse; to follow the workings of that powerful mind, its suspense, its fluctuations, its concentration, its decision; to watch the anxious but rapid glance with which that eagle eye took in the whole scope and field of evidence, argument, right, expediency, power, act, and result; to see at length the great problem worked out, the principles that guided its solution set down, and the means of its effective execution ascertained; such would have been the effect of a writing that should have given us the cabinet memoranda of one of the very few *statesmen* who, by lofty views and vigorous enterprise, have obtained security and elevation for their country, and for themselves an illustrious name. It is not, however, merely the absence of these primary illustrations of Lord Chatham's way of thinking, that we have to lament, but the deficiency of even secondary materials of decided value. General indications are to be found in sufficient quantity, but those more specific and minute details without which little can be effected in the way of explanation or connexion, are of difficult attainment, as well as partial and incomplete when obtained. One source of information has not, we suspect, been made so available as it might have been, in the present volume. Pamphlets, however marked by malignity and party violence, frequently furnish valuable intimations that will be vainly sought in more authentic quarters. Circumstances deemed too insignificant for official recapitulation; facts consigned by those interested, as far as possible, to the deepest concealment; machinations and intrigues never meant to meet the general eye; are often preserved in those repositories, when rejected from more respectable custody. Views, objections, antipathies, hostilities, of which the remembrance would else have passed away, are transmitted to posterity by these faithful records of virulence and spite. Satire is an admirable antiseptic; and many a decaying and putrescent article, *keeps* well under its embalming processes: the heroes of the *Satire Menippée* and the *Rolliad* are immortal.

Without, however, exercising our microscopic faculty in detecting minor or major delinquencies in the performance of a singularly difficult task, we feel rather disposed to thank Mr. Thackeray for his exertions, and to congratulate him on the very respectable execution of his work. For one man who could have done it better, there are hundreds who would have fallen far short of its success; and while there are few who would have undertaken the laborious investigations on which its details are founded, fewer still would have made so fair a use of good materials. If not a vigorously written book, it is a sensible and satisfactory compilation. A sound discretion has been exercised throughout; and without going so far as to say that extraordinary light has been thrown upon the transactions of the time, we can have no hesitation in giving to these acceptable volumes, the praise due to a fair and intelligent narrative of interesting and important circumstances.

It was not lightly nor unadvisedly that we used the word 'statesman,' in application to the eminent subject of this memoir. It is a high distinction, and of rare desert. The world has been surfeited with intriguers and politicians, with Metternichs and Mazarins, Richelieus and Kaunitzes; but the apparitions of statesmen, of Oxenstierns and Chathams, have been 'few and far between.' Under common circumstances, a slender portion of talent may suffice to govern, and, sustained by pure intentions, to govern well, a country; but there are exigencies which require the boldest and most unshrinking exercise of the highest faculties, and dangers from which nothing, humanly speaking, can rescue, but a rare combination of genius and determination. A nation may sink, not merely from the utmost exertion of its energies being defeated by superior skill, or overborne by superior force, but from the inability of its leaders to call forth its utmost strength in the extremity of its fortunes. Its powers may also be crippled by an unwise lavishing of its resources either on an inadequate object, or in the misdirected pursuit of an important end. Tried by a reference to these plain principles, how many a towering reputation, among the demigods of fame, would be expelled from the world's Pantheon! Few men occupy a more exalted station in the estimation of mankind, than Frederick *the Great*, of Prussia; and perhaps no man ever employed more of energy and 'right onward' determination, or more of mental activity and resource, in the accomplishment of a political purpose. Neither, we will venture to assert, did any man ever display less of wisdom or of statesmanship in the choice of that purpose, or in the deliberate encounter of the enormous and disproportionate hazards that stood in the way of its realization. He had a large and ad-

mirably disciplined army, with a treasury filled to overflowing by the savings of his father: he was, consequently, well prepared for the assault, but his means of defence were miserably deficient. He had no depth of territory, no natural and few artificial fastnesses, no redundant population, no commercial revenues. Yet, under all these advantages, he rushed to the attack of a powerful empire, labouring, it is true, under great embarrassments, but essentially strong and of inexhaustible resources. That he displayed admirable generalship, and baffled his opponents by the dexterity of his tactics and the boldness of his manœuvres, is not more true, than that he owed his rescue from utter ruin to the imbecility of the Austrian generals, and that the much vaunted Fabianism of Daun, though it might sometimes save himself from disaster, in more than one instance gave safety to the Prussian monarch, when he might have been driven over the very edge of destruction. Assuredly, then, though Frederick was ultimately successful—and let it not be forgotten that he was effectively upheld and aided by the very minister whose ‘History’ lies before us—neither wisdom nor true policy can be attributed to the venturous ambition which puts to the hazard a certain possession for one of most improbable attainment. Compare with this spirit of imperial gambling, this reckless dicing for the all-or-nothing stake, with the career of the illustrious Oxenstiern. Placed, by the tragical death of Gustavus Adolphus, in the most difficult circumstances; holding only a share in the Swedish government during a long minority, and with every possible *immediate* inducement to withdraw from a conflict in which he was, in all respects, apparently overmatched; he looked, nevertheless, with a calm and penetrating eye, on the doubtful and appalling scene that lay before him, and, convinced that the path of apparent danger was that both of honour and ultimate safety, he put aside every suggestion of timidity or indolence, and ventured all for all. His wise and magnanimous decision was followed up by a series of unexampled exertions terminating in complete success.

These extraordinary men may fairly be taken as the representatives of the two very distinct classes to which they belong. The king of Prussia, a skilful calculator of chances, and dexterous both in influencing events, and in availing himself of their effects, but indebted more to casualty than to combination for the successful result of his plans and exertions. The chancellor of Sweden, not reckoning upon hazards, but reasoning on probabilities and balancing resources, taking in the whole field of action and negotiation, making up his final resolve on high and comprehensive principles, and persevering with unflinching

determination until he had accomplished his designs. In these two distinguished individuals, we have, as it appears to us, complete examples of the politician and the statesman; characters essentially distinct, and the latter maintaining an immeasurable superiority over the former. If we mistake not, these illustrations are peculiarly applicable to a question which, in his own time, was often and fiercely debated in reference to Lord Chatham. By his enemies, and they were both many and noisy, he was stigmatised as a charlatan, dangerous from his impetuosity and self-confidence, fond of playing a hazardous game, and urging, with characteristic vehemence, desperate measures. By his friends and eulogists, these imputations were indignantly repelled. He was held up as the object of universal and unbounded admiration; the incorruptible patriot, the enlightened administrator, the statesman 'all-compact;' assuming, in a season of severe emergency, the direction of government, and calling into triumphant exercise, the depressed energies of his country. A reference to the leading occurrences of his public career, will best decide this difference. He lived in times of uncommon interest, and was called upon to decide and direct, amid events of most critical character and circumstance. It would, indeed, be far from easy to point out a subject more difficult, or more important, than that which Mr. Thackeray has done himself credit by selecting. The last century was marked by changes more specifically influential on the immediate condition of Great Britain, than any that preceded them. The later years of Anne—the accession of the House of Brunswick—the Jacobite Rebellion—the commencement of the American war—came all within the compass of Lord Chatham's life, though he was politically concerned only in a part of the great vicissitudes of that agitated season. He was born in 1708. At an early age, he was placed upon the foundation at Eton; and it was while thus pursuing his youthful studies, that he was first attacked by gout, an hereditary tendency, that manifested itself in boyhood, and was a frequent visitant until the close of life. In 1726, he was entered at Oxford, but the same malady pursued him here, and compelled him to quit college without taking a degree. He afterwards went the continental tour, and in 1735, took his seat in parliament as member for Old Sarum. It was, however, necessary that he should adopt a profession, in aid of the inadequate means supplied by his slender patrimony; his portion as cadet of the family, amounting, on the very highest calculation, only to 4000*l*. He obtained, in consequence, a cornetcy in the blues, beyond which rank he never advanced; nor, indeed, did he hold this long, for he was a bold opponent of Administration, and the mean

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vengeance of Sir Robert Walpole, exasperated at the failure of his endeavours 'to muzzle'—it was his own energetic phrase—'that terrible cornet of horse,' deprived him of his commission. His friend Lyttleton revenged him by the following epigram:

' Long had thy virtues marked thee out for fame,
' Far, far superior to a cornet's name;
' This generous Walpole saw, and grieved to find
' So mean a post disgrace the human (?) mind,
' The servile standard from the free-born hand
' He took, and bade thee lead the patriot band.'

It was the fashion in this, as in more recent times, for the leaders of Opposition to attach themselves to the person of the heir apparent; and Mr. Pitt, as identified with that body, accepted a post about the person of the Prince of Wales in 1737. In the intrigues and changes which succeeded the resignation of Walpole early in 1742, Mr. Pitt seems to have had no share: the friends of Lord Cobham, to whom he had attached himself, did not form a part of the new administration, and were of course active in opposing its measures. He spoke with the utmost energy against the proposal for subsidizing the Hanoverian troops; and, with the view of exhibiting the character and effect of his eloquence at this early period of his career, we shall extract from the memoirs of a contemporary, a spirited and discriminating comparison between his oratory and that of the celebrated Murray, afterwards Earl of Mansfield, who made, we believe, on this occasion, his political *début*.

' On the first day, Murray was introduced to support the Court, which he did in a set speech extremely methodical, with great perspicuity, and very fine colouring. He was replied to by Pitt, who, in the most masterly manner, laying hold of the weakest parts of his speech with the greatest strength of expression, and in the most manly style I ever witnessed, turned almost all his colours against him. Murray had laid a good deal of stress on exposing the inconsistency of advising one thing the one year, and the next abusing it merely through a spirit of opposition. Pitt shewed how the object was varied, but varied by the ministers; and then turned every argument Murray had employed against himself. The one spoke like a pleader, and could not divest himself of a certain appearance of having been employed by others. The other spoke like a gentleman, like a statesman, who felt what he said, and possessed the strongest desire of conveying that feeling to others, for their own interest, and that of their country. Murray gains your attention by the perspicuity of his arguments, and the elegance of his diction. Pitt commands your attention and respect, by the nobleness, the greatness of his sentiments, the strength and energy of his expressions, and the certainty you are in of his always rising to a greater elevation both

of thought and style: For this talent he possesses beyond any speaker I ever heard, of never falling, from the beginning to the end of his speech, either in thought or in expression. And, as in this session he has begun to speak like a man of business, as well as an orator, he will in all probability be, or rather at present is, allowed to make as great an appearance as ever man did in that house. Murray has not spoken since, on the other two debates, where his rival carried all before him, being very unequally matched with Pelham, Young, and Winnington. I dare say; you will scarce be able to read this scrawl, which I have drawn to an immeasurable length, from the difficulty I find in having done when Pitt is the subject; for I think him sincerely the most finished character I ever knew.'

When, in 1744, the Carteret ministry resigned, the Pelhams came into power, on the principle of uniting men of all parties into one '*broad-bottomed administration.*' Lord Cobham joined them, but Mr. Pitt's opposition to the system of foreign subsidies, and his uncompromising reprobation of the King's Hanoverian partialities, had created a personal prejudice against him in the highest quarter, and he was excluded. A little politic yielding, however, on the part of the offender, together with the absolute necessity for securing the services of so efficient an ally, gradually overcame the expression at least of this antipathy, and, after an intermediate appointment to the vice-treasuryship of Ireland, he was gazetted, in May 1746, as paymaster of the forces. In this office, he distinguished himself by an honourable and even punctilious disinterestedness. He declined the customary mode of retaining large balances in his hands, by which his predecessors had realized not less than 3000*l.* annually, and he refused to accept the commission which had been regularly allowed on foreign subsidies. While he occupied this post, he was of course on the side of ministers, and his conduct has been censured as, on this and other occasions, deficient in consistency. The point is somewhat nice, and we are not inclined to investigate the matter. Public men are sometimes placed in situations of doubt and difficulty, where the appeal seems to lie to circumstances more than to principles, or rather to that modification of principle which circumstances seem at times to occasion. We are not, however, the thorough-going panegyrists of Lord Chatham. Great as he was, and lofty in feeling as in bearing, he appears to us not always to have maintained an unquestionable course. Of avarice or rapaciousness, all generous minds will acquit him; but ambition, though it be the world's fashion to half-canonize the passion, will oftentimes as effectually degrade as meaner impulses can, and by this he was enthralled. But these discussions we waive: they would lead us too deeply and too widely into the history

of the times; and we should be compelled to engage in a more extensive reference to authorities than the circumstances of the case would justify. Mr. Pitt's junction with the ministry seems, after all, to have been but a half-hearted concession; a cessation of opponency, rather than a cordial and active co-operation. He could breathe freely but in two elements, open and vehement opposition, or supreme direction. In this languid state, things remained until 1755, when he retired from office, with a pension of 1000*l.*, and resumed his political activity. His splendid faculties, which had been for some years in a state of slumber, were now roused and put forth; and he appears to have exercised an authority and control over the house, that has, probably, never been possessed by any other individual, except when supported by power or influence. The known intrepidity of the man gave force to his addresses; it was well understood, that he was neither to be intimidated nor cajoled. While he could, at will, sheathe the most poignant personalities within the smoothest phrases and the most specious urbanity of manner, his more usual dealing was in the way of undisguised sarcasm, contempt, and indignation. His majestic person, his eagle aspect and piercing eye, his fine and flexible voice, the mingled dignity and grace of his attitude and action, gave the utmost weight to his speeches, and confirmed his ascendancy. A short time before he left office, and while he yet continued in 'half-faced fellowship' with Administration, a petition was presented against the return of the member for Berwick, a Mr. Delaval, on the score of bribery. A letter from Mr. Fox, afterwards Lord Holland, gives a striking description of the debate that followed this application.

'Delaval made a speech on his being thus attacked, full of wit, humour, and buffoonery, which kept the house in a continued roar of laughter. Mr. Pitt came down from the gallery, and took it up in his highest tone of dignity. He was astonished when he heard what had been the occasion of their mirth. Was the dignity of the House of Commons on so sure foundations, that they might venture themselves to shake it? Had it not, on the contrary, been diminishing for years, till now we were brought to the very brink of the precipice, where, if ever, a stand must be made? High compliments to the Speaker,—eloquent exhortations to whigs of all conditions, to defend their attacked and expiring liberty, &c. . . . Displeased, as well as pleased, allow it to be the finest speech that was ever made; and it was observed that, by his first two periods, he brought the House to a silence and attention that you might have heard a pin drop.'

On another occasion, when the House had ventured to laugh at an equivocal phrase that he had used, he 'angrily and haughtily observed, that it was a *blundering laugh*.'

As a specimen of the fearless and overwhelming character of his personal appeals, his treatment of the Honourable Hume Campbell, may serve as an example. That gentleman had, in the debate on the Hessian and Russian Subsidies, with very bad tact, called upon the House, with an obvious reference to Mr. Pitt, to '*punish the eternal invectives*', and to resent attacks upon '*superiors*.'

'It is said, that the extreme severity of language in the following speech, chiefly directed against Mr. H. Campbell, was greatly heightened by the contemptuous tone, action, and countenance with which Mr. Pitt pronounced it. He said, "Such little matter had been offered on the defensive side, that he did not know where to go. If Mr. H. Campbell had had any thing else to say, he would not have dwelt for half an hour on the treaty of Wolfenbuttle. What had he produced? A list of great lords who signed it! How were their names to induce the House to refer these treaties to a committee? Such poor little shifts and evasions might do in a pie-poudre court; they were unworthy of a great House of Parliament. Once Mr. H. Campbell had been his great friend, and they had trod the great paths of *invectives* together, which now Mr. Campbell wanted to have punished, so ready was he by a side-wind to level the laws, and so fond of *superiors*! Nay, he had urged that the Act of Settlement was not obligatory till the treaties were ratified! He (Mr. Pitt) prayed to Heaven, that doctrines, dangerous as *manifestoes*, might not prevail there! The gentleman had dared to avow such doctrine—but a court would never want *one* servile lawyer for any purpose. In the profligate, prerogative reign of James I., when a *great Duke** was at the head of power, even that House of Commons possessed a member who dared to call him *stellionatus*†. And there did not want a *servile lawyer* to call for punishment on the honest burgess. We have a King who disdains to keep peace with such a *servile lawyer*. But," said Mr. Pitt, turning to, and directly nodding at Mr. Hume Campbell, who sat three benches above him, "I will not dress up this image under a third person; I apply it to him. His is the slavish doctrine. He is the slave, and the shame of this doctrine will stick to him as long as his gown sticks to his back—but his trade is words; they were not provoked by me—but they are not objects of terror, but of my ridicule and contempt."'

There was no silencing such a man as this. Power did not awe him; hair triggers could not move him: to encounter him, calm and self-possessed as he was in his very wrath, was inevitable discomfiture. He took high and unassailable ground; made no concessions to prejudice or expediency; but flung a stern and appalling defiance to all his enemies, from the underling of the Treasury-bench to the monarch on the throne. We

* The Duke of Buckingham—alluding to the Duke of Newcastle.

† Spotted like a weasel.

shall, hereafter, give examples of his bold maintenance of popular views of the constitution, and of the fine mixture of high principle, appeal to fact, and citation of documentary evidence, that distinguished his statements of constitutional doctrine.

With such a man as the Duke of Newcastle, weak, wavering, and versatile, at its head, it was impossible for any administration to preserve the confidence of the country, or to maintain its influence abroad. Disaster pressed on disaster. The failure of Byng, the loss of Minorca, the loss of Calcutta in the East Indies, and the surrender of Oswego in North America, with much mismanagement in the home administration, came in aid of a powerful Opposition; and the loss of Murray, who was promoted to the chief-justiceship of the King's Bench, left the ministry without an effective advocate in the House of Commons. Mr. Pitt was now called to high office; he became secretary of state, and after a temporary secession, the effect of antipathies and predilections in high places, he was finally established in that office, June 29, 1757.

In the outset, appearances were most unpromising. The convention of Closter-seven, the failure of the expedition against Rochfort, with other untoward circumstances, tended to deepen the gloomy aspect of public affairs. In all these calamities, however, Mr. Pitt saw only additional motives for energy and determination. He knew the resources of the powerful country whose ruling counsels he directed, and he was resolved on calling them out to the very uttermost. He placed Ligonier at the head of the military administration; rejected the capitulation of Closter-seven, and placed the Anglo-Hanoverian army under the command of Prince Ferdinand of Brunswick; gave effectual support to the King of Prussia; harassed the French coast, and destroyed Cherbourg; expelled the French from India and North America; and, in short, raised the condition and spirit of Great Britain from defeat and dejection, to the highest elevation of credit and command. He patronized Watson and Clive, Boscawen and Hawke, Amherst and Wolfe; and the strongest eulogy on his character as a minister, is furnished by the contrast between the state in which he found his country, and that in which he left it at his resignation in 1761. But the truest test of his ability is supplied by the documents which unfold the reasons of his conduct, and furnish the key to his decisions; and it is to be regretted that, in some respects, these are so scanty. Of his state papers, and of his correspondence with commanders and negotiators, Mr. Thackeray has given a valuable collection, though we should suppose that it might have been considerably and advantageously enlarged. But of his parliamentary speeches, in which he de-

tailed at large the motives, the reasons, and the history of his policy, little more than fragments, crude and disjointed, remain, although, like the wreck of the Parthenon, enough to shew the strength and majesty that characterized them when entire. We can really see no reason for supposing that they fell short of the highest models; and they were superior to the great examples of antiquity at least in this, that they were extemporaneous; not the results of long and painful study, but the spontaneous expression of feeling, imagination, and argument. The history of this splendid administration is yet to be written, and it is a task worthy of the most acute and accomplished mind.

Few British reigns have been more remarkable for the prevalence of court-intrigue, than that of George the Third. We shall not stop to inquire whether this was the consequence of that monarch's very peculiar character, or whether it was the effect of accidental circumstances; nor is it of material importance, at present, to ascertain this point. The fact, however, must be both admitted and explained, before that chapter of the history of England can be adequately written. Mr. Thackeray's Memoir would have been more complete and satisfactory on the subject of Mr. Pitt's resignation, if he had taken some pains to examine and explain the state of things in this respect, at the commencement of that reign. It would of course be impracticable for us to make any attempt to supply the deficiency, within any allowable limit; and from the same cause, we shall decline involving ourselves in the labyrinth of change, caprice, weakness, and degradation, that marked the period succeeding the secession of Mr. Pitt. He was not, however, wanting to his duty as a member of parliament. He condemned the treaty of Paris, and opposed, on patriotic grounds, the tax on perry and cider.

' This debate gave rise to a humorous incident, which fixed a ridiculous epithet upon one of the chief promoters of the bill. At this time, a song of Dr. Howard's which began with the words, "Gentle shepherd, tell me where," and in which each stanza ended with that line, was in the mouths of all. Mr. Grenville, in answer to Mr. Pitt, contended that the present tax was unavoidable, because the government did not know *where* else they could lay a tax of equal efficiency. "Let the honorable gentleman," said he, "*tell me where* you can lay another tax; let the honourable gentleman, I say, *tell me where*." He then sat down. Mr. Pitt paced slowly out of the house, humming the line, "Gentle Shepherd, tell me where." The effect was irresistible, and settled upon Mr. Grenville the appellation of "The Gentle Shepherd."

The particulars of the celebrated negotiatory interviews between Mr. Pitt and the King are stated on the authority of

Lord Hardwicke's letter; but Mr. Thackeray's comments are too courtier-like for our taste. The circumstances connected with Mr. Pitt's second administration, if that may be so termed, in which he engaged with health impaired and nerves shattered, and during the greater part of which he was incapable of applying to public business, are stated with competent detail, but insufficient discrimination. The quarrel with his old friend Lord Temple, seems to indicate a temper exasperated by disease; and other questionable particulars are probably referrible to a similar cause; but we have, clearly, but one side exhibited, and Mr. Pitt's own explanation is wanting. For the system which was acted upon from 1766 to 1768, we conceive that Lord Chatham is to be considered as irresponsible. His resignation 'was in fact nothing more than the 'official relinquishment of an appointment in which he had 'long ceased to exercise his authority, or to exert his abilities.' Retirement and reconciliation with his friend Lord Temple, restored Lord Chatham to health enough for the resumption of active life, and he again appeared in the House of Lords. In the affair of Wilkes he made a decided stand in behalf of the liberties of the subject; and as his speeches on this occasion have been more effectively reported than usual, we shall extract somewhat largely. Lord Mansfield had denied the right of the Peers to interfere with the judicial proceedings of the Commons, and he had declared his ignorance of any code or law imposing limits on their power as judges. Lord Chatham replied to this in the following forcible language.

' "The noble Lord assures us, that he knows not in what code the law of Parliament is to be found; that the House of Commons, when they act as judges, have no law to direct them, but their own wisdom; that their decision is law; and if they determine wrong, the subject has no appeal but to Heaven. What then, my Lords, are all the generous efforts of our ancestors, are all those glorious contentions, by which they meant to secure to themselves, and to transmit to their posterity, a known law, a certain rule of living, reduced to this conclusion, that, instead of the arbitrary power of a King, we must submit to the arbitrary power of a House of Commons? If this be true, what benefit do we derive from the exchange? Tyranny, my Lords, is detestable in every shape; but in none so formidable as when it is assumed and exercised by a number of tyrants. But, my Lords, this is not the fact, this is not the constitution; we *have* a law of Parliament, we *have* a code in which every honest man may find it. We have Magna Charta, we have the statute-book, and the Bill of Rights.

' "If a case should arise, unknown to these great authorities, we have still that plain English reason left, which is the foundation of all our English jurisprudence. That reason tells us, that every judicial

court, and every political society, must be vested with those powers and privileges which are necessary for performing the office to which they are appointed. It tells us, also, that no court of justice can have a power inconsistent with, or paramount to, the known laws of the land; that the people, when they choose their representatives, never mean to convey to them a power of invading the rights, or trampling upon the liberties of those whom they represent. What security would they have for their rights, if once they admitted, that a court of judicature might determine every question that came before it, not by any known, positive law, but by the vague, indeterminate, arbitrary rule, of what the noble lord is pleased to call the wisdom of the court? With respect to the decisions of the courts of justice, I am far from denying them their due weight and authority; yet, placing them in the most respectable view, I still consider them, not as law, but as an evidence of the law; and before they can arrive even at that degree of authority, it must appear, that they are founded in, and confirmed by, reason; that they are supported by precedents taken from good and moderate times; that they do not contradict any positive law; that they are submitted to without reluctance by the people; that they are unquestioned by the legislature, (which is equivalent to a tacit confirmation,) and, what, in my judgement, is by far the most important, that they do not violate the spirit of the constitution. My Lords, this is not a vague or loose expression: we all know what the constitution is; we all know that the first principle of it is, that the subject shall not be governed by the *arbitrium* of any one man, or body of men, (less than the whole legislature,) but by certain laws, to which he has virtually given his consent, which are open to him to examine, and not beyond his ability to understand.”

These constitutional *dicta* were re-inforced by this great statesman in the debate on Lord Rockingham's motion, Jan. 22, 1770, for an inquiry into the state of the nation.

“ My Lords, I need not look abroad for grievances. The grand capital mischief is fixed at home. It corrupts the very foundation of our political existence, and preys upon the vitals of the state. The constitution at this moment stands violated. Until that wound be healed, until the grievance be redressed, it is in vain to recommend union to Parliament, in vain to promote concord among the people. If we mean seriously to unite the nation within itself, we must convince them, that their complaints are regarded, that their injuries shall be redressed. On that foundation, I would take the lead in recommending peace and harmony to the people. On any other, I would never wish to see them united again. If the breach in the constitution be effectually repaired, the people will of themselves return to a state of tranquillity.—IF NOT—MAY DISCORD PREVAIL FOR EVER! I know to what point this doctrine and this language will appear directed. But I feel the principles of an Englishman, and I utter them without apprehension or reserve. The crisis is indeed alarming; so much the more does it require a prudent relax-

tion on the part of Government. If the King's servants will not permit a constitutional question to be decided on, according to the forms and on the principles of the constitution, it then must be decided in some other manner; and rather than it should be given up, rather than the nation should surrender their birth-right to a despotic minister, I hope, my Lords, old as I am, that I shall see the question brought to issue, and fairly tried between the people and the government. My Lords, this is not the language of faction;—let it be tried by that criterion, by which alone we can distinguish what is factious, from what is not—by the principles of the English constitution. I have been bred up in these principles, and know that, when the liberty of the subject is invaded, and all redress denied him, resistance is justified. If I had any doubt upon the matter, I should follow the example set us by the most reverend bench, with whom I believe it is a maxim, when any doubt in point of faith arises, or any question of controversy is started, to appeal at once to the greatest source and evidence of our religion—I mean the Holy Bible: the constitution has its political Bible, by which, if it be fairly consulted, every political question may, and ought to be determined. Magna Charta, the Petition of Rights, and the Bill of Rights, form that code which I call *the Bible of the English constitution*. Had some of his Majesty's unhappy predecessors trusted less to the comments of their ministers, had they been better read in the text itself, the glorious Revolution would have remained only possible in theory, and would not now have existed upon record, a formidable example to their successors.”

It was with reference to this speech, that Sir Philip Francis, in his pamphlet on paper currency, describes Lord Chatham as exclaiming ‘with a monarch's voice, “LET DISCORD PREVAIL FOR EVER.”’

Mr. Thackeray holds out to us no temptation to enter on the confused and agitated period which intervened between the date last quoted, and that of Lord Chatham's death. He has evidently sunk under his subject. The bold and patriotic course of the statesman appals his biographer, and it is neither done justice to, nor fairly followed out. It is a remarkable feature in the decided character of Lord Chatham, that his fire was not diminished by age. His views of the constitution seemed to become even more popular than they were in his earlier days; he put more frequently and more conspicuously forward, his attachment to whig principles; he became a ‘convert to triennial parliaments,’ and identified himself more entirely with the cause of the people. The part that he took respecting the American war, is of common knowledge. He had opposed Mr. Grenville's Stamp Act, and promoted its repeal. In the after efforts to tax America, he invariably contended for the non-existence of the right in the parent country; he aided Dr. Franklin in his negotiations with the ministry.

and constantly reprobated the inefficient and absurd way in which the war was carried on. But, when the crisis became appalling, when France took part with the revolted colonies, and threatened England with destruction,—then did ‘that old man eloquent’ transcend even the former doings of his glorious life. It must, indeed, have been a spectacle never to be forgotten, to see that magnificent example of mental energy victorious over age and disease, when this great statesman rose to deliver his last oracular counsels to that country for which he had lived, and for which he was now about to die.

‘He was led into the House of Peers by his son, the hon. William Pitt, and his son-in-law, Lord Mahon. He was dressed in a rich suit of black velvet, and covered up to the knees in flannel. Within his large wig, little more of his countenance was seen than his aquiline nose, and his penetrating eye, which retained all its native fire. He looked like a dying man, yet never was seen a figure of more dignity: he appeared like a being of a superior species. The lords stood up, and made a lane for him to pass to his seat, whilst, with a gracefulness of deportment for which he was so eminently distinguished, he bowed to them as he proceeded. Having taken his seat on the bench of the earls, he listened to the speech of the Duke of Richmond with the most profound attention. After Lord Weymouth had spoken against the address, Lord Chatham rose with slowness and difficulty from his seat, leaning on his crutches, and supported by his two relations. He took one hand from his crutch, and raised it, casting his eyes towards heaven, and said, “I thank God that I have been enabled to come here this day—to perform my duty, and to speak on a subject which is so deeply impressed on my mind. I am old and infirm—have one foot, more than one foot, in the grave.—I have risen from my bed, to stand up in the cause of my country—perhaps never again to speak in this house!” The reverence, the attention, the stillness of the house were here most affecting; had any one dropped a handkerchief, the noise would have been heard.’

The scene which followed, must be too familiar to every mind, to need further detail from us;—the force and prophetic majesty with which he spoke; the ineffectual effort that he made to conquer nature’s exhaustion, and to speak in reply to the Duke of Richmond; the failure of his bodily strength, in the struggle with the unsubdued energy of his mind.

We shall not sum up. Our previous remarks will have apprised our readers of the veneration in which we hold the memory of Lord Chatham, as well as of the general merits of the present attempt to collect the details of his life. It is, however, but justice to his Biographer, that we give him a fair opportunity of exhibiting his talent for the delineation of character; and we shall, therefore, cite a part of his general estimate.

After having paid a brief tribute to Lord Chatham's unquestioned ability as a war minister, Mr. Thackeray proceeds as follows.

‘ As Lord Chatham never had a fair opportunity of exerting his abilities as a minister during peace, we cannot say to what degree he was qualified to excel in the civil departments of administration. He had not participated in the councils of government during the administration of Mr. Pelham or that of the Duke of Newcastle. When he was himself Secretary of State, the whole conduct of the war, which centered in him, of course precluded him from bestowing any minute attention upon the domestic regulations of the country. The time during which he afterwards held the Privy Seal, was spent by him almost entirely upon a bed of sickness. We have, therefore, I repeat, no sufficient evidence to pronounce upon Lord Chatham's qualifications to direct the administration of a country during peace. It, however, appears certain, that neither his disposition nor his abilities qualified him so well for financial arrangements. Upon one occasion, he declared himself “ a lover of honourable war,” and in so doing, he probably informed us as to one feature of his character. Upon another occasion, he said, “ Whilst I had the honour to serve his Majesty, I never ventured to look at the Treasury but at a distance; it is a business I am unfit for, and to which I never could have submitted.” But even these concessions must be made with caution. The plans which Lord Chatham, when Mr. Pitt, proposed for the regulation of the militia, evince great perspicuity and minuteness of calculation; and the honourable economy he practised in his office of Paymaster, prove that he would have been a frugal steward for the public, wherever frugality was practicable. It is known, that his friend and political associate, Mr. Legge, entertained the highest opinion of Mr. Pitt's abilities in those very departments in which he was himself so distinguished. “ Eminently,” said Mr. Legge, to a confidential friend, “ as Mr. Pitt has distinguished himself as a *War Minister*, if he is permitted to make the peace, and to continue in power, the world will see him shine still more upon a peace establishment than he did during the war.”

‘ It has been objected to Lord Chatham, that, professing himself the ardent advocate of liberty, he was not, when in administration, proportionately zealous in that most important cause. But the charge is founded neither in truth nor in reason. Whoever considers the nature of the war, when Mr. Pitt was Secretary of State, will only wonder that he found time to discharge, or strength to sustain his necessary duties, without undertaking any additional load. The multiplied and momentous cares of his office, and his well-known zeal for the sovereign, never led him, however, to neglect any proper opportunity of advancing the true interests of his fellow subjects. As paymaster of the forces, he studied to promote the comforts of the veteran soldier; as Secretary of State, he endeavoured to extend the advantages of the *habeas corpus*; and he advised his royal master to adopt that salutary method of securing the blessings of impartial justice, by continuing the judges in their appointments upon the

demise of the crown. These and other benefits of a *domestic* nature were conferred upon the country, by one whose province was to superintend its *foreign* concerns.

Of the private life of Lord Chatham, few details are preserved; but he appears to have been as amiable and exemplary in the social relations, as he was ardent and commanding in his public character. His letters to his immediate relatives are full of affectionate anxiety for their happiness and welfare.

Art. V.—*Observations on the Mortality and Physical Management of Children.* By John Robertson, Member of the Royal College of Surgeons, Edinburgh, Surgeon to the Manchester Lying-in Hospital, &c. &c. 12mo. pp. 311. Price 7s. London, 1827.

THAT there should be great diversity of opinion and practice in the mode of directing, informing, and ripening the intellect, necessarily follows from the nature of the subject worked upon, and of the object to which such mental training refers. But, in the nurture of the body, there would appear little room for change or improvement. The world is in its old age;—generation has succeeded generation;—experience has multiplied;—and if the best mode of bringing up children be not known now, it may well be asked, when will it be known?

The question is a fallacious one. Knowledge, unfortunately, does not include practice, though it is too often taken for granted that it does. We say of a good or useful suggestion, that it only needs to be known, and it will be practised; but cautious observers are chary of trusting to such benevolent assertions. The conduct of every age shews us, that the most important discoveries, the most philanthropic inventions, published and propagated by all the zeal of the best-informed and most disinterested men, have had to struggle with the prejudices of the crowd year after year. We know that the inventors have suffered wrong and persecution while alive, and that injustice has often pursued their memory; and this has arisen neither from envy nor hatred, but from sheer ignorance and dislike of innovation. How often do we hear people declaiming against those times of darkness, when the philosopher was obliged by the Inquisition to recant his doctrine of the motion of the earth round the sun! Such declamation is natural enough: it is, no doubt, of great consequence in the theory of the heavens, to be aware of the truth of Galileo's assertion. But a very little inquiry will satisfy us, that folly and prejudice not less dark, and, we hesitate not to say it, much more destructive than even that of his persecutors; are

at this day, and amongst ourselves, operating in points of still more importance to us than the revolutions of the stars.

We have little favour for popular medical treatises. Generally speaking, they produce unmingled evil, encourage quackery, and give birth to hypochondriacism and much unnecessary misery, sometimes terminating in premature death. Mr. Robertson's book is chiefly of a dietetical nature, and while containing a great deal that is shrewd, sensible, and judicious, is more free from objection than any similar work we are acquainted with.

The mortality of children is first discussed. From an extensive examination of the registers of different parishes, the relative number of deaths under ten years, has been ascertained pretty correctly; and the conclusions to which the investigation leads, deserve the attention and consideration of every thinking mind.

The London Mortality Bills for thirty years, from 1786 to 1820 inclusive, afford the results which Mr. R. has condensed in the following table. He divides the time into five periods of seven years each, and then gives the per-centage of deaths at certain ages.

Periods.	Total No. of Deaths in the Registers.	Under the age of 2.	Between 2 and 5.	5 and 10.	Total Deaths under 10.
1	137,260	32 .68	9 .99	3 .91	46 .58
2	134,760	31 .77	10 .05	4 .02	46 .84
3	133,864	28 .73	11 .37	4 .25	44 .35
4	127,521	29 .99	10 .05	4 .00	45 .04
5	137,908	26 .84	9 .65	4 .30	40 .79

' Average total per centage of deaths in 35 years, under the age of ten, 44 .72.

' In the year 1811, the population of London within the bills of mortality, was seven hundred and seventy-seven thousand; and in 1821, one million one thousand and forty-nine; annual mortality 1 in every 34 .19.

' Before proceeding to the tables which relate to other places, it will be necessary to make a few remarks on the above table, compiled from the London bills, that the reader may better comprehend the nature and authority of such documents.

' There can be no doubt, that the proportion of deaths under ten, as stated in the London table, is too low; for the following reasons:

' 1st. The London bills include only such as are buried with the rites of the Established Church. Dissenters, Jews, and others, many of them of the poorest class, in which the rate of infantile mortality is very high, are omitted. But for this circumstance, there is reason to think, that the deaths under ten would be more than they are in the table by at least 4 or 6 per cent.

' 2ndly. London, it is well known, does not maintain itself in po-

pulation, but is annually receiving from the country, multitudes of recruits, mostly unmarried, between the ages of 15 and 20; consequently, the adult portion of the inhabitants will at all times unduly preponderate; and the number of deaths *above*, and the number of deaths *under* 15, will of course be in like disproportion.' p. 12.

Dr. Price, in his treatise on Reversionary Payments, states the annual average of births from 1759 to 1768, at 15,710, while that of the burials amounted to 22,956:—making a deficiency of above 7000*. At Rome, from 1759 to 1761, the medium of births was 5167; of burials, 7153†. And he gives elsewhere a table of the principal cities of Europe, where the position is established beyond doubt‡. In Northampton, during 28 years, the whole number of burials exceeded the whole number of baptisms by 1098. In All-Saints parish in that town, during 36 years (1735—70), there were baptized, 3242; buried, 3690: of which number, 1206 died under 2 years; 276 between 2 and 5; and 155 between 5 and 10. So that, out of 100 burials, there were 49.5, and, of 100 born, 50.49 died, under the age of 10 ||.

That large cities and manufacturing places are not likely to increase the population of a country, may easily be supposed: that they should prove so destructive to it, could hardly have been expected. It is true, objections may be made to the accuracy of the tables. It may be said, that many births are never registered; and this is correct to a certain extent. But the fact is observed constantly in every country; and where the registers are a police regulation (as in Sweden), they cannot be materially falsified. As an additional illustration of the general correctness of what has been advanced, we shall give the following table, drawn up from the Registers of the Church of Grappenhall in Cheshire. The parish consists of two townships, Grappenhall and Latchford. The former is a country village, three miles south of Warrington; the latter may be considered as a suburb of the last mentioned town.

CENSUS of 1821.

	Families employed in			Males.	Females.	Total.
	Agriculture.	Trade.	Other ways.			
Grappenhall	57	8	5	182	179	361
Latchford	95	94	1	426	518	944
						1305

* Second Edition, 1772, p. 179.
† p. 202.

‡ p. 186.
|| p. 255.

The handicrafts of Latchford are principally employed in the cotton-manufactories; and are perhaps more than double what they were ten years ago.

The total number of Burials at Grappenhall Church from Dec. 31, 1812, to Dec. 31, 1827, was..... 536

The total number of Baptisms for the same time 371

Making a deficiency of 165

Of these, the Baptisms belonging to Grappenhall were 109

The Burials belonging to Grappenhall 92

Increasing the population.. 17

The Burials belonging to Latchford 122

Baptisms belonging to Latchford 81

Decrease..... 41

The total number of Burials under 10 years.. 183

Burials under 10, Latchford..... 53

Burials under 10, Grappenhall 25*

So that, of the burials out of Latchford, 43.4 in each hundred were under the age of ten years; and, out of Grappenhall, 27.1. While, of 100 children born in Grappenhall, 22.9 die; in Latchford, 65.4, before that age.

The last number may be thought excessive, but still, it is an approximation to the truth; and as a proof of this, we shall divide the period of 15 years into two parts; the first from Dec. 31, 1812, when the registers commence, to Dec. 31, 1818; the second, extending to Dec. 31, 1827. It has been noticed already, that the population has been probably doubled during this last period:

	Burials.	Baptisms.	Burials under 10.
Grappenhall, from Dec. 31, 1812, to			
1818.....	41	47	12
Latchford, for the above time.....	33	14	10
Grappenhall, from 1818 to 1827...	51	92	13
Latchford.....	89.	67	43

* It should be observed, that a great part of both the baptisms and the burials belonging to Latchford, do not take place at Grappenhall; but it is presumed, that the proportions will be pretty much the same.

These proportions, we think, go far to shew the truth of our observations, and allow us to set off the unbaptized children and those registered elsewhere, against the burials which are solemnized elsewhere. We have at present, however, not sufficient evidence to draw precise corollaries as to the real state of infantile mortality; and we have extended our observations for the purpose of inciting others to continue and multiply such examinations. Be it observed, that their value depends upon entering into most particular detail.

Mr. Robertson's Tables are drawn up from the Bills and Registers of London, Liverpool, Glasgow, Manchester, Chester, Carlisle, Warrington, Northampton, Spalding, Lynn, Eccles, Winwick, Grappenhall, Great Shefford, Ackworth, and Holy-Cross. The general average of 100 burials for all these places, is, 31.58 under 2 years; 9.18 between 2 and 5; 4.15 between 5 and 10; and the total under 10 is 44.91.

The next objects of inquiry are, At what time, and from what causes, does this mortality more especially take place? Mr. R. has extracted a table of diseases and the ages at which they proved fatal, from the register kept at Rusholme Road Cemetery, Manchester. This table, the Author remarks, suggests many important considerations.

'Of the 2056 deaths from various diseases' (all under the age of 10) 'which it exhibits, 994 alone, and most of them within the first year of life, are from Convulsions, Infantile Decline, Water in the Brain, Tooth Fever and Teething, Worm Fever and Bowel complaints. Such terms are, no doubt, somewhat indefinite, and probably, as has been already observed, comprise a variety of diseases which they do not express; yet, into how many varieties soever they may be distinguishable, most, if not all of them originate in disorder of the first passages. When to these we add, Remittent, Typhoid, Continued and Inflammatory Fevers, which are to be traced, perhaps, in every instance, to a similar origin, we cannot fail being struck with the comparatively small number of deaths resulting from what are called regular diseases. No facts can shew more forcibly the importance which ought to be attached to the physical management of children. Upon it chiefly depends, under all circumstances, the healthy condition of the digestive organs; and when it is neglected or conducted in error, the foundation is laid for many definite as well as anomalous ailments, which either ruin the health or speedily prove fatal.' p. 88.

Before concluding our remarks on the Mortality of Children, it will be worth while to say a word or two on a blunder of Dr. Watt of Glasgow, which our Author has treated with more lenity than it deserved. The Doctor, in examining the Glasgow Registers from 1783 to 1812, was surprised at the immense numbers formerly carried off every year by the small-pox; and

in order to ascertain the real amount of the saving of infantile life from vaccination, he calculated some of the last years of the register. He could scarcely believe the testimony of his senses, he says, when he found, that still, one half of those who died, were under ten years of age; and he therefore concluded, that the deficiency occasioned by the want of small-pox, must have been made up by a greater mortality among the other diseases of children. The Doctor, however, forgot most unaccountably, that, while the number of deaths were about the same, the population of Glasgow was not stationary.

‘In the year 1783,’ says Mr. Robertson, ‘or rather in the first period of his table*, the per-centage of deaths under 10 for Glasgow is 53.48; and *the annual mortality of the inhabitants at all ages*, 1 in 26.7. In the fifth period, which includes the six years preceding 1812, the per-centage of deaths under 10 is 55.49, and *the annual mortality at all ages*, 1 in 40.8. Here, the *relative* proportion of deaths under the tenth year is greater in the period of 1812, than in that of 1783; and yet, on account of the very diminished ratio of the annual mortality of that city, the *actual* mortality under 10 in 1812, is nearly one third less than it is in the period for 1783.’ p. 46.

What makes this strange blunder of Dr. Watt of more importance, is, that he was led to imagine, that, when the small pox was in full force, it had the power of modifying measles, and rendering them mild; but that now, as small-pox is nearly extinct, measles are become as dangerous as the former used to be. That certain diseases have proved fatal to greater numbers since the introduction of Vaccination than before, is evident; but it is equally evident, how it could not be otherwise.

‘It is well known, that, in former times, Small Pox committed its ravages principally on those under and about the age of two. Now that its prevalence is so much diminished, the 4th and 5th years are more generally attained; at which periods and above, the number of children alive being of course much greater than before, measles, chincough, scarlet fever, croup, and other complaints (generally later than small pox in making their attack) find proportionally more victims.’ p. 50.

Such is the simple and satisfactory explanation of this wonderful objection to Vaccination.

‘The real cause,’ adds Mr. Robertson, ‘of the increased mortality from measles and other infantile complaints, may receive elucidation from the following considerations. Small pox, owing probably to the greater abundance and virulence of its effluvia, was generally caught in a casual way, before measles and other infectious com-

* ‘See the Table referred to, p. 16.’

plaints, and swept off the more feeble and sickly, leaving the strong and vigorous only, to encounter the attacks of other diseases..... In former times, so completely did a variolous epidemic clear the field of all the feeble and predisposed under the age of 10, but more especially under 2 or 3, as occasionally to leave scarcely any in the town or district where it prevailed, to perish by other diseases.'

pp. 55, 56.

The second part of Mr. Robertson's work, treats of the proper mode of rearing children, and of the preservation of their health generally. Whether we consider the actual mortality, or, what is still worse, the crowds of diseased and emaciated objects who draw their breath in pain through youth and manhood, wearisome to themselves and burdensome to others,—living monuments of the mismanagement of their infancy,—there is scarcely any subject more important to society or to individuals.

It is not pretended, that all children can be reared; but it is acknowledged on every hand, that thousands upon thousands fall victims to imprudence, inattention, and neglect. An infant at birth must be considered as a being, imperfect indeed, but with energies sufficient, if properly directed, to solidify and strengthen the bodily frame, and to give it those powers which are necessary to its well being in after life. The bones are half-formed; the muscles, weak and colourless; the cellular substance, which gives plumpness and roundness to the form, abundant; the circulation is rapid, and the digestive powers and nervous influence as connected with animal life, are carried to their highest degree. Its life seems to consist in eating, digesting, and assimilating to its own substance the food which it takes. In advanced life, we know from personal experience, what an important agent sleep is in completing these processes. In infancy, the brain is still more readily excited, and the connection between this organ and the stomach and bowels, is of more primary consequence. John Hunter was accustomed to say, that only three things were necessary for an infant,—‘plenty of milk, plenty of sleep, and plenty of flannel.’ Follow nature, is the precept of every writer, and that to which every one at once assents. And yet, as a French writer observes, ‘*Etablir ce precepte, n'est ce pas déjà faire une satire amère de la conduite qu'observent la plupart des parens? On traite les enfans comme on traiterait des hommes faits, et par cela seul on les empêche de devenir hommes dans toute la plénitude du mot.*’ The meaning of the phrase—follow nature, must be, to follow the growth of the different organs, to regulate and direct their progressive development. The first thing is the animal growth, depending on proper digestion; the next object of attention is

muscular power; the last, education of the mind. We can only touch upon the first division.

If improper food be administered, the digestive functions must be injured.

‘ That the milk of the female is intended for her child, is a fact which has never been expressly denied; yet, suspicion might seem to be thrown upon it by the conduct of some mothers, who, with no disqualification for suckling, decline the duty, and without scruple transfer it to the hired and doubtful affection of others. When the health of the female is good, however, and her milk plentiful, no excuse for such a course is admissible, whatever be her rank in society: as it is just, that she who determines not to suckle, ought not to become a mother.’ p. 105.

It may be said, that the duty is troublesome and disagreeable: so are most duties; but this is frequently rendered unnecessarily so, by want of management.

‘ There is a prevailing, but erroneous notion,’ says Mr. R., ‘ that an infant cannot be too frequently suckled. On the contrary, every third or fourth hour is sufficient during the day: and each time, the breast ought to be drained. By a little perseverance on the part of the nurse, and by taking care that the babe is suckled just before going to rest, it will acquire the habit of passing the night without the breast. Indeed, by beginning early, much may be done to divest nursing of many of the more irksome circumstances that usually attend it; and which, were the feelings of the mother less interested, must often render it an intolerable labour.’ pp. 117, 118.

By attention, and that moral care which a mother only is capable of bestowing, the trouble of nursing may in a great measure be surmounted: and, unless the taste is monstrously vitiated, it must become a source of the highest pleasure.

After the first few months, a judicious mixture of cow’s milk, bread, &c. may be gradually substituted, so as to wean the child by slow degrees from its natural food.

‘ In general, it is of no great importance, at what precise period the infant is weaned. Should the mother have strength so long, the tenth month is sufficiently early; and if the infant is weakly, two or three months longer can do no harm. It would appear that the natural time for weaning is about the 24th month; that is, when the grinders have cut the gums, the child is able properly to masticate its food.’ p. 149.

We must here beg leave to dissent from our Author. The milk becomes changed,—less nutritive to the child, and its secretion is perhaps attended with more debilitating influences upon the mother, long before the 24th month. Among mothers who suckle their own children, keeping them too long at the

breast is a frequent occurrence, and one which cannot be too much reprobated. It will seldom happen that artificial food, if discreetly prepared, will not agree as well with the child, after six months, as the mother's milk; and the change which this liquid undergoes before the ninth, (p. 126) seems to shew, that nature intended it no longer for nourishment. While general observation proves that a woman, in suckling her own offspring, enjoys better health, and improves in her appearance, so, it also exhibits incontestibly, that, carried beyond a certain period, it is highly prejudicial, producing most distressing nervous symptoms, weakness, irritability, and premature old age. Weaning may be commenced in the fifth month, by changing, slowly at first, the milk of the nurse for cream diluted with water and sweetened, or panada, or, as Mr. Robertson recommends, biscuit powder, or cracker boiled in water to a thin gruel, carefully beat through a sieve, and sweetened with fine sugar. This regimen, alternating with the mother's milk in greater or less proportion according to circumstances, may be so conducted, as, at the end of two or three months, to supersede the breast altogether, and the system of neither mother nor child suffers from any violent change. Nothing, however, can be more preposterous than the common mode of weaning a child from the 'breast maternal' at once.

The following passage contains so many excellent observations, that, though rather long, we shall give it entire.

' After weaning, no immediate alteration is necessary in the *quality* of the food, unless it be, that cow's milk may now be freely given; the stomach at such an age being able to digest it without difficulty. The quantity of food proper for the infant, will depend upon obvious circumstances, and must, in every case, be left to the good sense of the superintendant. It should invariably be given at regular intervals: four meals in the day are sufficient. Enough being allowed for each meal, all gormandizing in the intervals is courageously to be forbidden; and it requires courage to deny the cravings of a child, and good sense too. Children are admirable special pleaders, and singularly eloquent, when the stomach is concerned. They discover the assailable points of their nurse with instinctive acuteness; and when harping on one chord fails, another is soon strung, and every note of the gamut is sounded till they have attained their end. The misfortune is, that they realize the poet's words, which he applies to a very different class of feelings: with them, "increase of appetite (really) grows by what it feeds on;" for the more they are pampered, the more difficult will it be found to satisfy their capricious and morbid cravings. This is a serious subject to all parties concerned. There is no object in nature more pleasing—more calculated to awaken feelings of kindness and affectionate delight, than a lively, sweet-tempered, healthy child. On the contrary, there is, as certainly, nothing more irritable and repulsive, than one that is

spoiled; for, as might be expected, the higher qualities of the mind not being as yet developed, the animal propensities, so far as they exist, exert a paramount influence, producing gluttony, insolence, and tyranny; and indeed every possible modification of selfishness in all the artlessness of youthful sincerity. In such a case, our indignation is too often directed against the innocent victim of gross mismanagement, when it certainly should be reserved for senior offenders. Many an infant is never permitted to know the feeling of a keen natural appetite. No sooner is the regular meal over, than some little matter, by way of indulgence, is thought necessary; as fruit, preserves, pastry, animal jelly; by and by, the sated palate craves for something more stimulating, with which, *in due time*, it is also gratified, in the forms of sausages, smoked tongue, wine, and similar dainties, proper enough it may be for the parent, but not *quite* suited to the wants and irritability of the infantile frame. Such outrage against all propriety, is seldom long unpunished by disease. Occasionally, innate vigour of constitution will maintain an infant under such a system in plethoric health;—a state of health, however, which “totters to its fall,” as the first inflammatory attack generally finds a ready victim. When life is spared, it is only a life of misery to the sufferer and its attendants.’ pp. 150—2.

We might easily enlarge our extracts and observations on so copious a subject; but what we have already said, will be sufficient to give our readers a general idea of the style and matter of Mr. Robertson's book. The remarks on dress in the VIth section, as well as the Xth, on the derangement of stomach and bowels, deserve to be carefully read and studied; but for these, we must refer our readers to the book itself, which enters into every topic that can be treated of with propriety, in a treatise intended for the public as well as the profession. The judicious and philosophical spirit which pervades it, unmixed with dogmatism, impertinence, or quackery, deserves the highest praise. Such essays, when well written, can scarcely be too much commended;—they tend to diminish the sources of human suffering at the fountain head, and will, at any rate, alleviate much of their bitterness.

Art. VI. *The Omnipresence of the Deity*: a Poem. By Robert Montgomery. Second Edition, revised and enlarged. 12mo. pp. 204. Price 7s. 6d. London. 1828.

‘**O**MNIPOTENCE cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved.’ So says Dr. Johnson, in his *Life of Waller*. He had only to carry the play of words one step further, and to add, Omnipresence cannot be expanded; and the absurdity of his reasoning would then have betrayed itself. The truth is, that Omnipotence

may be exalted, and Perfection vindicated, *in our minds*, by means of eloquence and poetry; and to deny this, is to overlook the design of a large portion of the inspired volume, which consists of the sublimest poetry. There is, however, some truth at the bottom of the Doctor's remark, as there must be in the very mistakes of such a man. His definition of poetry is erroneous, and his ideas of devotion were defective; but he was right in thinking, that the Divine Attributes afford no theme for extended description,—that they appeal simply to faith, eluding imagination, and that, ‘of sentiments purely religious, the most simple expression is the most sublime.’

When we saw the title of this poem announced, we augured more favourably of the design and daring of the Author, than of his success. His choice of a subject does credit to his ambition and his feelings; and to have sunk beneath such a subject, is not failure. Let us not be misunderstood. The Omnipresence of Deity is the subject of one of the noblest poems that ever was penned, the cxxxixth Psalm; and so far are we from thinking that this ought to supersede or discourage the attempts of uninspired writers to employ their best powers upon the transcendent theme, that we consider it as both a sanction and a model for poets in every age. But, to recur to this theme in sacred poetry, to dwell upon it as an incentive to devout feeling and a source of holy rapture, is one thing; to write a volume upon it, is another. An address to the Deity, and a Dissertation upon the Divine Nature and Perfections, are so entirely different, that poetry may be the fittest possible vehicle of the one, and the worst form into which the other can be thrown. Owing to this circumstance, long poems on sacred or scriptural subjects, even when possessing considerable merit, seldom please; not because they are long, nor because they are sacred, but because they are, for the most part, of a character foreign from the purpose of verse. Boyce's poem on the Deity, with which the one before us may be most fairly compared, is certainly far above mediocrity, and contains many passages highly worthy of being cited and remembered. Yet has Montgomery passed it by in his *Christian Poet*, with many others, with the remark, that ‘it is vain to reprint what nobody will read.’

The present Author has, however, been fortunate enough to obtain readers, and these remarks may therefore seem irrelevant. A first edition of his poem has passed off rapidly; and he expresses his confidence ‘that, in its present state, it will be found more deserving that welcome with which the Public were pleased to greet its first introduction into the world.’ As we find ourselves behind-hand in hailing the Poet on his

first appearance, so we fear that our approbation will be thought cold and measured after the language in which his production has been panegyricized by some of our contemporaries. If we cannot speak of it as 'a magnificent and sublime composition, 'in the very highest class of English Sacred Poesy',—if we cannot admit, that the Author 'has won a wreath which the 'most successful bard of the present day might be proud to 'wear',—if we cannot join in this language of ill-judged and injurious flattery, we fear that we may be thought unfriendly to the pretensions of a young writer who deserves applause, and who may hereafter, if he does not mistake these encomiums for solid reputation, produce better things.

Before we pronounce any definitive opinion upon the present volume, we shall enable our readers to judge for themselves both of the Author's judgement in the choice of his subject, and of his skill in treating it, by an analysis of the poem and a few specimens. The argument we give in Mr. Montgomery's own words.

' Part I. The Poem opens with an apostrophe to the Deity—He was, ere Time began—Vision of the Creation—We cannot escape the Omnipresent God—He pervades all things—Allusion to His appearance on Mount Sinai—The Red Sea—Nature attests the presence of her Architect—The impossibility of perfectly tracing the Deity's influence: we can only select those scenes which impressively demonstrate it—The thunder—The ocean-tempest—The Presence of the Deity felt in the repose of Nature—The calm that succeeds a storm—Aspirations awakened by a view of the setting sun.

' The hand of God is next traced in a rapid view of the Seasons:—Spring—Mountains—Sacred feelings kindled by the sight of an august ruin—The Convalescent—The Heavens—A moonlight walk—The soul conscious of its celestial origin—Every clime an object of the Deity's care—Condensed view of His Providence—Not only nature, but human life in all its diversified forms, regulated by Him.

' Part II. is devoted to a consideration of the Presence of the Deity as influencing Human Life—In our journey through the world, we cannot but admit an over-ruling Power. The mental independence of him who relies upon it—No lot too miserable to engage the paternal care of the Deity—Consolation derived from this certainty in scenes of woe—Pictures of a street wanderer and an exiled captive—The hopes imparted to the soldier by his confidence in the Presence of God—Battle plain by moon-light—God's viewless Spirit attendant—The Sailor's farewell on the sea-shore—His mistress's prayer to Heaven—Storm and wreck described—The mariner's intense consciousness of Preserving Providence.

' As misfortune is observed by God, so, in like manner, the crimes of the wicked cannot escape Him—Picture of a murderer—Darkness: its varied influence described—The misery of remorse without

His attending mercy—Penitence—The young convict—The Sabbath—Love—Friendship.

‘Part III. If there be no God, the former parts of this Poem are raised on fanciful feelings and superstitious fiction:—can we observe the wonders of creation, and deem Chance their origin?—The consequences that accrue from this distempered doctrine:—by a natural but melancholy digression, we are here led to glance at Atheism as partially influencing the horrors of the French Revolution—Marie Antoinette—Her appearance on the balcony during the tumults at Versailles.

‘Return to a consideration of Atheism—It is a sorry boast to triumph over a belief of man’s immortality—If the soul be not immortal, how are we to account for those aspirations which are never satisfied with the highest attainment of earthly enjoyment? The dismal doctrine of believing all ties of love eternally severed by Death—Consolations derived from a belief in a future state—Pictures of the death bed of a Sceptic and a Christian—Description of the Final Doom.’

In one respect, our readers will perceive, that Mr. Montgomery has not laid himself open to the objections suggested by the title of his poem: it is not what we were led to anticipate,—a disquisition in verse upon the Omnipresence of God, or upon the Divine Perfections generally, but a desultory poem, embracing a variety of subjects very slightly connected, and which might just as well have been entitled, ‘Religion’, ‘The Providence of God’, or ‘What you please.’ We suspect that Mr. Montgomery intended to write a poem upon the theme which his title announces, but without any distinct conception of his argument; and not knowing his road, he accordingly soon lost his way. It must have been, indeed, with very vague ideas of so sublime a subject,—vague ideas are often highly impressive, and powerfully excite the imagination,—that he sat down to compose a poem in three parts upon a Divine Attribute. Had he given himself time to grasp the subject, he would have abandoned the design of his poem.

But much beautiful poetry has been produced, that has not been very methodically planned. Cowper’s ‘Task’, for instance, is as desultory as a summer’s ramble; and this is one charm of the poem. There is, however, a constant unity of aim that is preserved in all his devious irregularity, of which the reader is conscious: still true to one direction, however far round he may take us, he is still guiding us home. Waiving all further remark on the plan of the present poem, we proceed to give a few specimens in illustration of the Author’s talents.

‘There is a voiceless eloquence on Earth,
Telling of Him who gave her wonders birth;
And long may I remain the adoring child
Of Nature’s majesty, sublime or wild.

Hill, flood, and forest, mountain, rock, and sea,
 All take their terrors and their charms from Thee,
 From Thee, whose hidden but supreme control
 Moves through the world, a universal soul.

' But who could trace Thine unrestricted course,
 Though Fancy followed with immortal force ?
 There's not a blossom fondled by the breeze,
 There's not a fruit that beautifies the trees,
 There's not a particle in sea or air,
 But Nature owns Thy plastic influence there !
 With fearful gaze, still be it mine to see
 How all is fill'd and vivified by Thee ;
 Upon Thy mirror, earth's majestic view,
 To paint Thy Presence, and to feel it too.

' Ye giant winds ! that from your gloomy sleep
 Rise in your wrath, and revel on the deep ;
 Lightnings ! that are the mystic gleams of God,
 That glanc'd when on the sacred mount he trod ;
 And ye, ye thunders ! that begird His form,
 Pealing your loud hosannahs o'er the storm !
 Around me rally in your mingled might,
 And strike my being with a dread delight ;
 Sublimely musing, let me pause and see,
 And pour my awe-struck soul, O God ! to Thee.

' A thunder-storm !—the eloquence of heaven,
 When every cloud is from its slumber riven,
 Who hath not paused beneath its hollow groan,
 And felt Omnipotence around him thrown ?
 With what a gloom the ush'ring scene appears !
 The leaves all flutt'ring with instinctive fears,
 The waters curling with a fellow dread,
 A breezeless fervour round creation spread,
 And, last, the heavy rain's reluctant shower,
 With big drops patt'ring on the tree and bower,
 While wizard shapes the bowing sky deform,—
 All mark the coming of the thunder-storm !

' Oh ! now to be alone, on some grand height,
 Where heaven's black curtains shadow all the sight,
 And watch the swollen clouds their bosom clash,
 While fleet and far the living lightnings flash ;—
 To mark the caverns of the sky disclose
 The furnace-flames that in their wombs repose,
 And see the fiery arrows fall and rise,
 In dizzy chase along the rattling skies ;—
 How stirs the spirit while the echoes roll,
 And God, in thunder, rocks from pole to pole !' p. 12—15.

The ' Sabbath' is pleasingly introduced, and with great propriety in connection with the Author's subject.

- ' Thou unimagi'd God ! though every hour,
And ev'ry day, speak Thy tremendous power,
Upon the seventh, creation's work was crown'd,
When the glad universe career'd around !
Then ever hallow'd be Thy chosen day,
Till Nature die, and time shall roll away.
- ' Sweet Sabbath morn ! from childhood's dimpled prime,
I've loved to hail thy calm-renewing time :
Soft steal thy bells upon the pensive mind,
In mingling murmurs floating on the wind,
Telling of friends and times long wing'd away,
And blissful hopes, harmonious with the day.
- ' On thy still dawn, while holy music peals,
And far around the ling'ring echo steals,
What heart communes not with the day's repose,
And, lapp'd in angel dreams, forgets its woes ?
Who, in His temple, gives to God a prayer,
Nor feels the majesty of heaven is there ?
The sacred stillness of the vaulted pile,
Where gather'd hearts their homage breathe awhile ;
The mingled burst of penitential sighs,
The choral anthem pealing to the skies,
Exalt the soul to energies sublime,
Chain the wild thought, and solemnize the time.
- ' Emblem of Peace ! upon the village plain,
Thou dawn'st a blessing to the toil-worn swain ;
Soon as thy smiles upon the upland play,
His bosom gladdens with the bright'ning day ;
Humble and happy, to his lot resign'd,
He owns the inward sabbath of the mind.
- ' And when, with bending knee and sainted tone,
His vows are breathed unto Jehovah's throne,
Serene the thoughts that o'er his bosom steal,
When homeward winding for the Sabbath meal :
There shall kind Plenty wear her sweetest smiles ;
There shall his rosy children play their wiles ;
And there the meek-ey'd mother muse and joy,
And court with frequent kiss her infant boy.
At noon, a ramble round the burial-ground,
A moral tear on some lamented mound,
Or breezy walk along the green expanse,
Where summer beauty charms the ling'ring glance,—
These are the wonted blessings of the day,
That all his weekly toils and woes repay :
And when ærial Night hath veil'd the view,
And star-gleams twinkle on the meadow dew,
Some elder boy beside his father's knee,
Shall stand and read the Holy History ;
Or peaceful prayer, or chanted hymn shall close
The hour that woos him to a sweet repose.'

We shall give one more specimen, from the Third Part.

‘ And dare men dream that dismal Chance has framed
 All that the eye perceives, or tongue has named ;
 The spacious world, and all its wonders, born
 Designless, self-created, and forlorn ;
 Like to the flashing bubbles on a stream,
 Fire from the cloud, or phantom in a dream ?
 That no grand Builder plied His plastic force,
 Gave to each object, form,— to motion, course ;
 Then, blood-stain’d Murder, bare thy hideous arm,
 And thou, Rebellion, welter in thy storm :
 Awake, ye spirits of avenging crime ;
 Burst from your bonds, and battle with the time !
 Why should the orphans of the world, who roam
 O’er earth’s bleak waste, without a friend—a home,
 With resignation mark their fellow clay
 Bask in the sunshine of a better day ?
 Why should the vagrant shiver at the door,
 Nor spoil the miser of his treasured ore ?
 Save Faith’s sweet music harmonized the mind,
 Whisper’d of Heaven, and bade it be resign’d.

‘ And here, let Memory turn her tearful glance
 On the dark horrors of tumultuous France ;
 When blood and blasphemy defiled her land,
 And fierce Rebellion shook her savage hand,
 While women flung their female hearts away,
 Rear’d the red pike, and butcher’d for their pay.

‘ No more the tocsin for the carnage tolls,
 No death-piled tumbril from the slaughter rolls ;
 The blood has dried upon the wither’d plain,
 And brave La Vendée blooms in peace again ;
 Still may we raise an image of the times,
 And draw a moral from a nation’s crimes.

‘ Unhappy land ! did godless wisdom pour
 Delightful liberty from shore to shore ?
 Ah no ! perverted Freedom curs’d the day
 With nameless deeds of horror and dismay ;
 Till Heaven avenging seized its ravish’d power,
 And crush’d an empire to decide her hour.

‘ Let streets of blood, let dungeons choked with dead,
 The tortur’d brave, the royal hearts that bled ;
 Let plunder’d cities, and polluted fanes,
 The butcher’d thousands piled upon the plains—
 Let the foul orgies of infuriate crime
 Picture the raging havoc of that time,
 When leagued Rebellion march’d to kindle man,
 Fright in her rear, and Murder at her van !’

In all this, there is, we think, much promise—genius in the blossom, but the blossom is not *set*. To call it magnificent poetry, would be to expose our opinion to contempt. Mr. Montgomery must blot much, before he attains to poetic excellence; and his greatest enemies would be those who should flatter him into the idea that he has as yet written a poem that will live. He has genius, let him cultivate it, never forgetting the invaluable poetic maxim :

‘ The poet’s lyre, to fix his fame,
Should be the poet’s heart.’

The worst fault of the present poem, that which of itself would be fatal to its permanent popularity, is its deficiency in the true devotional spirit. The Author may be startled at this charge; but, while we have no wish to hurt his feelings, we must plainly tell him, that he has not adequately felt his subject; that he has rushed into a theme which called for reverence and godly fear, with very mistaken notions of that sacred propriety of expression which it became him to observe. He has applied to the Creator, epithets and titles which are equally repugnant to good taste and enlightened piety :—*ex. gr.* :

‘ One Great Enchanter helm’d th’ harmonious whole,
Creator ! God !—the grand primeval Soul !’

‘ Primeval Power ! before thy thunders rang ’—

‘ This faultless wisdom, grand Primeval Sage !’

We willingly acquit Mr. Montgomery of the irreverence of feeling which these extremely improper expressions seem to betray; nor do we suppose that he is even aware how much more they comport with the pantheistic notions of the Bolingbroke school, than with the doctrines of Revelation. He has, we doubt not, been led astray by the seductive attractions of poetic expression; but the effect is, to a devout reader, painful and revolting.

As a specimen of the miscellaneous poems, we shall give, without comment or criticism, the following lines.

‘ MORNING.

‘ THE Sun is seated on his ocean throne
Engirdled with his court of clouds. Around,
Billows of damask and of orange light
Evolving roll, as from a cauldron heav’d !
While, from the midst, red bars of splendour shoot,
Careering fiercely to the midway skies;
There cower’d awhile, they swell to wizard shapes,
Advance, and, like battalions in array,

Mingle their hues, and make a ghastly plain
Of crimson on the skies.

‘ Beneath, the waves
Shiv’ring and gleamy lie, like ruffled scales
Of liquid steel : and lo ! awaking now
With the white dews of slumber on her breast,
The Earth ! all fragrant, fresh in living green,
And beautiful as if this moment sprung
From out her Maker’s hand. Athwart the trees
A brassy lustre shines ; where matin beads,
Like drops of light, have diamonded the boughs ;
And here and there, some crisp’d and glossy stream,
Lit by a peeping ray, laughs through the leaves.

‘ The flowers are waking too, and ope their eyes
To greet the prying sun, while meads and dales,
With hoary incense steam : and list !
The buzz of life ! Myriads of insects now
Creep from their greenwood caves and mossy domes,
And wind their way, to glitter in the sun ;
And oh ! how merrily the birds arise,
And tire their warbling throats in votive songs ;
While from yon hurdled hills the sheep-bells shake
The tinkling echoes down the bushy dale.

‘ And is creation’s heir in sleepy calm,
Unmindful of the morn ? Ah ! no ; its beam
Hath glanced upon the cottager’s clean couch,
And call’d him up. And see ! the lattice oped,
He spies along the landscape’s glitt’ring view,
And looks to heaven, and feels the toying breeze
Upheave his locks ; and then angelic thoughts
Gush through his soul ;—instinctively he owns
The presence of a God, and rends his heart
To Him, upon a sigh of artless love
And praise because another day is born.’

‘ NOON.

‘ The Sun hath wax’d into his noontide wrath,
And ’fore his countenance the Earth lies scorch’d,
In agonies of heat ! The winds are dead !
The shallow lakes are film’d, and fetid pools
Bubble upon the parched grounds ; while flies
And insects, on the tumors of hot mud,
Basking and buzzing creep. The trees stand still
Amid the air, and at their matted trunks
The ploughman lies, his head upon his palms,
While ’tween the spangled leaves, the sheen of heaven
Gleams on him beauteously. The flowers are droop’d,
As if they languish’d for a breezy draught ;
And e’en the flirting bee, now honey cloy’d,

Is humming languid on the rose's brim !
The world grows faint ; and all is stirless, save
Yon sky-bird trav'ling to the sun ; and hark !
Wing-poised, he peers undazzled at the blaze,
Hymning his heart-full of aërial strains.

‘ Beneath this berried cliff, beyond the sea
Magnificently spread ! The billows pant,
And revel in the beams that on their shoal
Of glassy crests dance sparkingly ; or wild
Disporting wreath the ocean's breast,
And gambol to the shore,—like cherub groups
When on a glossy meadow bank they leap,
And roll in gay contortions !

‘ Far beyond
Behold a rock majestically rear'd ;
Upon whose brow the eagle sits at noon,
Rolling his eye-balls at the blazing sun !
High on the yellow beach its hoary side
Is bared unto the ocean, and the breeze
Upwafted,—like a tight and stately sail,
When whitening in the glow of heaven ! And look !
The feath'ry forms of far-off sails are seen,
Alone upon the billows ; or as clouds
Droop'd down upon the deep, and dancing on
The swell of waters.

* * * * *

‘ NIGHT.

‘ Another day is added to the mass
Of buried ages. Lo ! the beauteous moon,
Like a fair shepherdess, now comes abroad,
With her full flock of stars, that roam around
The azure meads of heaven. And oh ! how charm'd
Beneath her loveliness, creation looks ;
Far-gleaming hills, and light-inweaving streams,
And sleeping boughs with dewy lustre clothed,
And green-hair'd valleys,—all in glory dress'd,
Make up the pageantries of Night. One glance
Upon old Ocean, where the woven beams
Have braided her dark waves. Their roar is hush'd ;
Her billowy wings are folded up to rest ;
Till once again the wizard winds shall yell,
And tear them into strife.

‘ A lone owl's hoot—
The waterfall's faint drip,—or insect stir
Among the emerald leaves,—or infant wind
Rifling the pearly lips of sleeping flowers,—
Alone disturb the stillness of the scene.

‘ Spirit of All ! as up yon star-hung deep
 Of air, the eye and heart together mount,
 Man’s immortality within him stirs,
 And Thou art all around ! Thy beauty walks
 In airy music o’er the midnight heavens ;
 Thy glory’s shadow’d on the slumb’ring world.’

Art. VII. 1. *Journal of a Residence in the Sandwich Islands*, during the Years 1823, 1824, and 1825 ; including Remarks on the Manners and Customs of the Inhabitants ; an Account of Lord Byron’s Visit in H. M. S. *Blonde* ; and a Description of the Ceremonies observed at the Interment of the late King and Queen in the Island of Oahu. By C. S. Stewart, late American Missionary at the Sandwich Islands. With an Introduction and occasional Notes by William Ellis. 12mo. pp. 408. Price 8s. London, 1828.

2. *An Examination of Charges against the American Missionaries at the Sandwich Islands*, as alleged in the Voyage of the Ship *Blonde*, and in the London Quarterly Review. 8vo. pp. 68. Cambridge, U. S. 1827.

AS Mr. Ellis’s “Tour through Hawaii” might seem to leave no room, at least for some time to come, for any new work upon the subject of the Sandwich Islands, we cannot do better than give that gentleman’s own account of the distinct character of his friend Stewart’s Journal, which he has undertaken the friendly office of editing.

‘ After the ample details already noticed respecting the Sandwich Islands, any further account might seem superfluous ; but, during the period of Mr. Stewart’s residence there, events transpired, of deeper interest and higher importance, than those that had happened in any former period of their history. Of these, so far as they came under his own observation, Mr. Stewart has given a faithful account ; and though many of the details necessarily resemble those on the same subjects, contained in the Voyage of the *Blonde* and the Tour of Hawaii, yet it will not, perhaps, be uninteresting to combine the narratives given on the other side of the Atlantic, with those which have already appeared in our own country. Much, however, of the matter contained in Mr. Stewart’s volume is entirely new ; and his letters respecting the Sandwich Island Mission, which have appeared in the Appendix to Mr. Orme’s Defence of the Missions in the Pacific, are so clear and satisfactory, that they must have predisposed all by whom they have been read, to feel interested in the perusal of whatever, in connection with these islands, may proceed from his pen.

‘ In reference to the resemblance between his Journal and the Tour of Hawaii, Mr Stewart, in a letter which I received with the

sheets of his volume, after speaking of two or three points for descriptions of which he was indebted to the "Tour," remarks: "I believe that in all other cases, however closely our descriptions or statements may approximate, I had the originals of my own, *verbatim et literatim*, before I ever saw the "Tour." My picture of the people presents them at a time, and under circumstances, not touched in yours."

'Respecting the establishment of the first permanent mission in Hawaii and Maui; the conversion, baptism, and death of Keopuolani, the first Hawaiian convert; the first admission of natives to the Christian Church; the remarkable and general attention paid to instruction; the character of the present young prince and princess of the Sandwich Islands; the determination of the late king to visit Great Britain; the flagrant outrages of several Europeans who have visited the islands; the first intelligence received by the natives, of the death of the king and queen; the arrival of the bodies of the deceased sovereign and his consort; the honourable conduct of Lord Byron; the circumstances connected with the visit of the *Blonde*; and the eruption of the great volcano, which took place during an excursion which, in company with Lord Byron and a party of officers and gentlemen from the *Blonde*, he made to this grand and stupendous natural phenomenon;—Mr. Stewart has furnished a mass of information that cannot fail to be deeply interesting.'

To this full account of the contents of the present volume little needs be added. It is valuable on two accounts; first, as containing details of the highest interest relating to the progress of the Mission, and secondly, as affording a complete refutation and exposure of the gross misrepresentations and calumnies contained in Mrs. Graham's "Voyage of H. M. S. "the *Blonde*," and the kindred article in the "Quarterly Review." The circumstances alluded to by Mr. Orme as accounting for the malignant hostility displayed against the Mission, are, in this volume, more distinctly developed. The true grounds of the opposition made to the labours of the Missionaries are classed by the Author of the "Examination" (originally printed as an article in the *North American Review*) under three heads:

'1. Among the visitors and foreign residents at the Sandwich Islands, there are not a few whose love of gain is much stronger than their love of morality. These people have the sagacity to see, that, if the influence of the Mission prevails, so as to discourage or put an end to drunkenness, there will be fewer purchasers of rum; and that, if the mass of the people learn to read and write, and become intelligent, it will not be so easy, as it has been, to make profitable bargains out of them.

'2. Most visitors at the islands have been in habits of licentious intercourse with the native females. This intercourse is, through the influence of Christianity, becoming more difficult. At several ports,

it has already become absolutely impracticable. More than two years ago, the chiefs at Honoruru, who hold the general government of the islands, were about establishing some new laws on the basis of the Decalogue. This praiseworthy attempt was made the signal of a general conspiracy on the part of abandoned foreigners to overawe the chiefs, and prevent the establishment of any laws which should have respect to the *seventh commandment*. We blush to record, that individuals, who call themselves gentlemen, and who went from a Christian land,—men who know very well the miseries which lewdness has inflicted upon these islanders, and how impossible it is to raise them to a state of comfort or civilization, while vices of this class are unrestrained,—should yet be held in such slavery to their brutal passions, as to be willing, for the gratification of these passions, to consign the natives, through all succeeding ages, to poverty, disease, and hopeless debasement. There have been sea captains and others, who have given their decided influence to the cause of morality and good order, and who have honourably distinguished themselves in this manner; but we are sorry to add, that these must be considered in the light of exceptions; and it grieves us still more to say, that there have not been wanting, instances of the perversion of official station to embarrass the chiefs in their efforts to promote morality among their people; and that the direct and known tendency of this perversion of influence was, to make the reign of vice and crime perpetual and universal. It is safe to affirm, that three quarters of the opposition which has raged so furiously at the islands, has arisen from the fear that the missionaries would exert such an influence, as to prevent the illicit intercourse of foreigners with the women.

‘ 3. The remaining cause of obloquy and opposition, is an apprehension that, as the missionaries are Americans, and are exerting a great influence upon the people, this influence will ultimately clash with that right of guardianship and protection which is claimed for the British. Comparatively few feel the weight of this motive; but these few are very busy, and to their activity the misrepresentations of the volume before us are principally to be attributed.’

In illustration of the first of these reasons of hostility, we give from Mr. Stewart's Journal, the following account of the state of things in the year 1823.

‘ A chief object at present with those opposed to the Mission is, the blasting of its character abroad. A vessel scarcely comes to anchor, before the ears of those attached to it are filled with slander and falsehood in reference to the influence exerted by us. Even Capt. Clasby had scarcely reached the shore, before he heard the lowest abuse heaped on our associates, and was told by a *leading resident*, that his passengers should not be permitted to land; that the nation was already nearly ruined by the worthless set of fellows we had come to join.’ p. 163.

‘ The scale of prejudice which was made to bear so heavily against the Missionaries on their arrival, has now not only gained its balance

but is beginning to settle with ominous bearing against those who attempted by it to prevent the establishment of the Mission. The haughty and powerful Queen Kaahumanu was at first exceedingly jealous of the teachers; and it is only within the last few months (May 1823), that she has paid a regard to instruction of any kind. She long persisted in her refusals to attempt to learn to read or write, and was but recently induced for the first time to lay aside her cards for a few minutes, and to repeat the alphabet after a Missionary. Since then, she has, however, become an assiduous scholar, and has made her books and her slate the principal sources of amusement.' p. 164.

The Queen dowager had been previously addicted to the grossest intemperance and dissipation; but now, a remarkable change took place in her whole habits and deportment. She became deeply interested in the success of the Mission, and expressed her apprehensions, lest, being aged, she might not live to 'learn enough of the good word and of the right way to go to heaven.' The dissipation of her son, Riho-Riho, gave her the greatest pain, and she would often warn him of both the temporal and eternal consequences of his conduct.

'Seeing how much his mother was devoted to her spelling book, and how deeply interested she was in all our instructions, the king, under the influence of his unhappy indulgences, said to her, "You study too much, it is not good: you are old, and it is well for you to study a little only:" to which Keopuolani replied, "True, I am indeed an old woman; soon I shall die: therefore, I must learn soon, or I shall die before I obtain the good thing that I desire." The king advised her to throw off all the restraints of our instructions, saying, "The Missionaries are not good. They do not permit us to drink rum, or to do any thing we formerly did. Their teachings are false and evil; their prayers are not good; let us return to our former customs; let us now, as we formerly did, drink a little rum together." The queen answered, "Why do you call my teachers evil? They are good only, and great is my love for them. Good is their prayer, evil only has been ours; all their ways are good, bad only are our own. Did you not in former times tell me that the teachers were good, and beg me to regard their instructions, and cast away the customs of our old religion? So I have done; and I know that I have done well. Are not the Missionaries the same, and their instructions the same? But now you disregard the new religion, and wish me to do so likewise; but I will not. I will never forsake my teachers. I will obey their word. Come you therefore with me: for never will I take my dark heart again!"

'Two or three other chiefs, fond of dissipation, added their persuasions to that of the king, and said, "We have just discovered from the '*poe haori*'—'company of foreigners,' the thing that is right respecting the Missionaries. Part of their teachings are *true* and *good*. It is well to attend to the '*palapala*', reading and writing; but there is no good in the '*pule*', religion, in the prayers, and the preaching,

and the Sabbaths. In India, we are told, they have the *palapala*; and are so rich, that all the people in England and America go there for property; but they keep their stone and wooden gods still. It will be well for us, then, to secure the *palapala*, for it will make us rich; but let us cast off the pule, it is of no use!"—pp. 197, 198.

In September, the aged Queen was seized with a fatal illness, during which she was unceasing, as far as her strength allowed, in her Christian counsels and exhortations to the chiefs; and she addressed her son, the King, a short time before her death, in the following simple and most impressive terms: 'I am now about to die; I shall soon leave my children and my people, and these lands, and I wish now to give you my last charge.' [After recommending to him a mild and kind government of his subjects.] 'Protect the Missionaries, and treat them kindly. Walk in the straight path which they point out to you. Regard the Sabbath. Serve God; love Jesus Christ; and attend to all the good word. Follow not the example of the evil when your mother is gone, but follow that of the good, that we may meet in heaven.'

At first, these counsels seem to have made some impression.

'During the fortnight of Keopuolani's illness, the king was perfectly sober. His heart seemed touched by the exhortations of his mother, and open to the persuasions of the Missionaries, to forsake every evil habit, and seek the favour of God. His sensibilities were greatly excited by her baptism, death, and burial; and he resolved to abandon the habit of intemperate drinking. Apprised of this, some of the foreigners, here at present, determined to achieve a triumph over the Mission, as they consider it, by the defeat of an object so desirable and so important.

'With this view, two or three successive dinner parties were made by them, one on the Sabbath, which Riho-Riho was importunately urged to attend; but anticipating the design, he perseveringly declined. Other attempts were made to draw him into their company, but all proved unsuccessful till this morning, when he was induced to visit one of the ships, under the pretence, on the part of his seducers, as we are informed, of shewing some remarkably beautiful specimens of goods. After being some time on board, refreshments of various kinds, and liquors, were served; but of the last, the king refused to partake. A bottle of choice cherry brandy was then produced, as a liqueur incapable of intoxicating, and which, having never seen before, he was led to taste, and to taste again, till he requested a bottle of it to take on shore: a favour quickly granted. The result has been, that, as Mr. Ellis and myself went down the beach at sunset, we saw the king seated in front of his tent under the full excitement of liquor; Pauahi, in a disgusting state of drunkenness, by his side; a woman in a similar condition, and almost naked, dancing and singing before them; and twenty or thirty others, of both sexes, with cases of gin and rum at hand, beginning a dreadful revel.

' As we approached the circle, Riho-Riho immediately said to us, in a kind, but self-condemning tone, "*Why do you come here?*" To which Mr. Ellis replied, " We have come to express our sorrow for the sad condition you are in, and to reprove these, your guilty people, for encouraging you to destroy yourself, both body and soul : " upon which he dismissed us with the answer " You are good men, you are my friends, but, *eia no ke wahi o Debelo !* this is the place of the devil ! and it is well for you not to stay here ! " The individual who has been thus successful in his end, has since boasted, not only that he has made the king drunk, but that he *will keep him so*, if he is obliged to send a vessel to Oahu expressly for more cherry brandy for the purpose !

' But the sorrow of the evening did not rest here. At the request of the chiefs, we have attended prayers with them, at the establishment of Kaahumanu, every evening about eight o'clock. On going down for this purpose to-night, we saw a considerable collection of persons gathered round Governor Adams, as he was seated in the open air, surrounded by servants with torches. The bright glare of these presented the party in strong light to us, while we ourselves were shrouded by it in double darkness. In front of the governor was one foreigner upon his knees, making a *mimic prayer*, in imitation of a Missionary ; while another was writing, in large letters on a slate, and presenting to him for perusal, some of the basest words in our language ! As may be supposed, the recognition of our presence threw the company into some confusion ; and one person hastily brushed his hand over the slate, but not till the indignant eye of Mr. Ellis fully told a knowledge of its disgusting contents !'

p. 230—232.

In reference to the second of the grounds of hostility against the Missionaries, we are supplied with illustration equally decisive and equally disgraceful. Mr. Stewart, about to leave the scene of his labours, in consequence of the alarming state of Mrs. Stewart's health, was anxious to bid farewell to his friends and fellow-labourers at Lahaina, in the Island of Maui. Great was his astonishment at meeting, on his approach to the Mission House, the presented bayonet of the sentry, and hearing the challenge, ' Who goes there ? ' And when he reached the cottage of the peaceful Missionary, and found it in the midst of a garrison, apparently in momentary expectation of the attack of a foe,—his first thoughts were, that a revolt of the natives against the general government had taken place, and that his friends were guarded as captives ; or that some formidable party of unfriendly natives threatened their lives, from whom they were thus protected by the higher chiefs. ' But, as soon as an explanation could be given, I learned,' says Mr. Stewart, ' that their peril was not from the heathen, but from the degenerate sons of a civilized and Christian country.

' The seamen of a large British ship at anchor at Lahaina, exas-

perated at the restraints laid on their licentiousness through the influence of the Mission, had carried their menaces and open acts of violence against Mr. and Mrs. Richards to such an extent, as to cause the chiefs to arm a body of men, and defend them at the hazard of life; and at that very hour, three armed boats' crews, amounting to near forty men, were on shore, with the sworn purpose of firing their houses, and taking their lives, before morning.

'Only two days before, after a succession of fearful threats and gross insults, the same party, countenanced and upheld by their captain and officers, and armed with knives and pistols, had landed under the black flag of death, and surrounding the Missionary enclosure, then unprotected, offered life to our friends, only on condition of their retracting their instructions to the people founded on the Seventh Commandment. The firmness with which they were met by Mr. Richards, only made them doubly infuriate; and, as they seemed ready to fall upon him, to execute their horrid threats, Mrs. Richards, with the spirit of a martyr, rushed between them and her husband, exclaiming, "My only protection is in my husband and my God; I had hoped, that the helplessness of a female, surrounded only by heathen, would have touched the compassion of men from a Christian land,—but, if such cannot be the case, know that I stand prepared to share the fate of my husband! When I left my country, I took my life in my hand, not knowing when I might be called to lay it down; if this is the time, know that I am prepared—sooner than disgrace the character I sustain, or dishonour the religion of my Master, by countenancing, in the people we have come to enlighten, a course of conduct at variance with the word of God." For a moment, the heroism of a refined and lovely woman appeared to shake the firmness of their purpose, and they retired from the ground; but it was only to return with a more relentless determination; and the interference of the natives took place in time barely to rescue the lives of their teachers at the hazard of their own. So resolute were they, however, in the defence, when once commenced, that three thousand men were armed, and in readiness to seize the ship, and to make prisoners of her crew, should another outrage of the kind be attempted.'

Upon these transactions we shall make no other comment, than to put the question to our readers, 'Which were the savages?'—We must not indulge in further citations, but refer our readers to Mr. Stewart's volume for the highly pleasing and satisfactory proofs of the work which God has wrought among these 'dwellers afar off upon the sea.' A single remark is suggested by a statement which we find at page 292. The funeral service at the burial of a converted chief was closed with singing a native version of Pope's 'Dying Christian.' We cannot refrain from expressing our surprise, that a poem so entirely destitute of Christian sentiment should have been translated into the language of the natives; and we must be allowed to question the propriety of introducing it into any funeral ser-

vices. The only pretensions of this much lauded Ode to the character of a hymn or devotional composition, rest upon the two closing lines, in which the sublime challenge of the Apostle, detached from its doctrinal connexion, loses all its force, and becomes equivocal in meaning. The rest of the poem is half an imitation of a heathen epigram, and half a parody upon a love song.

It is scarcely necessary again to advert to the "Voyage of the Blonde" and the Quarterly Reviewer. Mr. Orme's "Defence" will have satisfied our readers as to the real character and origin of the gross misrepresentations put forth with such high pretensions, and reiterated with such shameless pertinacity. The "Examination", however, lets us into a few more secrets with regard to the parties concerned in the fabrication of the calumnies; and it contains an amusing exposure of the fictions and blunders which very thickly bestrew Mrs. Graham's patchwork performance. This Lady represents the chieftain Boki as keeping a *journal* during his residence in England, and as making very full notes, more especially, of what passed at the royal interview with which he was honoured at Windsor. 'We are rather incredulous,' remarks the Reviewer, 'as to the extent of Boki's notes; for he never held the pen of a ready writer.'

'Still, he was *able* to write in his own language, though rather clumsily. But whether he wrote down the words of George the Fourth, or not, it is certain that they made a deep impression upon his mind. These words he repeated publicly, and often. He said, that when he inquired of the king, whether preachers were good men, his Majesty answered: "Yes; and they are men to make others good. I have always some of them by me; for chiefs are not wise like them. We in England were once like the people in your islands; but this kind of teachers came, and taught our fathers; and now you see what we are." And again; "You and your people must take good heed to the missionaries; for they were sent to enlighten you and do you good. They came not for secular purposes, but by a divine command, to teach you the word of God. The people would therefore all do well to attend to instruction, and to forsake stealing, drunkenness, war, and every thing evil, and to live in peace." This advice certainly well became the ruler of an enlightened Christian nation; and it would be happy, if all the king's subjects would imitate the liberality which is indicated by this advice of their sovereign.

pp. 45, 46.

With regard to the forged letter ascribed to Boki, the matter is completely set at rest. Notwithstanding that the letter is altogether English in thought, style, and idiom, its phraseology such as no native would have used, and its errors in spelling such as no foreigner would fall into;—notwithstanding that

Boki can neither understand nor speak English, except a few broken sentences, much less read or write it;—the Quarterly Reviewers persisted in contending for its genuineness, which, they add, ‘neither has been, nor is doubted, either by the ‘officer of the Blonde who received it, *or by his Captain.*’ This statement being at entire variance with a communication which Mr. Ellis had received personally from the noble Commander of the Blonde, he wrote to ask his Lordship’s opinion, and the following is the reply.

‘You ask my opinion respecting the letter said to be written by our friend Boki, and signed with his name. I have no hesitation in saying, that I do not believe Boki either wrote or dictated that letter. It is not his manner of expressing himself, and you are aware *that he can scarcely form his letters.* I do not mean to say, that the letter *did not come from the Islands*, but it certainly *was manufactured by some other person.*’

And yet, the Quarterly Reviewer asserted that Lord Byron had no doubt of its genuineness !

‘It is highly probable,’ remarks the American Reviewer, ‘that the letter was signed by Boki, a specious account having been given him of its contents. There are strong reasons for thinking, that it was antedated six or eight months, in order to render the imposition more effectual.

‘If such a forgery were committed merely as a matter of sport, without any malicious intention, it would be extremely reprehensible; but what act can be more dishonourable or wicked, than to make a deliberate fabrication the vehicle of false charges, the object and tendency of which are to prejudice the world against the exertions of men, who have made no ordinary sacrifices in devoting their lives to a most arduous task, and thus materially to impede a work, upon which the moral and intellectual progress, the present and future happiness, of many tribes and nations are depending ?

‘As to the feelings of Boki in regard to the mission, they were probably much affected by his daily intercourse with foreigners, who were constantly filling his mind with falsehoods. It deserves to be mentioned, however, that in December 1825, (only a month before the date of the forgery,) he wrote a letter to be published, with the letters of other chiefs, in a tract for distribution among the people, under the title of *Thoughts of the Chiefs*. The object of this collection, and of Boki’s letter with the rest, was to strengthen the hands of the missionaries, increase their influence, and urge on the business of evangelizing the people. The tract forms a very suitable school-book, and as such it will probably be used for years to come.

‘In December 1826, (eleven months after the date of the forged instrument, but probably not more than two or three months after the act of the forgery,) Boki expressed his decided assent to a letter written by his brother Karaimoku, the design of which was to commend the missionaries, and exculpate them from all blame; and he

afterwards wrote a short letter himself, having the same object in view. Should it hereafter appear, that this irresolute and pliable chief has been misled, and induced to express a jealousy and dislike of the mission, the nature and grounds of his tergiversation may easily be understood, and the real weight of his opinions duly estimated.'

Art. VIII. 1. *Hints designed to promote a profitable Attendance on an Evangelical Ministry.* By the Rev. William Davis. 18mo. pp. 124. Price 2s. 6d. London. 1828.

2. *The Christian Hearer*: designed to shew the Importance of Hearing the Word, and to assist Christians in hearing with Profit. By the Rev. Edw. Bickersteth. 12mo. pp. 340. Price 5s. London. 1826.

WE blame ourselves for not having taken an earlier opportunity of noticing Mr. Bickersteth's volume. Like all his publications, it is plain, popular, and useful. He was led to the subject, he says, by considering 'how very few in this vast metropolis, and throughout this favoured country, habitually hear the word, though preached in the very midst of them, in comparison with those who greatly or altogether neglect this duty; and how very few even of habitual readers, fully improve what they hear to their spiritual edification.' The more this consideration is dwelt upon, the more enormous will the evil appear, and the more occasion and room would there seem to be for the simultaneous exertions of Christian ministers of all denominations in order to provide and administer the remedy. Sectarian jealousies ought to be disarmed by the appalling fact. The Established Church has more labourers already than she can either employ or maintain. How little do those who look with displacency and jealous apprehension upon the labours of Dissenting Ministers, consider the awful state in which this country would be placed by the suspension of those labours for a single year! The harvest truly is great: can any one wish that the labourers were fewer?

Mr. Bickersteth's volume is designed to inculcate the general importance of hearing the word, and to give directions for hearing it aright. We regret that its usefulness will be, to a great extent, restricted by the exclusive adaptation of the volume to the views and prejudices of Episcopalians. The duty of hearing the Gospel is accordingly, in the sixth chapter, embarrassed with certain conditions, as binding upon all members of the Establishment, which materially affect the Scriptural simplicity of the exhortation. We are quite aware of 'the extreme delicacy' of some of the points discussed, and have no

fault to find with Mr. Bickersteth's spirit towards the members of other denominations ; but, from such a man, we could have wished for a bolder and broader assertion of the Christian's (not the mere Churchman's) duty. In the case of a minister 'unfaithful in his sermons and immoral in his conduct', he says to his reader, 'I dare not forbid your attendance upon a neighbouring pious clergyman. You and yours need to hear the truth.' Dare not forbid ! And would not Mr. Bickersteth earnestly enforce it upon the individual, as he valued the health of his soul ?—But suppose that there is no pious clergyman in the immediate neighbourhood, and the party may have the advantage of hearing the truth in a licensed chapel, what then ?

'The late Mr. Hey justly remarked,—“The hearing of a good minister is not the whole of religious duty. To hear regularly, I must become a member of some particular community that may require of me things with which I cannot conscientiously comply ; or *I may have a large family to educate* in some religious persuasion, which may have great weight in the choice of my communion.” Let these things have their full weight on your mind ; consider them in prayer before God ; consult experienced Christian friends ; and *then decide as conscience shall direct.*' p. 131.

These last few words are worth all Mr. Hey's specious counsel. Is it not singular, that, in a treatise written for the express purpose of enforcing the paramount duty of hearing the Gospel faithfully preached, we should find the remark cited with approbation, that 'hearing is not the whole of religious duty,'—implying a caution against over-valuing this duty ? Mr. Hey's remark, so far as it holds good, would apply with redoubled force as a caveat to Dissenters against hearing the ministers of the Established Church, seeing that it would involve their becoming members (according to his reasoning) of a community which requires of them more than they can conscientiously comply with.

But let us examine the second position. The man has a large family to educate in some religious persuasion, and he wishes to bring them up Churchmen. But for this, it is implied, that he would feel himself at liberty, and might even be allowed, to hear a minister of another denomination who preaches the truth of God ; but, having children, whose religious sentiments and character remain in great measure to be formed, he thinks it of less consequence what doctrine they shall be in the habit of hearing preached, than what place of worship they shall be taught to attend. To make them Churchmen, he resolves on exposing them to all the influence of bad

doctrine and bad example in the parochial clergyman. Is it the worldly or the spiritual interests of his family that he is consulting? "To the law and to the testimony." "*Take heed how ye hear.*" "Believe not every spirit, but try the spirits, whether they are of God." Decide as *conscience* shall direct.

Mr. Davis's Hints are, as the title intimates, designed to promote a profitable attendance on an evangelical ministry, and will be found equally deserving the attention of all denominations of Christians.

'Larger works on the same topic are to be met with; but, so far as he has seen and examined them, they are calculated to guide to that which is correct, rather than to point out that which is erroneous. To reclaim those which have wandered far, is hardly to be expected; but to arrest the steps of the individual who is just about to turn out of the way of Christian peace and prosperity, into the devious path of the inattentive, the partial, the fastidious, the prayerless, the unreflecting, or the Antinomian hearer is not so hopeless.'

This, accordingly, is what the Author has aimed at, in a manner well adapted at once to conciliate and to impress the reader by his Scriptural fidelity and excellent spirit. There are, Mr. Davis remarks, three classes of duties which devolve on hearers of the word; those which respect the Christian's conduct *previous* to his entering the sanctuary, those *during* his continuance there, and those which relate to his subsequent behaviour. Under the first of these heads, we have the following judicious Hints.

'It becomes us to hear the word, rather for what it is in itself, than on account of any peculiarity in the place or manner in which it is preached.

'Here we must observe, that as it is the duty of every one who hears the Gospel, to take heed how he hears, so it is also incumbent on him, to take care that what he *statedly* hears, is indeed the truth of the word of God. He who reads the Scriptures habitually and with attention, is qualified to distinguish between a discourse which in its general tenor accords with the Divine word, and one which while it does not oppose, but even inculcates moral duty, omits and does not even imply, as the foundation of its exhortations, those truths of the Holy Scriptures, which are prominent in every page, and evidently taken for granted, in every passage in which they are not explicitly mentioned. Sermons in which the depravity and moral weakness of human nature, and the absolute necessity of pardon for sin through the blood of Jesus Christ, are neither mentioned, referred to, nor implied, might do indeed exceedingly well for a congregation of enlightened heathens (if, morally considered, such beings are to be found); but are as ill adapted to an assembly, professedly Christian, as was "the carved image, the idol which Manas-

seh had made," to the holy temple in Jerusalem, in which he foolishly, presumptuously, and most wickedly placed the worthless object of his idolatry.

'That ignorance is most deplorable, which prevents a hearer from distinguishing between sermons which inculcate merely moral truth, and those which are imbued with the vital savour of the Gospel. These, however hackneyed the phrase may appear, are not improperly designated "Gospel Sermons." The ignorance we have referred to, is to be found, not only among the poor and uninstructed, but among the rich, the more respectable, and the educated classes of society. Even men of taste and literature, are not to be excluded from the enumeration:—for if the prejudices of the mind against certain places of worship and particular preachers be once removed, not a few of these, provided there be no glaring offences against good taste, will hear the two kinds of discourses with the same measure of complacency. This ought not to excite our astonishment. We can judge and discriminate, only where the objects on which our mind is to be exercised, are known to us. But to how many of the rich and the learned, as well as the poor and the ignorant—to how many even of those whose consciences would not rest unless they frequently attended some place of worship, might the words of God to Ephraim be addressed, "I have written to them the great things of my law, but they were accounted as a strange thing;" or those of the Redeemer respecting the Jewish people, "Seeing they see not; and hearing they hear not, neither do they understand."

Art. IX. *The Barn and the Steeple.* 12mo. pp. 198. Price 4s. 6d. London. 1828.

EVERY one knows that a steeple has a voice, and that there are 'sermons' in its 'stones;' but the husky voice of a barn was never before audible. Yet, as pincushions and velvet cushions have found a tongue, it is not to be wondered at, that an aged barn should, by a similar miracle, break silence, when called upon by its haughty neighbour to render a reason for its proceedings. The occasion of this extraordinary dialogue between the stone and the timber appears to have been, the recent metamorphosis of the long neglected store-house into a place of worship, which roused the indignation of the church. The reporter of the debate stateth, that one moonlight night, he had strayed out into the road leading to the church, and was just passing by its opposite neighbour the barn, when a sound of a most marvellous sort awakened his auditory organs.

'At first, it seemed like a hoarse whisper; and there was something in it, as if articulate wind were proceeding from the upper chamber of the steeple, between the grating of the belfry window. Certain it is, that I instantly directed my view to that part of the

edifice ; and whether it was imagination confused and confounded by what I had heard, and by the obscure illumination of the moon ; or whatever was the cause or the fact, I undoubtedly conceived that that feature of the tower assumed the appearance of a mouth ; the various workings of the circumjacent parts formed by inequalities in the wall, soon arranging themselves into the fashion of a countenance, the expression whereof seemed of that kind which one might suppose that Thomas à Becket had, when reproving Henry II. to his face. The aperture seemed, it is true, motionless again now ; but it sensibly reminded me of a mouth from which sounds have just proceeded, and which is waiting for a reply.

‘ I gazed at that spot with such intense earnestness, that, as is usual in such cases, the object itself grew less and less distant,—hazy and dim until I could no longer trace its image. At that instant, the sound was repeated more intelligibly than before ; and judge of my astonishment on hearing loudly and plainly pronounced, and in a somewhat authoritative tone, these unaccountable words, “ My friend, the barn, do you hear ? ”

‘ Vainly did I look round for human shape ; nor did the sound, from its nature and direction, persuade me or allow me to suppose that mortal man had uttered it. I waited, therefore, gasping with horrific expectation, my blood chilled and my flesh crawling, as they say ; wondering what the end of these things would be ; and in the ecstasy of my astonishment and fear, I well nigh forgot to turn my head towards the object that had been so supernaturally addressed. Scarcely had I directed my eyes that way, when a stream of straws and cobwebs,—such I felt persuaded they were,—issued with sudden force from an opening near the top of the gable, accompanied by a windy, rushing noise, as if, in fact, the barn were clearing its dusty throat for speaking ;—and what else could I think ? Well, I listened with both ears, and presently, from thence a sound proceeded, conveying in a husky and rather rustic voice, the dutiful response —“ Your servant, sir.”’

Finding that a dialogue was commencing, the wondering auditor took his seat on a stile hard by, and made notes of the debate. A very spirited one it proved to be ; the steeple waxing sometimes so angry as to be ready to strike, and the barn being well nigh ready to raise a dust. Some words passed between them about the repeal of the Corporation and Test Acts ; but it will be remembered, the conversation took place some time ago, or the Barn would doubtless have acknowledged with due respect, the manly liberality and moderation with which the Heads of the Church have concurred in the expunging of those relics of intolerance from the Statute-book. It is, indeed, a remarkable and pleasing circumstance, that the only advocates for the continuance of those enactments should be a few lay lords, headed by that learned theologian Lord Eldon and the most religious Duke of Cumberland.

But to return to the dialogue. From a few expressions which Mr. Stackhouse (the Barn) lets drop, it would seem that Bishop Burgess's Catechism had fallen in his way, and that this roused a little his polemic ardour. We could have wished that he had used, in some instances, softer words in connexion with his hard arguments, and that he had not seemed to mistake Salisbury Cathedral for the Church of England. Bating this, Mr. Stackhouse supports his cause with considerable ability, like a sturdy Dissenter of the old school, having Towgood at his finger's ends; and Dr. Bellchambers would evidently have acted more discreetly in leaving him undisturbed, and confining himself to his belfry duties. We must make room for a specimen of the conversation.

' "Will you have the kindness to drop this subject", said the steeple, "and to let us remain as heretofore, silent, if not friendly neighbours."

' "By no means", said the barn; "I did not break your peace by commencing this argument, and you have repeatedly intimated that I have avoided the real question. This shall not be said; and seeing that you and your advocates cannot let nonconformity rest in that tranquillity which it desires;—which its constant victories over its truce-breaking enemies have heretofore procured it, and which the legislature itself has sanctioned, you must now make the best you can of the fight, and like a *standard bearer* as you are, acquit yourself with honour, if not with success, in the warfare which you have unadvisedly commenced."

' "If any proof had been wanting", replied the steeple, "of the danger of entrusting the low, the ignorant, and the vile, with liberty of speech and conduct in religious matters, you have furnished it, and I certainly regret my own thoughtlessness and error, in supposing that it could answer any good purpose to open a debate with you at all."

' "I wish", replied the barn, "that you may have still more reason to regret that imprudence as we proceed. With regard to liberty in religious matters, *that*, you know, is ordained by 'the powers that be'; and being once more reminded of this, you will of course, obediently retract your unlawful disallowance—you will——"

' "—— I will tell you what I will do", interrupted the steeple; "I will amend my error in commencing a degrading conference with you, by abstaining from this time from one word of reply, to what lengths soever your unparalleled insolence may carry you; go on, therefore, till next year, if you please—I shall not heed you; there must be, at least, two to an argument of this sort, as well as to a quarrel; by silence on my part, therefore, I shall put an end to both the one and the other."

' "It has been thought that *an argument*," continued the barn, "may be managed by one alone. Some find it particularly convenient thus to fight, when there is none to encounter; to *allege*,

when there is none to reply. Your champion, Dr. Burgess, methinks looked out for a snug mode, in which to practise the art of fencing *all to himself!* Here, like a doughty foeman, he can lay about him in such sort, that his man of straw is verily sorely perplexed, and would no doubt cry for quarter, if indeed he could cry at all.”

‘Thought I to myself, the barn’s figure of a “man of straw,” was a most unlucky one for *him*. I fully expected that the steeple would perceive this, and not wrap himself up in his moody fit, so completely as to lose the opportunity of a biting rejoinder; he, however, remained sullenly silent, until the barn administered an awakening remedy, which electrified me not less than him.

“However,” continued the barn, “though I have no wish unopposed to contend, ‘as one that beateth the air;’ yet, if such be your pleasure, so it must be, and I shall go on according to your kind permission. I have only to remark, as a guide to your determination, in case you think proper to reconsider the matter, that an individual of the human species has placed himself quite within ear-shot of our discourse, and, I rather think, has taken, and will take notes of the same. You, peradventure, would not wish that my heresy should be given to the world without your antidote.”

‘The steeple was evidently unprepared for this, and made several indistinct noises, indicative of vexation and indecision; and for ought I know, he was pondering what he *had* already said, with more anxiety than on the query, how he should proceed in future—at length he replied:—“I do not break my silence again, my rustic neighbour, on the account of any thing you have mentioned, which, I assure you, is perfectly indifferent to me; but, for reasons of my own, which I have no need to explain.—I see your trick—mind that you are prepared for the consequences *yourself*.”

“Oh!” said the barn, “if you mean by that, that some churchman may, when he finds out how busy I have made myself, buy me and pull me board from board, I care not about it. I have been a *separatist*, or have had a *leaning* towards separation for many years, and the *bent* of my *understanding*, as well as my *inclination* have conduced thereunto. Nor would this be one which would serve your turn much; for my folks would then look out for the accommodation of that ‘*long brick barn*,’ somewhat nearer the town, of which you and I can see the pantiled roof; that is the property of a dissenter, and he has offered it for use as a chapel, in case age and craziness should render me unfit to receive a congregation.”

‘The barn waited an instant, as if for a reply; but, as the steeple made none, he thus proceeded:—

“The beginning, and almost the end of the argument and contention between a Churchman and a Dissenter, my reverend neighbour, are comprised in that one fact to which you first referred,—the individual responsibility of man to his Maker. If men were to be judged at the last day in companies: if we had the least warrant from scripture for supposing that an available plea for admission with those who will then cry, ‘Lord, Lord, open to us,’ would be,—‘we are members of a church in which the word of God was preached;

the sacraments duly administered by ministers, ordained by bishops, who had public authority given them according to ancient usage, and the laws of the land';—I say, if men could find chapter and verse for this, there would be an end of the matter; or if the whole spirit and genius of the bible were not absolutely opposed to any such delusions, there might be more excuse for entertaining and for insisting upon them. If then the plea—I was a member of the Church of England, would be hopeless; the confession, 'I had no communion with it,' could not be fearful. Men will never be condemned for disunion from a body no where recognized or hinted at in scripture; for disobedience to a church, which is itself flagrantly disobedient to the express laws of Christ, and to the very letter and spirit of the gospel statutes." p. 49—56.

ART. X. SELECT LITERARY INFORMATION.

Preparing for publication, *Directions for the Study of the Scriptures*. By the Rev. Joseph Gibb, Banff. 1 vol. 18mo.

A new Monthly Periodical Publication is announced, under the title of *The Theorist*. The principal object of this work is, to maintain the essential relation which subsists between Religion and Politics, and the necessity that Divine Revelation should be publicly recognized as the only authoritative basis of all human legislature, if we would escape those calamities which have overwhelmed other nations.

Early in April will be published, *Sermons on various Subjects*. By the late Rev. Dr. Timothy Dwight. Prepared for the press by his Son, the Rev. S. E. Dwight. 2 vols. 8vo.

Preparing for publication, *The History of Ireland, Civil, Military, and Ecclesiastical. With the Lives of the Stuarts*. From authentic documents in the native Irish Language, and from rare State Papers. Translated and compiled by Lieut.-Colonel Keene. 3 thick vols. 8vo.

The Rev. John Wilson, of Montrose, Scotland, is preparing for publication a volume, *On the Origin, Nature, Functions, and order of the Priesthood of Christ*. The object of the Work is to sketch an outline of the Antediluvian, Patriarchal, and Aaronic prefigurations of the Saviour's Priesthood; to expose the erroneous doctrines held by Socinians and others respecting it; to examine the peculiarities of the priestly order of Melchizedec; and to divest the entire subject of the critical and scholastic dress in which it has usually been clothed. The Volume will be printed in a small type, and will contain from 450 to 500 pages 12mo.

In the press, *Observations on Projections, and a Description of a Georama*. By M. Delaunay, Member of the Geographical Society of Paris, and Inventor, &c. of the Georama there.

In the press, *The First Lines of Philosophical Practical Chemistry*, including the recent discoveries and doctrines of the Science. By J. S. Forsyth, author of many useful and popular medical works.

The Missionary Gazetteer; containing a Geographical and Statistical Account of the various Countries in which Missionary Stations have been formed, the progress of evangelization and civilization, three interesting details of the manners and customs of the inhabitants, &c. &c. By the Rev. Chas. Williams. 1 thick vol. 12mo. Will be ready the second week in May.

In the press, and shortly will be published, a *Treatise on the Management of Pregnancy, Parturition, and Puerperal Diseases*. By Samuel Ashwell, Member of the Royal College of Surgeons, and of the Medico-Chirurgical Society.

Speedily will be published, a Statement relative to Serampore, supplementary to the "*Brief Memoir*"; with an Introduction by the Rev. John Foster.

Shortly will be published, the Union Collection of Hymns additional to the Psalms and Hymns of Dr. Watts: comprising that part of the Union Collection of Hymns and Sacred Odes adapted to public worship. 18mo.

A second Edition of Dr. Uwin's *Treatise on Indigestion* has just appeared, which contains several additional explanatory notes, and remarks on Dietetica. The Author has also endeavoured to profit by the suggestions of some of those who have reviewed his first Edition, and has expunged words and phrases which were considered of too technical a kind for admission into a treatise avowedly intended at once for the profession and the public.

In the press, and will be shortly published, *A Rational Exposition of the Physical signs of Diseases of the Lungs and Pleura*; illustrating their Pathology and Diagnosis. By Charles J. B. Williams, M.D.

The Rev. F. A. Cox, LL.D. is preparing a translation of the chief Works of the celebrated Massillon: to be issued in parts at moderate intervals of time.

Mr. Frederic Shoberl has nearly ready for publication, a duodecimo volume which, it is presumed, will especially recommend itself to all promoters of the diffusion of our holy religion and its attendant blessings of civilization and knowledge among the nations of the earth, entitled, *The Present State of Christianity and of the Missionary Establishments for its Propagation in all parts of the World*.

In the press, *Narrative of a Journey from Constantinople to England*. By the Rev. R. Walsh, LL.D. M.R.L.A. 1 vol. post 8vo.

In a few days will be published, the Rev. G. Redford's "*Life and Remains*" of the late Rev. John Cooke of Maidenhead.

In the course of the present month will be published, (intended for the use of Students in the Universities,) *A Treatise introductory to the study of physical Astronomy*. By Thomas Leebey, M.A.

Preparing for publication, the First Lines of Analytical and Experimental Mineralogy.

A Series of Treatises on the principal branches of Manufacturing Chemistry, by Mr. Astley, of Edinburgh, is about to be published. The manufacture of Common Salt will form the subject of the first, which

will shortly be published separately; comprising full details of its history, physical, chemical, and economical; with suggestions for the material improvement of the manufacture, and a full digest of the result of Experiments in the use of Salt by Agriculturalists since the repeal of the duty.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

A Memoir of Pestalozzi, being the substance of a Lecture delivered at the Royal Institution, May 1826. By the Rev. C. Mayo, LL.D. 1s. 6d.

HISTORY.

A Narrative of Memorable Events in Paris, preceding the Capitulation, and during the Occupancy of that City by the Allied Armies in the year 1814; being Extracts from the Journal of a D tenu, who continued a Prisoner, on parole, in the French Capital, from the year 1803 to 1814:—also, Anecdotes of Buonaparte's Journey to, Residence at, and Return from, Elba. With a Preface and concluding Remarks by J. Britton, F.S.A., &c. 1 vol. 8vo. extra boards, 10s. 6d.

INTELLECTUAL PHILOSOPHY.

An Estimate of the Human Mind; being a Philosophical Inquiry into the legitimate application and extent of its legal Faculties, as connected with the Principles and Obligations of the Christian Religion. By the Rev. J. Davies, of Queen's College, Cambridge. 2 vols. 8vo. 18s.

MISCELLANEOUS.

Encouragement to Christian Mothers. By a Lady. 32mo. 6d.

The Scilly Islands, and the Famine occasioned by the legal Prevention of smuggling with France. By the Rev. G. C. Smith. 8vo. 2s.

Village Incidents; or, Religious Influence in Domestic Scenes. By a Lady. 12mo.

POLITICAL.

Church Patronage. A Letter to the Right Hon. Robert Peel, M.P., &c. By a Son of the Church. 8vo. 2s. 6d. sewed.

Observations on the Importation of Foreign Corn, with the Resolutions moved by Lord Redesdale in the House of Lords, March 29, 1827, and his Speech thereupon, May 15, 1827, with some notice of Observations then made on those Resolutions; and also Remarks upon an Act permitting Importation of Corn, Meal, and Flour, until May 1, 1828. 8vo. 3s. sewed.

Letters on the means of abolishing Slavery in the West Indies, and improving the condition of the Slaves: with Remarks on Mr. M'Donnell's Pamphlet, entitled 'Compulsory Manumission.' 8vo. 2s.

THEOLOGY.

The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes. By C. H. Terrot, A.M., late Fellow of Trinity College, Cambridge. 8vo. 9s.

A Brief Enquiry into the Prospects of the Church of Christ in connection with the Second Advent of our Lord Jesus Christ. By the Hon. Gerard Noel, A.M. Curate of Richmond, Surrey. 8vo. 9s.

Hints designed to promote a Profitable Attendance on an Evangelical Ministry. By the Rev. W. Davis. 18mo. 2s. 6d.

Four Sermons on Subjects relating to the Christian Ministry, and preached on different occasions. By the Rev. John Bird Sumner, M.A. Prebendary of Durham, and Vicar of Mapledurham, Oxon. 8vo. 3s. sewed.

Christian Experience, or a Guide to the Perplexed. By the Rev. Robert Philp. 18mo. 3s.

A Sermon, historically and scripturally explanatory of the Doctrines of Election, Predestination, and Reprobation. By a Clergyman of the Church of England. 8vo. 2s.

THE ECLECTIC REVIEW,

FOR JUNE, 1828.

- Art. I. 1. *Discourses on the Blasphemy against the Holy Spirit; Divine Influence, and its connexion with Instituted Means.* With Notes and Illustrations. By William Orme. 12mo. pp. 276. Price 5s. London. 1828.
2. *The Divinity and Offices of the Holy Spirit, viewed in Connexion with the Conversion of the Heathen World to Christianity.* By Robert Newstead. 12mo. (Second Edit.) pp. 88. London. 1825.
3. *Practical Views of the Dignity, Grace, and Operations of the Holy Spirit; being a Series of Discourses on the Fruits of the Spirit.* By the Rev. Samuel Gilfillan, Comrie. 12mo. pp. 484. Price 6s. Edinburgh. 1826.
4. *Sermons on the Nature and Offices of the Holy Ghost.* By J. Edmondson, A.M. and R. Treffry. 12mo. pp. 296. Price 3s. 6d. London. 1824.
5. *Divine Influence; or, the Operation of the Holy Spirit traced from the Creation of Man to the Consummation of all things.* By the Rev. Thomas T. Biddulph, A.M. &c. 8vo. pp. 264. Bristol. 1824.

WE might, we believe, add to this list, the titles of several other recent publications relating to that fundamental article of the Christian faith, the doctrine of Divine Influence. It seems to have been felt, that this had been a point too little insisted upon of late years,—too obscurely held, too timidly adverted to; or when brought forward, it had been too often dissociated from its practical purpose and its bearings upon Christian duty. We cannot therefore but applaud the design which the respective Authors of these works have had in common, while treating the general subject under different specific bearings and points of view. We are glad also to notice, that the first two on our list are from the pens of influential and leading individuals in two of our Missionary Societies, and that

the immediate design of their respective publications, is to illustrate the connexion between the promise of the Divine Agency and the faithful employment of the instrumentality which is the instituted means of accomplishing the Divine will. Mr. Douglas, it will be recollected, in his delightful volume on the Advancement of Society, gave a pledge which he has not yet redeemed, to make this the subject of a separate treatise. We hold him to his promise; but in the mean time, we rejoice that Mr. Orme has effectively contributed to supply his lack of service in this respect, by a judicious and able exposition of the Scripture doctrine, accompanied with practical strictures and observations highly deserving of general attention under the particular circumstances of the times.

The first two discourses in Mr. Orme's volume are devoted to an elaborate exposition of Matt. xii. 31. Besides illustrating the nature of the blasphemy against the Holy Spirit, it has been his design, to shew, in these discourses, the admirable adaptation of the Gospel to the guilt and wretchedness of man; and 'in this point of view', he remarks, 'they are more intimately connected with the following three, than the subject might seem to indicate.' The passage in question contains

'an announcement made by the Heavenly Saviour, at once worthy of himself and of his mission of mercy, calculated to disarm his fellest enemies of their rage, and to encourage and comfort his friends. It is scarcely less unlimited than the freest and fullest invitations of that Gospel which is emphatically good tidings to all people, and from the enjoyment of whose salvation, no son or daughter of our race who believes, is excluded. Still, I am aware that the point which presses, is this: There appears to be a limitation to the forgiveness which the Gospel proffers; there seems an exception among those to whom its blessings are addressed.' p. 4.

What is that limitation? Some have told us, that the sin denounced as irremissible, is one which was peculiar to the days of our Lord's ministry,—which no one is now in danger of falling into, or can commit; while others would resolve it into simple impenitence, depriving it of all specific character. The Authors of the Sermons which stand fourth on our list, adopt the extensively received opinion, that the sin had actually been committed by the Pharisees, and 'consisted in wilfully and maliciously ascribing the miracles which Christ wrought by the power of the Holy Ghost, to the agency of the devil.' Although, it is added, 'none now can stand in precisely the same situation in which the Pharisees stood, to whom the text was addressed, yet, there may be the same malignant designs against Christ indulged, the same disposition to slander his character entertained, and the same insults

‘ to his religion offered, in any age and in any country where
 ‘ his gospel is preached, as there were in Judea.’ (p. 106.) Mr.
 Orme’s view of the passage is different, and approaches very
 nearly to that taken by Whitby and Doddridge. He contends,
 that the sin of which the Pharisees were guilty, was ‘ blas-
 ‘ phemy against the Son of Man’, which, though inexpressibly
 criminal and detestable, is not pronounced unpardonable.
 ‘ There was a provision of mercy even for this offence.’ The
 design of our Lord is conceived to have been, not to accuse the
 Pharisees of blaspheming the Holy Spirit, but to warn them
 against it.

‘ In support of this view of the subject, let it be observed, that
 no distinct appearance of the Holy Spirit took place on the occasion
 to which the declaration of Christ immediately and properly refers.
 He is not mentioned in all the context. He was not invoked by
 Jesus when he wrought the miracle; it was not performed with any
 specific reference to his agency; and even when Jesus speaks in
 allusion to the power by which it was performed, it is subsequently
 to the miracle and to the blasphemy of the Pharisees. . . . While he
 lived here, it was properly the dispensation of the Son of Man; the
 earthly ministry of the heavenly Saviour. Hence, offences com-
 mitted against our Lord during this period of the Divine economy,
 were not regarded in the same light in which the same offences were
 afterwards viewed. His work had not then been completed; the
 full revelation of his character and designs had not been given; the
 completion of the evidence establishing his high and uncompromising
 claims, had not been brought forward. Another dispensation of
 mercy was yet to take place; another exhibition of his high preten-
 sions was to be made; a higher species of evidence than casting out
 devils, was yet to be afforded. Hence, a greater degree of guilt
 might yet be contracted; and therefore, while blaspheming the Son
 of Man might be forgiven, blaspheming the Holy Spirit should not
 be forgiven.’ p. 15—18.

Mr. Orme further argues in support of this view, that ‘ to
 ‘ these very men, many of whom must have been guilty of the
 ‘ crime charged on them by our Lord, were the apostles commis-
 ‘ sioned to make the first overtures of pardon and favour.’
 This, however, we cannot admit as a safe statement. The
 apostles were, indeed, to ‘ begin at Jerusalem’; and among
 the three thousand converted on the day of Pentecost, there
 were doubtless many who had joined in the awful imprecation—
 ‘ His blood be upon us.’ But that there were many who had
 been guilty of ascribing our Lord’s miracles to Satanic agency,
 we cannot suppose. The people were “ amazed ” at the mira-
 cles, “ and said, Is not this the Son of David ? ” And it was
 apparently with a view to counteract the impression that these
 had made upon the minds of the spectators, that the Pharisees

and the "scribes from Jerusalem" had recourse to the desperate expedient of calumniating, not Our Lord's personal character, but the Divine power which rested upon him, and by which he did the works to which he appealed as the witness of the Father to his mission. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." (John x. 37.—See also ch. iv. 36, 7.) The Pharisees attempted to set aside the evidence supplied by these works, by malignantly referring them to the power of the prince of the demons. This was attributing to Satan the very acts of God, and giving to another the glory due to the Divine Being alone. It was, in other words, blaspheming the Holy Spirit, who was the Author of the works. We have no proof that the hardened state of mind from which alone such conduct could emanate, was ever followed by that repentance which must precede forgiveness. The awful warning must, we conceive, have been intended to guard the people at large against being swayed by the malignant representations of the Pharisees, rather than to warn the offenders themselves. While, therefore, Our Lord condescends to expose the absurdity of the charge brought forward by his calumniators, he points out the awful nature of their crime, which hath never forgiveness; "*because they said, he hath an unclean spirit.*" (Mark iii. 30.)

This sin, and the state of mind essentially connected with it, we cannot but regard as very different from the offence of '*contradicting the testimony of the Holy Ghost, and blaspheming his last and crowning dispensation of mercy*',—with which Mr. Orme seems to identify it. For those Jews who persisted in refusing the Gospel, on the preaching of the Apostles, we admit, there remained no remedy; but the same may be said now, of all impenitent persons. Mr. Orme himself expressly distinguishes between the blasphemy of the Holy Spirit and the rejection of the Gospel. 'Their eternal consequences', he remarks, 'may be the same; but they are different offences in themselves.' He describes the former as 'the direct and open reviling of the Gospel, from malevolence against its Author and a desire to obstruct the progress of his glory.'

'The Divine law of blasphemy supposes the existence of malice towards God, and that this feeling is displayed in the language of calumny and abuse, or in conduct corresponding to it. It implies, not only that the Holy Ghost in his dispensation of mercy is rejected, but that it is rejected, knowing something of its high character and claims, and that it is rejected from hatred of its moral and sublime design. On the part of the individual to whom this offence is brought home, there has been the perpetration of violence to the

light of his understanding and the conviction of his conscience ; there has been a deadly hatred to Jesus and his cause, in their latest manifestations of power and mercy ; and the employment of the language of opprobrium and insult respecting Him whom the Father hath pronounced blessed for ever.' p. 30.

We entirely agree with Mr. Orme, that the offence involves some degree of knowledge and conviction of the truth. Yet, must not every unbeliever be considered as doing some violence to his convictions ? The case of St. Paul exhibits an instance of one who had been " a blasphemer, a persecutor, and a calumniator", to whom nevertheless mercy was extended as " a pattern of the Divine long-suffering", because he acted thus, " ignorantly, in unbelief." No one, however, could display a more deadly hatred to Jesus and his cause, than he did prior to his conversion ; and but for his own declaration, it would have been hard to suppose that he did not act contrary to the light of his understanding in the cruelties which he perpetrated. But the sin of blasphemy against the Holy Ghost appears to us to consist more specifically, *in reviling His miraculous operations*, and ascribing them to the powers of darkness. It is not the mere resisting of evidence, but a malignant animosity against the Divine operations, amounting to a personal resistance against God. The distinction may be illustrated by adverting to the conduct of the Jewish council before whom Peter and John were brought. (Acts iv.) That a notable miracle had been done by the Apostles, they admitted : we cannot, they said, deny it. They resisted the evidence which it supplied, but they made no attempt to misrepresent the miracle, or to ascribe it to imposture or Satanic agency. And thus we find the Apostles appealing to them in a way which would have been without any force or propriety, had they addressed persons chargeable with blaspheming the Holy Spirit—" Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." On the other hand, among the multitude assembled on the day of Pentecost, there were some who might seem to have approached very near to the awful and irremissible crime ; unless we suppose that it was through mere ignorance that they " mocking said, These men are full of new wine." We are inclined also to consider the sin of Simon Magus as deriving its heinous and perilous character from the contempt which his request cast upon the Divine operations. In his case, indeed, there was no malignant animosity implied against the Holy Ghost, and there was therefore a possibility, that the thought originating in the wickedness of his heart, might be forgiven, although it indicated a mind still in the bondage of iniquity. The thought and proposal were, how-

ever, so infinitely derogatory to the Holy Spirit, and involved so serious an imputation, not only upon the Apostles, but upon God himself, that they drew forth from St. Peter a denunciation unparalleled in its indignant and vehement severity, and evidently conveying the idea, that the offender had, by so blasphemous a thought, touched on the verge of the sin which cannot be forgiven*.

From this view of the subject it might seem to follow, that the sin could be committed only in the face of miraculous evidence, and that it must be peculiar to Apostolic times. This would, in our judgement, be an erroneous conclusion. We cannot but regard it as an offence into which the enemies of Christianity may very possibly fall in the pursuance of their unholy opposition. It is not unbelief, but it may be the awful issue of unbelief in its last stage of malignity. For what is blasphemy? It is a wilful defamation of the Divine operations. Miraculous operations of a certain character have ceased; but are there now no visible operations of the Spirit of God, furnishing an evidence equally strong of the truth and Divine authority of the Gospel, which it is possible for the enemies of Christianity contumeliously to depreciate and deride, in a spirit akin to that which actuated the Pharisees?—What is the true character of the opposition raised against the *work of God* in the conversion of the heathen? So long as the human instrumentality, the men and the means only, are the subject of contempt, misrepresentation, and injurious calumny, far be it from us to view the most strenuous opposers of Missionaries and Missionary proceedings as chargeable with the awful crime of reviling God. Political alarms, ecclesiastical jealousies, or worldly interests may prompt many to engage in this unholy warfare, who little think that they are fighting against God. Let them revile the men as enthusiasts and fanatics; let them deprecate their mischievous zeal; let them, in the face of facts, deny their success and ridicule their pretensions: all this may be forgiven. But let these enemies of the cause of Christ beware how they take the ultimate step of imputing the results which they are compelled to admit, to an evil origin. That a notable miracle has been wrought in our own day, in the overthrow of idolatry in the Islands of the Pacific, is manifest to all who visit those regions and witness the surprising change; and they cannot deny it. Whatever be thought of the doctrines or conduct of

* ‘*Simul gravem Deo facit injuriam, quòd cœlestem hanc virtutem nihil putavit à magicis suis differre. . . . Acsi (Petrus) dixisset, Dignus es qui pereas cum tua pecunia, quando tanta contumelia afficis Spiritum Dei.*’ Calvin in loco.

the Missionaries, the work is not theirs. There are individuals who regret a change which interferes with the gratification of their licentiousness or with their gains; and there are, it is to be feared, some "despisers" who "wonder and perish", disbelieving the work which is taking place before them. But should the guilty determination to frustrate it, prompt any of these unhappy scorers wilfully to attribute the work of God in the hearts of these once savage islanders, to an evil agency, we cannot but fear that their crime would be strictly parallel to that of the Pharisees who said of Our Lord, "He hath an unclean spirit."

And there is another case which we think too fearfully analogous to that of the Pharisees to be passed over. We allude to the conduct of that class of theologians, usually termed Rationalists, who, while believing in the historical existence of Jesus Christ, (as the Jews could not deny his actual existence,) acknowledge no Divine operation of any kind in Christianity, ascribing the miracles of Our Lord to 'benevolent and virtuous 'artifice.'* Without going the length of affirming that every supporter of that system is chargeable with the irremissible crime of blasphemy against the Holy Ghost,—we must express our conviction, that, if that crime may be committed in our own day, such individuals would seem to be more in danger of being involved in it, than any other class of offenders.

With these views of the subject, we are unable to regard the case described Heb. vi. and x. as having any affinity or resemblance to the sin in question; and we are happy to find Mr. Orme concurring in this opinion. We must transcribe his brief but clear and satisfactory exposition of the latter passage.

'It is clearly of apostates that the Apostle is speaking in this, as in the former passage. It cannot be on every wilful sin that he pronounces the awful denunciation which is here recorded; but the wilful desertion of the truth and people of God, the forsaking of the public assemblies under the influence of the fear or the love of the world. This involved the abandonment of hope in the last and now the only remaining sacrifice for sin. Judaism, with all its sacrifices, could afford no remedy to such: the virtue of all its provisions was extinguished for ever; the blood of its victims might now be shed and applied in vain. For the despiser of the Mosaic law, that law made no provision of mercy; because it provided no atonement for the men who renounced it. For the despiser of the Gospel, Christianity provides no remedy. The man who treads under foot the Son of God, who treats as a profane thing the blood of the covenant, and who insults the Spirit of God, must be left to that indignation which shall devour all its adversaries.

* See Eclectic Rev. N.S. Vol. xxviii. pp. 2, 404.

‘ Here, again, it is evident, what is the ground of the sinner’s exclusion of mercy. It is not the mere enormity of his offence, dreadfully aggravated as it is ; but his final impenitence, and his deliberate rejection of the glorious remedy. The only antidote to the bane of his nature is refused ; his eye is closed against, not the feeble ray, but the full blaze of the Divine mercy ; and his soul, having once professed to appreciate, at last loathes and rankles at God’s unspeakable gift.’ pp. 43, 4.

With regard to the other passage noticed by Mr. Orme as supposed to bear upon the subject (1 John v. 16, 17), we agree with him, that “the sin unto death” has nothing to do with the blasphemy against the Holy Spirit. We cannot say, however, that we are satisfied with the view of the passage which he has adopted.

‘ I think, the Apostle John is treating of those temporal visitations by which, in the apostolic age, professors were sometimes severely punished for their improper conduct. To such events, Paul refers in his Epistle to the Corinthians (1 Cor. xi. 30). It did not follow that all the individuals who were thus punished, were eternally lost. John does not forbid praying for the offender, but for the removal of the temporal penalty of death. It might be the will of God, that an individual should die as the punishment of his offence, while his spirit should be saved in the day of the Lord.’ p. 44.

In a note, Mr. Orme supports this ingenious explanation of a confessedly difficult passage, by a citation from a scarce work by the Rev. Matthias Maurice, who contends, that by sin unto death is meant a sin unto temporal death. A similar opinion is adopted by Dr. Boothroyd, and by the learned Editor of Mr. Valpy’s Greek Testament, both of whom appear to have followed Macknight. The former, however, not very consistently, classes ‘ speaking evil of the miraculous works of the Spirit as the Jews did’, with ‘ aggravated apostasy, final impenitence, and unbelief’, as being alike ‘ sin unto death’ ; thus making death, in one part of the passage, imply temporal, and in another, eternal death. In our judgement, Calvin’s exposition of the passage is the most judicious and unexceptionable. He understands by sin unto death, that apostasy and alienation from God which leave no warrant for hope in asking forgiveness for the offender*. The Apostle is there enforcing the

* ‘ *Peccata vero ad mortem esse negat, non modo in quibus quotidie sancti delinquant, sed etiam si quando graviter iram Dei ab ipsis provocari contingat. . . . Est peccatum ad mortem—cui nulla spes veniæ reliqua est. Sed quæritur quale hoc est. Ex contextu colligi potest, non esse partialem (ut vocant) lapsum, nec præcepti unius transgressionem ; sed apostasiam, quâ penitus homines à Deo se alienant.* Calvin in loco.

duty of intercessory prayer on behalf of our Christian brethren, and he asserts its efficacy in obtaining the remission of their offences in every ordinary case. ‘*Vitam, inquit, pereunti restituet, qui pro eo orabit.*’ He shall be the instrument of restoring him to spiritual life, of saving him from the deadly consequence of unforgiven sin. And the limitation confirms the rule. The sin unto death is when the wicked one, who toucheth not (approacheth not) the child of God, gains possession of the apostate, and he becomes ‘reprobate.’ It is probable, from the Apostle’s parting caution in ver. 21, that a lapse into idolatry is more especially referred to. A similar limitation to intercessory prayer in the case of aggravated apostasy, is repeatedly given in Jer. vii. 16; xi. 14; xiv. 11; xv. 1. And a passage still more to the purpose, perhaps, occurs in Gen. xx. 7. “He shall pray for thee, and thou shalt live.” See also Job xlii. 8.

To conclude then; without admitting the papal dogma respecting venial and mortal sins, (because all sin is mortal or deadly in its tendency,) we must believe, that there are certain degrees or stages of wilful and contumacious impiety, which forbid all hope respecting the transgressor. In the case of the Christian apostate, it is the simple impossibility of renewing him to repentance, that precludes his forgiveness: the evil is desperate, because the only remedy has lost its efficacy. With regard to the contumelious unbeliever, the malignant opposer of the truth, the impossibility of forgiveness in the case referred to, seems to arise more directly from a fixed principle of the Divine administration. It is not that the efficacy of the Great Sacrifice would not reach to the vilest offence, but that there is such a thing as an individual’s filling up the measure of his iniquity, and becoming a “vessel of wrath” self-fitted for destruction; there are, apparently, limits which Infinite Wisdom places to the exercise of Sovereign Mercy. With regard, however, to the sin against the Holy Ghost, no one needs fear that he has committed it: no believer, no penitent can so have sinned. On the other hand, every enemy of the Gospel is in danger of committing it, not through inadvertency, but through the natural progress of unbelief*.

Mr. Orme’s third discourse treats of ‘the nature and necessity of the Spirit’s influence in promoting the success of the

* On this momentous subject, Howe’s “Redeemer’s Tears over Lost Souls” contains some most impressive statements. See especially Howe’s Works, vol. iv. p. 38. No uninspired work is more deserving of repeated perusal by the Christian minister, as a preparation for the public duties of his office.

‘ Gospel.’ This is an admirable discourse, and does the greatest credit to the Author’s sound judgement as a theologian. The text is 1 Cor. iii. 7: we must give the exordium.

‘ This is not the language of a man who was disposed to think or speak contemptuously of the characters or labours of his brethren in the Gospel. The mind of the apostle Paul was at the furthest possible distance from this impropriety. For all his fellow Christians, and especially for his brethren in the ministry, he cherishes the most sacred and ardent affection; and he was ever more disposed to magnify than to underrate their services. If he speaks of the planter as nothing, he means himself; if he speaks of the waterer as nothing, he intends his brother Apollos, whom he held in the highest estimation. When he describes as nothing, both themselves and all who were engaged along with them, in the interesting work of planting and nourishing the churches of our Lord Jesus Christ, his design is, not to degrade the workmen, but to direct his own attention, and that of his brethren, to the God who giveth the increase, rather than to the instruments by which that increase had been promoted. He had no desire to withhold the praise which was due from man; but his supreme desire was to give glory to God.

‘ Nor must we consider the apostle’s language as an apology for idleness, or want of energy in the service of Christ. He was incapable of making such an apology for himself, nor did he require to do so; and he was equally incapable of apologizing for the sins of his brethren. While he considered himself literally as *nothing*, he laboured as if he could do all. While he firmly believed that God alone could give the increase, he was as firmly persuaded, that he should not “labour in vain, or spend his strength for nought and in vain;” and therefore, to adopt his own impressive and Christian declaration, he “laboured more abundantly than they all; yet not he, but the grace of God which was with him.” Nor was the apostle one who disregarded the employment of suitable agency, and proper means for the accomplishment of Christian objects. It was not with him a matter of indifference, who should be employed in the service of Christ. He knew well, that there is a fitness in the instrument for his work; and that though God may sometimes employ instruments that appear to us to be unsuitable, we can never neglect the use of suitable means without suffering from it ourselves, or inflicting injury on others. In his own eyes, and as it regarded the exercise of any power which belonged to him, he was nothing; yet was he a “wise master builder,” qualified by God for his work; and his brother Apollos was eminently fitted from above, both by eloquence and wisdom, for the office which he sustained.

‘ The design of the text is obviously to fix the mind on God, the infinite source of all good, rather than on the creature, who is but the recipient of that good, or the feeble instrument of conveying it to others. Its object is not to paralyse human exertion, but to put it in its proper place, and to give it a right direction. It is intended not to weaken, but to encourage; not to depress, but to excite; not to relax, but to brace our efforts in the Christian cause. Nothing is

so powerfully calculated to produce these effects, as right views of the work of the Spirit. I shall, therefore, in dependence on the blessing of God, endeavour to illustrate the nature and necessity of that influence which is required in order to success in every Christian undertaking.' p. 52—54.

The Author proceeds to vindicate the harmony of this doctrine with the other parts of the Christian system, by shewing; 1. That the necessity of the Spirit's influence does not imply deficiency or imperfection in the atonement of Christ; 2. That this influence is not designed to supply any deficiencies in Divine Revelation; 3. That the doctrine does not imply a deficiency in man's natural faculties; and 4. That the necessity of Divine influence does not arise out of the imperfections which belong to the ministry, nor is it intended to make up for its deficiencies. Its necessity, he remarks,

'arises from the entire depravity of human nature, which, though it leaves man in possession of all his accountableness, indisposes him to attend to every representation on the subject of God's salvation, which is only placed before him; nothing, therefore, but a direct operation of the Spirit on his mind, can produce such an affinity between that mind and the things of God, as that profitable and permanent benefits shall be experienced.' p. 73.

In this passage, Mr. Orme refers to the necessity of the Spirit's influence in regeneration. The necessity of regeneration arises from the depravity of human nature; but, although man had never fallen, the influence of the Divine Spirit would have been always essential to his moral well-being. The corruption of human nature has produced an inaptitude in the mind of man to receive and yield to Divine influence; has interrupted the free course of the Divine communications towards his creatures. The end of regeneration is to restore the soul to that spiritual life which is maintained by the perpetual inhaling of Divine influence; to replace it in direct communication with the fullness of Deity. Sin then is to be viewed as obstructing the Spirit's influence, rather than as rendering it necessary. In the cases of all, there is an inaptitude to be overcome in reference to spiritual objects; but the degree of positive obstruction varies with the character of the individual. In some, the process of regeneration is effected by education; in others, it is strictly conversion. In either case, the instrumental cause is truth known and believed; the efficient cause, the Spirit working by truth upon the heart. *How* the Holy Spirit operates on the mind in combination with the instrument or means of influence, which is truth, is an inquiry of much the same kind as, how the Creative energy of God acts in com-

bination with chemical and mechanical agencies in quickening the germ of vegetable life. Dr. Owen, with some others, contends, that, in the former case, there is not only a *moral*, but a *physical* and immediate operation of the Spirit,—‘a *positive energy*’ exerted upon the nature of the agent. It is not very clear, what is meant by the distinction. If regeneration be a physical operation, or the result of one, sanctification, or the impartation of any Divine influence, must also be by ‘a *physical efficiency of Divine power*.’ If the Divine agency be exerted without any medium in the one case, it may be so in another. To describe regeneration as a chemical operation, would hardly seem to us more absurd, than to speak of it as a physical process. We cordially agree with Mr. Orme in the following judicious remarks.

‘When we decide the *modus operandi* of the Spirit’s influence in regeneration, pronouncing it on the one hand physical, or, on the other, moral, are we not stepping out of our province, and pronouncing an opinion upon a subject in which we are incompetent to form a correct judgement? I question whether the Spirit’s operation corresponds altogether either to what we call physical or moral. These terms, indeed, express all the ideas we have of such operations; but it does not therefore follow, that the influence can be of no other kind. We know nothing at all about it, but from the effects we either witness or experience. We know, when the conversion of a sinner takes place, that God has been operating, and that his word has been operating. The nature of the influence of the word, we know; it must be on the understanding, and on the other powers of the mind through that faculty. But the nature of God’s direct operation we know not, any more than we know how life is first communicated, or how the silent operations of nature are carried on. I fear the metaphysical speculations of the American school and that of Dr. Williams, if carried into the pulpit, are not calculated either to throw much light on these mysterious processes, or to render any essential service to the souls of men. The Scriptures employ popular language; and however we may discuss certain subjects in private or in writing, if we refine in public instruction more than the inspired writers do, we shall miss our aim.’

pp. 225, 6.

In the subsequent note, Mr. Orme adverts to the opposite opinions of different divines as to the immediate subject of Divine operation,—whether it be the natural or the moral powers, the will or the understanding; and he asks very forcibly: ‘May we not err on this subject, by distinguishing the *faculties of the soul too nicely*?—We speak about faculties and powers till we almost forget that the human soul is *one thing*. We divide and subdivide it, till we perplex ourselves *by our own distinctions*.’ But Mr. Orme himself refines a

little towards the close of this note. Finding fault with an assertion of Dr. Wardlaw's, that 'the *first* operation of the Spirit ' is the spiritual illumination of the understanding, in order to ' the conversion of the heart,' he adds :

' The difficulty seems to me to be in a great measure removed, by acknowledging the joint and harmonious operation of two causes producing one effect : the Holy Spirit operating directly upon the heart, the word upon the understanding ; the one removing the enmity, the other dispelling the ignorance ; the former breaking down the barrier and opening the channel, the latter entering and filling it with all holy principles.' pp. 230, 1.

Against this representation, there appear to us to lie the strongest objections. In the first place, to speak of the instrument and the efficient agent as *two* causes, is to make the instrumental cause an efficient and independent one. It is true, there may be a primary and a secondary cause, the one acting in subordination to the other ; but here, the two causes are represented as concurring indeed, but still diversely operating so as to produce distinct effects. But truth is not an agent. The word of God, as Mr. Orme elsewhere correctly remarks, is ' the Spirit's sword,—the Spirit's hammer and the Spirit's ' fire, by which it breaks and consumes all that is opposed to ' its own nature.' Can the sword and the arm that wields it be considered as two causes ? Or can the sharpness of the sword, the strength of the arm, and the circumstances which give direction to the blow, be represented as agencies severally concurring in one effect ? We are surprised that, after entering his caveat against metaphysical subtleties, a writer so acute, clear-headed, and judicious as Mr. Orme, should, in making good his retreat, have caught his foot in the snare.

We admit, that the understanding and the heart (using those words in their popular sense) may be separately operated upon ; but, in either case, that which is the medium of moral influence, must be truth, or seeming truth, the only conceivable means of influencing an intelligent agent. Some truths, some views or considerations, are adapted to act upon the conscience ; while other truths tend more directly to operate upon the affections ; and their specific effect, therefore, will be different. In concurrence with truths of the former description, a Divine influence may be exerted upon the conscience, and may terminate there ; or, by truths of a different kind, it may exert itself upon the heart. But the conscience and the understanding are as much the immediate subject of Divine operation, as is the heart. And to attempt to fix the order of these operations, by saying that the spiritual illumination must in all cases precede

conversion, or, that the heart must first be renovated, appears to us alike unphilosophical and presumptuous. The Divine actions are not to be thus squared by our metaphysical notions of order and sequence, nor can they be brought under such nice analysis. They are not only inscrutable, but infinitely free and various. In different individuals, the intellectual process of conversion may be—we were going to say must be—altogether different.

The mind of man, as consisting of conscience or understanding, and will or affection, is governed by two principles, a sense of right and wrong, and a feeling of choice or repugnance. The depravity of his nature consists less in the perversion of the intellectual perceptions, than in the derangement of the affections, which no longer obey the original law impressed upon them, but have a corrupt bias, at variance with the dictates of conscience, yet dragging as it were the understanding after them. Upon an intelligent creature thus constituted and circumstanced, the Holy Spirit puts forth his new-creative energies. In the case of every individual, this is necessary, because Divine influence would have been essential to spiritual life, had no such fatal derangement taken place. But the degree of positive obliquity to be remedied, of obstruction to be removed, awfully varies. To deny this, would be to deny that evil habits have any tendency to pervert the understanding or to harden the heart.

Let us take the case of an infant, newly born into this world of disordered agency, the subject of powers and dispositions yet latent, but which in their development are sure to exhibit the marks of that corrupt bias which is its sad inheritance. In this early stage, we are compelled to recognize a diversity, both in the powers of the mind and in the nature and disposition. A specific character attaches to the individual, identified with his physical constitution and temperament, yet having an important influence on his moral being. As animals have their distinguishing natures, so have children before they reach the age of moral intelligence. Now, even in this state, we dare not doubt that the infant may be the subject of Divine influence. But, as the subject of such influence is not an intelligent agent, truth or light cannot be the medium of the Divine operation; and we are therefore compelled to own, that the disposition or frame of the mind, or, in other words, the good or bad qualities of the yet undeveloped moral being, may be changed or modified by the *immediate* agency of the Divine Spirit. Whether this should be termed a physical or a moral operation, we do not think it worth while to decide. We will not even venture to affirm that such a change does in any case take place, as the re-

sult of an immediate interposition of the Divine Spirit; much less are we disposed to symbolize with those who hold that this regeneration can be conveyed by an outward rite. We content ourselves with maintaining the possibility of such a change; and whether it be necessary in those who die in infancy, in order to make them meet for entering upon a higher and better stage of existence, or whether, on its escape from a body of sin, the infant spirit leaves behind all that could unfit it for the light and love of heaven,—we cannot tell.

If then the disposition of an infant may be thus immediately the subject of Divine operation, it cannot be denied that, in the conversion of an intelligent agent, the qualities of his nature, his intellectual powers and tendencies, may in like manner undergo a sudden and mysterious change. Nay, we must admit, that in the instance of St. Paul, and even in the other apostles, a sudden transformation of this kind appears to have taken place. This change, however, must be discriminated from what is usually understood by conversion. The Apostles were assuredly, in this sense, *converted* before the day of Pentecost; but their minds then underwent a miraculous influence, the effects of which were not more visible in their speaking languages till then unknown to them, than in the new intellectual qualities, the wisdom, and courage, and boldness, which distinguished their characters. A sudden and miraculous change of character would seem almost to deserve the name of a physical change; but that such a change uniformly accompanies repentance and faith, and is necessary to salvation, we should deem a very rash and unjustifiable position. It is certain, that, in many individuals of whose conversion to God we cannot allow ourselves to entertain a doubt, the natural character appears unchanged, and all the evil qualities of the disposition, although brought under the control and regulation of religious principles, still remain.

The change superinduced upon the character is, generally speaking, the result of conversion, rather than the thing itself; which consists, according to the best definition that can be given of it, in repentance towards God, and faith in Our Lord Jesus Christ. In these acts of the mind, the conscience and the affections are alike and simultaneously involved; and both are operated upon by the same medium, by the same truths, and under the same efficient influence. If the enmity of the heart is removed, it is by truth embraced as a good; or, in other words, by a view of the Divine goodness. And the word of God is as much the medium of imparting this view and awakening this sense of the Divine character, as it is the instrument of dispelling the ignorance which darkens the under-

standing, and convincing the conscience of sin. As the dictates of conscience may be resisted, so, Divine influence upon the conscience may be resisted, if the truth which is the medium of that influence be of such a nature as tends only to awaken the conscience. If the conscience only is brought under the operation of the word, the heart will remain unchanged; not because no Divine influence has concurred with the word, not because the word is adapted to act only upon the conscience, and is therefore powerless,—but because the most correct ideas of right and wrong are not adapted to govern the depraved affections. But truths affecting the heart cannot be received by virtue of the concurring influence of God's Holy Spirit, without a correspondent moral effect. The affections and the will, now assenting to the understanding, are the very subject of such influence; and at once to receive and to resist it, is impossible. To believe with the heart, therefore, is conversion. Truth received by the understanding, is the instrumental cause. If we would inquire further, what makes it take effect,—what elicits from the moral agent the principle of spiritual life as the result of the truth thus coming in contact with his affections,—we must first ascertain, what elicits the principle of vegetation when the seed finds a congenial soil, or: what gives certain medicines their efficacy when they operate as an antidote to disease. Such inquiries are worse than idle: their tendency is most pernicious. The *mode* of the Divine operations, in nature as in the moral world, is inscrutable; but in either view, the fact is alike certain, and the means are as certainly connected with the results. We cite with great pleasure the following language from Mr. Orme's third discourse, which is entirely disembarrassed from the metaphysical questions discussed in the notes.

‘ While this all-important change is invariably ascribed to the Holy Spirit, as an evidence that it is of a moral nature, and that it has to do with us as moral and accountable beings, the word of God is constantly combined with the Spirit in this process, or referred to as the instrument by which it is effected. “ Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” “ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” “ But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” These passages clearly shew, that the word and Spirit of God are necessary to the conversion of a sinner; and that conversion, when it takes place, is the effect, not of their separate, but of their conjoined influence. The operation of the Spirit without the word, would produce no rational or explicable effect: the operation of the word without the Spirit, would produce no radical change as

the state of man's heart towards God, and consequently leave him as guilty and polluted as ever. The one is the revealed remedy; the other is the power which disposes to receive it.' pp. 77, 8.

If this view of the Divine economy in the operations of Grace be, as we cannot but believe, in accordance with Scripture and with facts; if the Holy Spirit works uniformly by moral means, and that means be the knowledge of the truth; the apparent failure of the instrumental cause, in the case of those who enjoy the opportunities of coming to the saving knowledge of the truth, presents itself as an awful consideration. What is the fact with regard to such persons? That only remedy which is the vehicle of saving influence, has hitherto failed of its efficacy. That only instrument which the Divine Spirit works by, has not accomplished its designed end. And wherefore? The too prevalent notion is, that it has not yet pleased God to put forth some special influence to render it effectual.

'It is no uncommon thing,' remarks Mr. Orme, 'to recommend to persons who profess to be seriously desirous of salvation, an attendance upon the means of grace, encouraging them to hope that God's time to visit them may at last come. And it is well known, that persons go on from year to year, dreaming away their existence, under a mistaken notion that they are waiting till God convert them.' p. 215.

Such a representation, it is observed, can tend only to make the Gospel 'act as a soporific on the consciences of those who hear it.' The intention of God is, that all who hear the Gospel, should repent and believe it *immediately*. The only proper 'use of the means' is, believing to salvation. If the means are not immediately effectual, the cause lies in the state of the subject upon which the Divine remedy is intended to operate. An obstruction exists, a resistance has been offered, in which lies the only reason why the Gospel has not taken effect. 'Faith cometh by hearing.' But then it is, naturally, the *immediate* result of hearing what is at once true and welcome. If men do not believe *at once*, there is a constantly lessening probability of their ever being brought to believe; because, for the truth to have an effect upon their hearts which it has not yet had, either they must be led to see it in a new light, or they must come to the truth in a new disposition. And those new views and that new disposition must, after all, be produced by familiar truths heard under some new circumstances. The apparent possibility, then, of their being saved, who have long heard the Gospel without receiving its efficacious influence, resolves itself into this; that they *may* be placed by Divine Providence in different circumstances, by affliction or some other cause, which shall predispose them to attend to and wel-

come the truth. But in the mean time, an inaptitude to receive the truth is growing upon them; a habit of indifference, which involves a resistance to conviction, and an opposition to that Divine influence by which alone the word can be rendered effectual.

Incorrect views of Divine sovereignty grafted upon the doctrine of Divine Grace, have, as Mr. Orme remarks, 'a powerful influence on men's feelings and habits, in regard to their own salvation; and by consequence, have a connexion with the attempts which are made for the salvation of others.'

'If sovereignty be viewed as arbitrary determination, having little or no connexion with means, then the conclusion is obvious, that God may convert a man, whether he attends to means or despises them. Such an individual naturally becomes hardened and careless. He reasons in the same way respecting the salvation of others, and feels himself discharged from all obligations to endeavour its promotion. He conceives that what God wills, he must accomplish, whether men do their duty or neglect it; nay, that attempts on his part may actually interfere with God's purposes.'

'It seems an unquestionable truth, that there cannot be any real opposition between the secret and the revealed purpose of God. He cannot require his creatures to do any thing which he secretly wishes them not to do, or which he employs secret measures to prevent. If, therefore, God has commanded us to repent and believe, no reference to any principle of a secret or mysterious nature in the Divine administration, can or ought to prevent our complying with the Divine command. If he has commanded us to use all the means in our power to make known the Gospel to every creature, his secret determination respecting nations or communities ought to have nothing to do with our carrying into effect the injunction.' pp. 270, 1.

The proclamation of the Gospel, however, although the divinely appointed means of converting the world to the obedience of faith, is not to be viewed as the only means of bringing truth to operate in the regeneration of the heart. 'Whatever may be said for the mode of preaching generally employed in this country,' says Mr. Orme, 'sermons, in the technical sense of the word, must be very unsuitable, in the first instance, among heathens. Conversations and short and animated statements of the grand facts of Christianity, are likely to produce a much greater effect.' As regards the unconverted in our own country, the case would seem to be much the same. Preaching, as usually conducted, appears far better adapted to promote the edification of believers, than to operate as the means of conversion. The circumstances of a Christian audience may serve to account for its not being more generally effective. The truth preached does not come as tid-

ings, as information, but as familiar and admitted doctrine. It is tidings, only to the ignorant; information, only to the inquiring. But the unconversion of those who have received a degree of religious training, presents towards the truth the most unfavourable posture of character imaginable,—that which is formed by the habit of resisting its moral influence. How is faith, in such persons, to come by hearing? Let it be considered, whether it was ever the design of God, that the children of Christian parents should be suffered to grow up into this state of moral inaptitude to receive the Divine influence. They have received (it is supposed) in early life, that religious instruction which is the means of regeneration; they have been taught the Holy Scriptures which are the vehicle of Divine influence; the most favourable season for the efficient operation of moral influence, the time when the Holy Spirit meets with less to resist his operations, and to grieve his holy nature, has been suffered to pass. Whether this has been owing to parental negligence, or to juvenile depravity, or to both, the result must be, in the highest degree, unfavourable and at variance with the will of God. And instead of wondering that cases of conversion are not more numerous and frequent, in adults who have grown up in habits of carelessness respecting admitted truths, the miracle is, that any such individuals are converted.

We are too apt to form narrow views of the operation of Divine influence, and to acknowledge its necessity only in the conversion of the unregenerate. Mr. Orme remarks, (and we wish that he had descanted upon the point a little more at large,) that it is equally necessary to success in every Christian labour; ‘whether we are seeking to train a family, to influence a neighbourhood, to teach a Sunday-school, or to occupy a pulpit.’ It is as much the efficient cause in educational instruction, as in preaching the gospel. In a word, the efficacy of all moral instrumentality is to be referred to the same Divine cause; and, that the appointed means which God has promised to bless, are not universally efficacious, results from no deficiency of power or mercy on His part, but from the obstructions created by the neglect, unbelief, and perversity of man, and the incalculable inaptitude of human beings to yield to any spiritual and holy influence.

We must very briefly advert to the remaining two Discourses in Mr. Orme’s volume, which treat of ‘the connexion of Spiritual Influence with the use of divinely appointed means.’ Taking for his text the prophetic declaration in Mal. iii. 10, Mr. Orme endeavours to shew, that ‘there is a law or principle according to which this influence is invari-

‘ably dispensed’; that, where failure takes place, the cause of failure is in us; and that success will always be in full proportion to our measures and to our faith. He then proceeds to point out what are the pre-requisites, as regards the means and instrumentality employed, in order to the full enjoyment of the Divine blessing and influence; and to insist upon the necessity and efficacy of prayer. Prayer, it is well remarked, is the exercise of that principle which is the established medium of all heavenly communication,—the principle of faith. It is truly and strictly a means, an ‘instrument of power with God’; it being a fixed law of the Divine operations, that what He bestows, is in answer to the prayer of faith. And that *this* means should be a link between the event and the First Cause,—that it should ‘have to do, a great deal more than we are ‘capable of estimating, with the determinations of the Divine ‘mind’,—presents, when rightly viewed, no greater perplexity to the philosopher, than that the event should be suspended upon any other kind of human agency. In a note, Mr. Orme cites on this subject a striking passage from Dr. Price, in confutation of the alleged philosophical difficulty. He might also have referred with advantage to the admirable manner in which Dr. Robert Gordon has treated this subject in his *Sermons**. On the point of a particular faith in prayer, we could wish that Mr. Orme had said either more or less. Calvin has treated the passage referred to (Mark xi. 22—24) with his usual judiciousness; but the subject merits a fuller discussion.

In Notes [y] and [z] we find some hints and desultory observations highly deserving of general attention; but to which we have left ourselves little room to advert. We are glad to find Mr. Orme frankly expressing his fears as to the prevalence of the sentiment, that the ministry of the Gospel, both at home and abroad, is a work for which men of an inferior order, both of talent and in society, are fit.

‘How does it happen, that comparatively a small number of our families respectable for their standing in society and for their wealth, think of devoting some of their sons to the good work? Has the office become degraded? Or are they generally too proud to consider it as an honour to serve the Lord in the Gospel of his Son?’

p. 241.

That there should be room for such a remark, notwithstanding a few honourable exceptions, is certainly one of the most unfavourable symptoms of the state of spiritual religion among the Protestant Dissenters of Southern England. Mr. Orme

* See *Eclectic Review*, vol. xxv. p. 262.

‘while decidedly the friend of schools and colleges, and of every plan which may be conducive to the improvement of the species’, regrets, that the time and attention of those who are sent out to preach the Gospel to the heathen, should be ‘greatly diverted from their proper business to such objects.’ The proper business of a Missionary must, however, greatly depend upon the state of society in the sphere of his labour. If the end of Missionary exertion be the evangelization of the heathen, all the means of accomplishing that end, must come within their proper business. Preachers are not more necessary than school-masters, translators, and other classes of teachers and labourers. And if a college be not an institution to which a Missionary Society can with propriety give a portion of its attention and its funds, it does not on that account less deserve to be made a specific object of public liberality. On this point, we cannot doubt that we should have Mr. Orme on our side: indeed, in the following paragraph, he takes a similar view of the subject.

‘Important as is the conversion of individuals, it is perhaps *more important*, that a lodgement has been made in various quarters, by the Christian army, the operation of which is likely to go on and to increase for a long period of time. The South Seas may fairly be considered as taken possession of; and the work of the Gospel and the progress of civilization would, I have no doubt, go on, though all European aid were withdrawn. That aid, however, it would be very undesirable and improper to withhold at present. *The establishment of such a depôt as Serampore in India, is of mighty consequence, though nothing else should have been done.* The Bishop’s College at Calcutta; *the Institution at Malacca established by Dr. Morrison*; the translation of the Scriptures into the languages of the East; the education of youth, particularly of the females; are all likely to operate in the course of time much more powerfully than they have yet done. *They are creating a Christian literature, a Christian language, and a Christian population all over the East.* They are silently undermining the very throne of idolatry. The chain of the castes, the power of the Brahmins, the worship of the Ganges and Juggernaut, the influence of Confucius and Fo, will fall before means, the operation of which it is difficult to resist, because they are silently and unobtrusively working their way.

‘When it is considered’, (continues Mr. Orme,) ‘that, at the commencement of these exertions, little was known of many parts of the world where the Gospel is now in some measure established; that the East was in a great measure sealed up; that the work itself, to the bulk of the Christian Church, was novel; what God has wrought, ought to excite the profoundest gratitude. Mistakes have been committed; experience has been bought at considerable expense; trials of principle and of perseverance have occurred; but I repeat it, *the success has been in full proportion to the means employed.* It is true, that a few hundred thousand pounds have been contri-

buted, and a few hundred individuals have been sent forth; but, compared with the devotedness of primitive believers, and with the actual resources of the Christian church at present, all that has been done, is unworthy to be mentioned. We are as yet but in the infancy of exertion for the salvation of the world; and when we bring all God's tithe into the store-house, we cannot doubt, that he will open the windows of heaven, and pour us out a blessing which there shall not be room enough to receive.' pp. 235, 6.

The enlightened and comprehensive view which Mr. Orme takes of the efforts and measures now in operation for the diffusion of the Gospel, is equally removed from vaunting and from despondency. Adverting to recent attempts to diminish public confidence in those measures, he remarks, that ' declaration against Society-work, and committees, and management, is a much cheaper method of inviting men to come and see our zeal for the Lord of Hosts, than actually taking part in the self-denial and labour which religious institutions require.'

' Far be it from me to speak of the perfection of any of them. A very superficial acquaintance with them will prevent any man from glorying in them. They are, for the most part, the offspring of human wisdom; they are all conducted by human creatures; and must therefore partake of the imperfection which belongs to all the works of man. But they may still be parts of the great machinery appointed by God to work out the redemption of this sinful world; and the attempt to injure them cannot therefore fail to provoke his displeasure.' p. 267.

A spirit of sour, presumptuous, uncharitable fanaticism is abroad, against which Mr. Orme has done well to enter his manly protest. There are men who, in a spirit far more resembling that of Jonah, than of One greater than Jonah, seem to delight more in proclaiming the evil auguries of their own imagination, than in publishing the glad tidings of peace and mercy; who tell us, that the Gospel is to be preached, not as a means of conversion, but as a witness against the nations over whom hangs the dark cloud of impending judgements; who expect that the world is finally to be converted, not by Divine Influence, but by the terror and consternation of a day of doom. Such persons would have us substitute for the active prosecution of suitable and ordained means, ' praying for the Spirit ' and waiting for the coming of the Lord.' But their prayers are half imprecation; and their waiting is not that of the diligent servant who was blessed because he was found *doing* his Master's work. ' If it be our own conviction,' remarks Mr. Orme, ' that the present dispensation of mercy is to come to close within a very limited period, and that the subjugation

‘ means altogether distinct from the preaching of the Gospel,
‘ it is not likely that we shall be very zealous in the employment
‘ of means which can so little avail, or the extent of whose
‘ operation must be so very limited and temporary.’ Not that
the idea of the near approach of the Consummation must neces-
sarily have a paralysing effect upon our exertions. The prac-
tical inference from such contemplations, which the Apostle
urged upon the Corinthian Christians, was, to “abound in the
“work of the Lord, as knowing that their labour should not
“be in vain in the Lord.” But no notion can be more per-
nicious, than that the kingdom of Christ is to be universally
established, not by the moral means which He has instituted, by
the increase of light, and knowledge, and purity, and union, by
virtue of the more copious effusion of Divine Influence upon the
Church,—but by a supernatural interposition, in which the
good will have no other part than that of complacent spectators.
To expect this, is not faith, but fanaticism.

It is remarkable, how exactly Howe, in his invaluable Series
of Sermons upon the Work of the Holy Spirit—sermons which
we earnestly recommend to the perusal of all Christian ministers,
as particularly suited to the present crisis—has described and
exposed the prophetic mania which was epidemic in his time,
and which has of late re-appeared among us. To this subject
we shall have occasion to advert more at large in a future
Number; but we cannot refrain from transcribing a few sen-
tences from the fourth sermon. The admirable Author is incul-
cating, as one important feature of a Christian spirit, ‘*a reli-*
‘*gious fear of misapplying prophecies*, or restricting and de-
‘termining them to this or that point of time, which may not
‘be intended by the Spirit of God.’ ‘I cannot’ (he proceeds)
‘but recommend to you that remarkable piece of Scripture in
‘2 Thes. ii. 1, 2. You shall hardly meet with a more solemn,
‘earnest obtestation in all the Bible, than this is: “I beseech
‘you, brethren, by the coming of Our Lord Jesus Christ;”—
‘by what he knew was most dear to them, and the mention
‘whereof would be most taking to their hearts;—if you have
‘any kindness for the thoughts of that day, any love for the
‘appearance and coming of Our Lord; we beseech you by
‘that coming of his, and by your gathering together unto him,
‘that you be not soon shaken in mind, that you do not suffer
‘yourselves to be discomposed by an apprehension, as if the
‘day of Christ were at hand. It may perhaps be thought very
‘strange, that the Apostle should lay so mighty a stress upon
‘this matter, to obtest it so very earnestly..... But do but
‘think, what dismal consequences would have ensued, if this

‘had obtained as part of the religion of Christians, that the day of the Lord was then at hand. First, *how strangely had the Christians of that time been diverted from the proper work and business of their present day!* All held at a gaze and in an amused expectation of the present coming of Our Lord! Secondly, what a strange surprise had the afflictions been to them, that did ensue! When they were in a present expectation of nothing but the glorious appearance of their Lord, to have had things come upon them that were of so directly contrary a nature and import! Thirdly, what a despondency of spirit had followed upon their disappointment! How had the Christian hopes everywhere languished, and their hearts even failed them and died within them! Fourthly, how had it caused the infidel world to triumph over Christianity! How had it opened their mouths:—This was a part of the religion of Christians, that their Christ was to come again in that very age; and now, even from their own principles, their religion is proved a cheat, a mere imposture.’

The Author then proceeds to shew, that the halcyon days of promise can never be brought about, except by a great effusion of the Spirit of God upon the Church. And to know this, he remarks, is certainly a great advantage, *‘that we may at least learn not to look a contrary way’*; that, when we hear it is the effusion of the Spirit must effect this change, ‘we should not let our spirits run into another kind of spirit; as it is with all such that, when a state of things displeases them, are ready to cry out, Let fire come down from heaven and make a present destruction of all. “You know not what spirit you are of,” saith Our Lord in this ease. Is this like the gentle workings of that benign and sweet Spirit that we are told must bring about this happy state? We shall deliver ourselves and the world about us from a great deal of inconvenience, if once this be but understood and avowed, and seconded by all suitable deportments, *that we only expect the blessed Spirit of God to change the state of things in the world, and to make it better and more favourable unto the religion of serious Christians.*’*

But upon what does this expectation rest? Chiefly, no doubt, upon the specific promises of God’s word; and, together with this certain and sufficient ground of assurance, upon the actual institution of a system of appropriate means, and upon the history of the propagation and success of the gospel in past times. But besides all this, the Divine character itself affords a ground for the most enlarged and delightful an-

* Howe’s Works, Vol. V. pp. 251, 2; 258.

minutely communicative of its own perfection; nor does there appear to be any other necessary or original limit to those communications, than the nature of the recipient. The sovereignty of the Creator is displayed in the various orders of existences which he has called into life, each having its own nature, which is the limit of its capacity for happiness; but, up to that limit, the only obstruction to the all-diffusive bounty and goodness of the Author and Fountain of Life, would seem to be the creature's sin. While, however, the sovereignty and the freeness of the Divine operations are continually referred to, how little do we hear of the infinite fulness of the Divine grace! We argue and feel as if the limitation were not in us, but in Him. But, "is the Spirit of the Lord straitened?" 'There is,' remarks our great divine, 'an all-sufficient fulness and plenitude of spirit: it is a perpetual spring from which this influence is to go forth. And we are sure, that its fulness admits of no abatement by all its communications. The sun hath lost nothing of its warmth and influence by spending it upon the world for almost six thousand years together: much less can infinite fulness suffer diminution It is by an influence originally Divine, that every creature is enabled to act whatsoever it acts. It is by a Divine influence that every plant and tree brings forth after its kind; that the sun shines; that the fire burns; that all actions are done, and all motions set in operation. He gives to all breath and being; and all things live, and move, and have their being in him. He feeds the ravens; he feeds the sparrows; he takes care of the lilies; and do we think he will starve and famish the souls which he hath made to live spiritually? That is a thing never to be supposed The communicativeness of the Spirit is hence to be argued, that it is always beforehand with us in its communications. It communicates more than we improve. Indeed, the case is most observably so in the natural world: that active power and principle that works to and fro throughout, doth in proportion much exceed the passive and receptive capacity. Nothing is more evident. The light and influence of the sun would suffice many thousand such earths: this earth is too narrow and too limited a thing to receive and improve all the light and influence of the sun. And then, as to what falls upon this earth itself, how much is there of seminal virtue that is lost, as it were, from year to year! As much as might suffice, for ought we know, for ten such earths as this, supposing that all seminal virtue should come to be actually prolific of what is like it in kind. The case is most manifestly so, as to spiritual influences and communications:

‘ we are not straitened there ; the straitness and narrowness are
 ‘ in the subject, in ourselves ; and that blessed Spirit always
 ‘ goes beyond us. And the case being so, why do we
 ‘ wistfully look upon one another with meagre and languishing
 ‘ souls, into which leanness enters, which are wasting, and con-
 ‘ suming, and pining away under their own distempers ? There
 ‘ is an infinite fulness of spirit, whence we may have what is
 ‘ suitable to all our need ;—“ that ye might be filled with all the
 ‘ fulness of God.” ’ *

What then do we desire and look for, in praying for a more copious effusion of Divine Influence ? Not that God may become more ready to shew mercy or to impart life and happiness to his creatures, his children, but, that men’s hearts may be more apt and willing to yield to that holy and plastic influence ; that the sinful obstructions to the Divine communications may be broken down ; that the channels by which the barren world is to be fertilized, may be cleared and widened ; that the Church may become a more effective conductor and transmitter of regenerative virtue ; till, all that God hates being destroyed, the world shall be thrown open to the beams and breath of that Spirit who is Light and Love.

Art. II. 1. *History of the War in the Peninsula and in the South of France*, from the Year 1807 to the Year 1814. By W. F. P. Napier, C.B. Lieut.-Col. H. P. Forty-third Regiment. Vol. I. 8vo. pp. 644. Engraved Plans. Price 20s. London, 1828.

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WE had for some time been hesitating over the volumes of General Foy, gratified with their talent and vivacity, but annoyed by their gross and palpable partiality, and regretting that no sound, soldierly, trustworthy narrative should have been put forth in vindication of England’s military fame. Dr. Southey’s historical work on the Peninsular war, is an able and

* Howe’s Works, Vol. V. pp. 161, 2 ; 166.

admirable production; written with a spirit that has sustained no abatement from the labour of extensive inquiry and diligent collation. But it is too evidently the composition of a man enthusiastic in feeling, and of imagination promptly kindled. From the very outset, he takes a side; and his righteous abhorrence of an unprincipled invasion, leads him to assign, in an undue degree, worth, valour, and enterprise to the injured party. So far as our own sympathies are concerned, it is no subject of complaint against him, that he is too much a Spaniard; but, in reference to the stern impartiality of history, it is a just matter of regret, that we cannot follow him with entire confidence. As an eloquent and argumentative advocate, he has few rivals; but, as an historian, he is deficient in primary qualities. Nor are his details satisfactory when battles or military movements are to be made clear and obvious to the non-combatant. Every thing is vague. The evolutions of right wing, left wing, and centre, are, it is true, duly set down; the achievements of brigades, regiments, and even of individuals are fairly blazoned; but, for the principle of combination, the turning-point of the conflict, the peculiar circumstances of numbers, ground, or condition, that governed the dispositions for attack and defence,—for any scientific or discriminating statement of these, we may search in vain. It is the more necessary to keep these and other peculiarities in view, since the conduct and character of the Spanish war have become, in some degree, matters of controversy. The Spaniards are claiming for themselves the success of the conflict; they are ascribing to their armies and their guerrillas, the expulsion of the French; and the warm eulogies and glowing descriptions of the Laureate, with his strong Iberian partialities, are by no means calculated to expose these illustrations of national character,—this additional chapter of the *Rodomontades Espagnoles*.

At the commencement of the French invasion, while the regulars of the Spanish army were unbroken by the severe defeats which they afterwards sustained, there seemed to be something like a balance of success on the side of the Spaniards. For this, however, there were obvious reasons; and it is a sufficient evidence of deficiency in the great requisites of warfare, talent, energy, and valour, that the raw levies which made up the substance of the French armies, were not ‘trampled under foot, and lost amid the tumultuous uproar of eleven millions of people,’ supported by a disciplined force of little less than a hundred thousand men. It is true, that this armament was divided, and its junction rendered difficult by the masterly arrangements of Napoleon in the distribution of his divisions and the combination of their movements. Still, there was enough

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of concentration in the disposition of the Spanish regiments, to have given every desirable advantage, had there really existed the overwhelming enthusiasm and the simultaneous energy that have been ascribed to the nation.

‘ Napoleon, who well knew that scientific war is only a wise application of force, laughed at the delusion of those who regarded the want of a regular army as a favourable circumstance, and who hailed the undisciplined peasant as the more certain defender of the country. He knew that a general insurrection can never last long; that it is a military anarchy, and incapable of real strength; he knew that it was the disciplined battalions of Valley Forge, not the volunteers of Lexington, that established American independence; that it was the veteran of Arcole and Marengo, not the republicans of Valmy, that fixed the fate of the French Revolution; and consequently, his efforts were directed to hinder the Spaniards from drawing together any great body of regular soldiers; an event that might easily happen, for the gross amount of the organized Spanish force was, in the month of May (1808), about one hundred and twenty-seven thousand men of all arms. Fifteen thousand of these were in Holstein, under the Marquis of Romana, but twenty thousand were already partially concentrated in Portugal. The remainder, in which were comprised eleven thousand Swiss and thirty thousand militia, were dispersed in various parts of the kingdom, principally in Andalusia.’

Col. Napier.

The fate of the Spanish armies is too notorious to require specific detail in our pages. Partial successes attended their earlier efforts; and the incredible misconduct of Dupont at Andujar, with the impolitic and dastardly retreat of the intrusive king behind the Ebro, filled them with the most extravagant expectations. Nothing less was anticipated than the complete conquest of France; boasting and presumption were at their height; the Spaniards advanced as to an easy conquest, and were everywhere scattered to the winds. In a few instances, they were partially of use to the English as auxiliaries; and to a certain extent, they occupied, even by their failures, the attention of the French generals; but to speak of them as having turned the scale of battle, or as determining the character and issue of the Peninsular war, is a specimen of national vanity, unparalleled save in the proverbial exaggerations of this semi-oriental nation.

Behind the walls of their cities, in the contest for their altars and fire-sides, their valour was enthusiastic and sustained. The slightest barrier was a fortification not to be given up but with life. The crumbling partitions of their houses were defended with the fierceness of men fighting for interests dearer than existence; and every inch of ground was purchased by the enemy at the cost of his best blood. The stories of Sara-

goza and Valencia will never be forgotten while patriotism and self-devotion are held in admiration by mankind. Still, these gallant exploits had no positive effect on the results of the war. They swept away a small portion of the hostile armies, but the ranks of invasion were soon recruited. They sometimes arrested, for a season, the enemy's advance; and the more remote fortresses served both as a shelter to the wreck of the armies of Spain, and as arsenals for their refitment. Cadiz was an intrenched camp, and its defence was specifically English. All these defensive conflicts were, however, of minor character; and their influence on ultimate events could only be exceedingly slight. It was at Fuentes d'Onoro, at Salamanca, at Vittoria, and in the passes of the Pyrenees, that the victory of Spain was gained;—whether by Spanish or by British valour and skill, let history tell.

But the guerrillas—these, at least, were an efficient arm. These restless and intrepid bands harrassed the French, intercepted their convoys, hung upon their columns of march, crossed their lines of communication, and kept them in a continual state of vexation and loss. The Marquess of Londonderry shall settle this point; and not only this, but the general question as to the energy of Spanish insurrection, and the value of Spanish co-operation.

‘ Much has been said of these guerrillas, as well by the Spaniards themselves, as by the historians of other countries, who have derived their information chiefly from Spanish sources; but all who served in the Peninsula can attest, that a less efficient and more mischievous body of marauders never infested any country. It is not denied, that they cut off, from time to time, a small convoy, or an isolated detachment; but, unfortunately, they did not confine their operations to attacks upon the enemy. Whoever fell in their way, be he friend or foe, rarely escaped unplundered; and the inhabitants of the smaller villages everywhere dreaded their appearance as much as the French. Yet were these the only portions of the population of Spain which could be said to be in arms. In the country places, it is true, that the people were generally disposed to favour the cause of independence; and that from the little hamlets and solitary cottages, by far the larger proportion of recruits for the Spanish army was procured; but in the towns, one wish, and one alone, seemed to prevail—namely, that the repose of the inhabitants might not be interrupted by the approach of any troops, whether French or British. Tranquillity at all hazards, and at any cost, was the boon for which the mass of the population of Spain now pined, till it became too apparent, that were we to withdraw from the Peninsula, the war would come to an end before the close of a single summer. Nor, in truth, was the existence of that feeling very greatly to be wondered at. The Spaniards possessed no force competent, at any point, to make head against the invaders; almost all their strong places were in the

hands of the French ; whilst discord the most atrocious and the most palpable reigned in those very assemblies which ought to have guided the energies of the people, and directed their exertions. We heard, indeed, about this time, of the re-capture of Figueras, and it was one of the few rumours which served to keep alive any thing like a hope, that Spain might yet do something worthy of her ancient renown, and of the cause in which she was embarked ; but neither this, nor a few trifling successes near Astorga, nor even the triumphs of Don Julian, who was intercepting convoys and making prisoners about Salamanca, was sufficient to inspire us with any great degree of confidence in the exertions of our allies. On the contrary, we felt that the British army was, and must continue to be, the principal in this war of Peninsular independence.' *Marq. of Londonderry.*

It was impossible that so much misconception could be permitted to remain without correction. The entire business of the Spanish insurgency, and the campaigns of the British army, lay open to an investigation somewhat different from that which it might be expected to receive either from local partialities, or from men of mere general knowledge and talent. It was a mixed concern of political and military principles and details ; nor could it be adequately set forth in balanced periods or strongly coloured pictures. A considerable quantity of valuable material was afloat in the shape of pamphlet, personal narrative, partial memoir, and official document. Many of the actors in the different scenes were still in existence, and their testimony was easily obtainable. Under these circumstances, it became most desirable that the subject should be taken up by some competent individual, who might, with reasonable impartiality, collate authorities, sift evidence, detect suppression, deal fairly with *plus* and *minus*, and bring out from crude and conflicting statements, a clear, discriminating, and consistent history. We were gratified, certainly, when it was announced that General Foy had undertaken the task ; yet, our apprehensions were predominant. He was a brave and skilful officer, a zealot for liberal principles, and, so far as we know, an estimable individual. But, to say nothing of the strange fascination that high military character exercises over those who have been placed in contact with it, and the consequent attachment of Napoleon's officers to their brilliant chief, we verily believe, that it is hardly within the range of possibility for a French *militaire* to do justice to English generals. And this difficulty, already so formidable, is, in the present case, enhanced by the very circumstances that ought, were human nature other than it is, to make it lighter. Accordingly, we find that General Foy has not been able to conquer his prejudices against the Duke of Wellington. He designates

him as the 'hateful general of foreigners,' and denies him all claim to those high qualities which he ascribes, and with justice, to the Emperor of the French. This question of comparative talent is one that we are not concerned to discuss; it is, however, obvious to remark, that the means of comparison are deficient, inasmuch as the fields of action which they respectively occupied, were entirely different. Napoleon was unshackled but by circumstances: he acted on his own impulses, and gave full career to the inspirations of his genius. He was responsible to none, and he applied, without restraint, the gigantic resources of his uncontrolled dominion to the realization of his plans. The English commander, on the contrary, was fettered in every movement by responsibility. Firm as he might be, he could not but be influenced by the feelings which his peculiar situation, as a general-in-chief, yet accountable to those who were themselves accountable, would often press upon his mind. That he felt most deeply the almost overwhelming difficulties of his post, as well as that they interfered injuriously with his plans, if it were possible to hesitate in believing, the doubt would be removed by his own express language in conversation with Lord Londonderry. It was in the early part of 1810, when awaiting, on the frontier of Portugal, the advance of Massena, and preparing for the retreat on Torres Vedras.

“There is no doubt that the task which I have undertaken is Herculean, particularly now that the Spanish armies are all annihilated, and that there is nothing in the shape of an army in the field but ourselves. I think I am, however, in such a situation, that I can retire and embark whenever I please; and if that be the case, the longer I stay, the better for the cause, and the more honourable to the country. Whether I shall be able to hold my ground at last, must of course depend upon the numbers and the means by which I shall be attacked; and adverting to the difficulties of subsistence even for small numbers in this country, I hope that I shall not be attacked by more than I shall be able to manage. The necessity of keeping my rear open to the Tagus, is a difficulty; and *I should be able to effect my object with greater ease, if I was not under the necessity of effecting every thing, not only without loss, but without risk or even the appearance of risk, in order to please the good people of England.*”

Yet, under all possible disadvantages, and frequently with a mere handful of men, what a career of victory was his, in the encounter, not with the *vieux routiniers* of the German armies, the Wurmsers, the Alvinzis, the Brunswicks, the Hohenlohes, but with the most accomplished officers, and the best troops of triumphant France! From his first landing on the banks of the Mondego, to the occupation of Paris, his course was marked by a series of successes that, under all the circumstances, can

scarcely be paralleled in history. Vicissitudes he met with, and failures, but not defeat; and whatever may be the decision in the matter of relative award, his claim to the very highest honours of his profession will be disputed by no fair and competent judge. When he engaged in European war, the military establishment of England was defective in some of the most important accessories both of march and battle. Our commissariat was miserably ineffective; there were great and most mischievous defects in our engineer department; and our system altogether was charged with the errors and deficiencies consequent on a long inexperience in regular campaigning. All these, it fell to the Duke of Wellington to supply or to reform; and this formidable labour he had to execute amid the anxieties and exertions of active and critical command. Faults he committed, unquestionably; great ones, probably; and no man, we are sure, would be more forward to admit this, than himself. But, whenever the critics of the desk or the dining-table, take upon themselves to pass judgement on the conduct of this great commander, let them at least recollect the peculiar circumstances and oppressive difficulties of his situation. Nor let them forget the reply of either Luxemburg or Villars, when some of his officers were eulogizing, at the expense of his antagonist, his skill in some battle that he had recently won: 'No, Gentlemen, it was an affair of mistakes; we made a hundred, our enemy a hundred and one,—and the odd blunder lost the day.'

General Foy, as an able and experienced officer, was well qualified to estimate the military character of the Duke of Wellington; but his prejudices have made him unjust. He could not forgive the man whom he regarded as the main spring in that strange complication of events which brought about the restoration of the Bourbons. This feeling pervades, not merely his general comments, but his specific statements; and this, in details where he must have possessed more accurate knowledge, or, at least, where the means of obtaining it were not only within his reach, but actually before his eyes. In proof of this, it may be sufficient to make reference to his narrative of the battle of Vimeiro. It will be in the recollection of our readers, that, when the victory was decided, and Sir Arthur Wellesley was prepared to follow it up by launching Sir Ronald Ferguson's brigade against the corps of Solignac, then actually separated from Junot's main body; and when he was further desirous of putting in execution the bold manœuvre of marching direct on Lisbon by the Mafra road; he was stopped by the positive and reiterated refusal of Sir Harry Burrard, then in full command. Now General Foy chooses

to assign this inglorious inactivity and adherence to routine, not to the latter, but distinctly to the former, expressly exonerating Sir Harry Burrard from the charge. He must, however, have had before him, ample means of ascertaining the circumstances correctly, since the statement had been made again and again. Southey had given it in his own vivid manner, and we have no doubt of its existence among the published documents connected with the Inquiry into the Convention of Cintra. That the gallant Frenchman should, in his details of actions and manœuvres, subtract largely from the amount of his native forces, and add as freely to the numbers of their antagonists, was to have been expected; but it might have been expedient for him to reflect, that when an exaggeration is overdone, it defeats the purpose of its author. To the English soldiery, he is more just than he is to their leader: he speaks of them as unrivalled in discipline and in unyielding valour, and seems to take an honourable pleasure in giving them their due praise in this respect. We shall indulge our national vanity by translating some of these passages.

‘ Our soldiers, returned from Egypt, described to their comrades, the unconquerable courage of the English.’ ‘ The English army distinguishes itself among all others, by its deference to the legal power.’ ‘ The subalterns are excellent.’ ‘ We saw them, in the day of our calamity, those children of Albion, formed in square battalions in the plain between the wood of Hougoumont and the village of Mont-Saint-Jean. To effect this compact formation, they had doubled and re-doubled their ranks. Their supporting cavalry had been destroyed, their artillery silenced. The general officers and those of the staff, were galloping from one square to another, uncertain where to take shelter. Waggon, wounded, the parks of reserve, and the allied troops, were flying in confusion towards Brussels. Death was before them and in their ranks; disgrace behind. In this terrible exigency, neither the bullets of the Imperial guard, though fired in immediate contact, nor the victorious cavalry of France, could produce the slightest impression on the immoveable British infantry. It might have been imagined that they had taken root in the ground, but for the majestic deployment of these battalions, a few minutes after sun-set, when the arrival of the Prussian army announced to Lord Wellington, that, thanks to number, thanks to the *vis inertiae*, and as a reward for having drawn up brave soldiers in battle array, he had obtained the most decisive victory of the age.’—*Gen. Foy*.

He denies to the Englishman the activity and acuteness of the French soldier, but admits that he is more silent, cool, and obedient, and that the fire of the English line is more steady and murderous. Yet is not this firmness the unreflecting impossibility of the Russian, nor this high discipline allied to the

heavy mechanism of the German regiments. He mentions it as an extraordinary characteristic of English troops, that they will, in line, unhesitatingly charge columns. If turned, they throw back their flank; and if attacked in the rear, they coolly face about to receive the assailant. They use the bayonet freely; but it is intimated that, in so doing, they are apt to commit themselves by not stopping in time.

Of the cavalry, General Foy speaks less favourably. The horses are excellent, and the men are excellent grooms, but the mode of management is too fastidious. The system of docking is a serious inconvenience in hot climates, nor are the food and training such as to prepare for the endurance of fatigue and privation. The horses are hard-mouthed, stiff-shouldered, and unable to turn or stop. The men are brave, and the cattle good; but there is great deficiency of science and combination. The General states, that he has seen feeble detachments charge whole battalions home, but in disorder. In much of all this, there is, no doubt, substantial correctness; but it should not have been followed up with the insinuation, that the cavalier fights *ivre de rhum*, nor with the accusation, of which we could quote striking facts in refutation, that the British horseman is destitute of attachment to his faithful companion. There is more truth in the assertion, that twenty thousand Frenchmen will live at free cost, where ten thousand Englishmen, well furnished with money, would die with hunger. We shall not advert to the whimsical caricatures by which the General qualifies his various concessions in our favour, but pass on to his animated description of the halt of a French division.

‘ The French battalions reach their bivouac after a long and trying march. As soon as the drums have ceased, the knapsacks, deposited in a circle round the piled arms, mark out the sleeping place of the company (*chambrée*). The jackets are laid aside, and, dressed in their loose coats only, the soldiers set about collecting food, wood, water, straw. The fire is lighted; the cooking apparatus got ready; the trees from the neighbouring forest are roughly fashioned into stakes and rafters. While the temporary barrack is raising, the strokes of the axe, and the exclamations of the workmen, are heard in every direction. Imagination calls up the city of Idomeneus rising by enchantment under the unperceived influence of Minerva. While the cookery is going on, our young men, impatient of idleness, sew the straps to the gaiter, examine the cartridge-box, clean and pick the musket. The soup is ready, and they commence operations. If there is no wine, the conversation is calm without depression, and a speedy adjournment to the resting-place enables the tired soldier to resume on the morrow the toils of the march. If, on the contrary, the joy-inspiring liquor, in casks or skins, has reached the camp, the vigils are protracted. The veterans describe to the conscripts, ranged

round the fire, the battles in which the regiment has acquired its fame. They kindle into renewed delight when they tell of the transport that was felt, when the Emperor, who was supposed to be on a distant point, appeared, all at once, in front of the grenadiers, mounted on his white horse, and followed by his Mameluke. "O! what a thrashing the Russians and the Prussians would have got, if the regiment on our right had fought as we did; if the cavalry had been up when the enemy gave way; if the general of the reserve had been as brave and clever as the commander of the advanced guard! Not one of those scoundrels—not a single man of them would have got off." Sometimes the morning-drum beats, and the dawn appears, before these campaigners have finished their tale. In the mean time, the story has been well washed down, and the faces of the auditory exhibit plain symptoms of the frequent circulation of the wine-cup. But the intoxication of the French is gay, sparkling, and daring; it is for them a foretaste of battle and victory.—*Gen. Foy.*

It is to be lamented, that the work of General Foy is incomplete, terminating with the battle of Vimeiro and the capitulation of Junot. Nor has it had the advantage of his last corrections; and it is probable that such a revision would have removed some of those asperities of judgement which injure the character of the work, and lessen our confidence in the impartiality of the writer. He begins with a rapid and highly coloured, but able and spirited view of the situation and military resources of France. England occupies the second book; Portugal, the third; and Spain, the fourth. All this is introductory, and extends through the first volume, and two-thirds of the second. The remainder of the work contains the history of the occupation of Portugal, the intrigues of Bayonne, the retreat of King Joseph behind the Ebro, and the expulsion of Junot. Here, for the present, we leave General Foy's interesting volumes; but it is not improbable that we may hereafter have occasion for recurrence to their contents.

On the Marquess of Londonderry's quarto, we shall be comparatively brief. Notwithstanding its aristocratic form and bearing, its imposing dimensions, and its well engraved plans of battles and sieges, it has not produced on us, in the reading, a corresponding effect. It is more like the work of an inferior officer, than that of a leader. It describes, and occasionally well, the scenes and circumstances of active warfare; but it exhibits nothing of the deep study and accurate knowledge of General Foy; nothing of the sound judgement, comprehensive views, and vigorous expression of Colonel Napier; nothing, in short, that would lead us to guess that the Writer had ever advanced beyond the command of a company. It does not seem that its present appearance was called for by any very urgent necessity; nor is any reason assigned beyond the attention ex-

cited by 'late events in Portugal.' If it were possible to suppose the noble Writer a hungry expectant, looking anxiously for some of the good things in the gift of Administration, we might, in that case, account readily both for the publication, and for the seasonable doses administered to the Duke of Wellington, 'the greatest Master' of the art of war 'in this or any former age'—Cæsar, Hannibal, Frederic, and Napoleon, not, of course, excluded from the comparison. But this imagination is, obviously, altogether idle, and we can only refer the matter to some sudden and *à-propos* fit of authorship. It would be downright Jacobinism to impute either rapacity or sycophancy to a titled, wealthy, and high-spirited soldier.

We cannot, however, extend the same courtesy to that part of the volume which gives the narrative of Sir John Moore's glorious though disastrous campaign. It might pass for the joint production of Mrs. Candour and Sir Benjamin Backbite; so thoroughly does it combine the affectation of apology, with a determined spirit of cavilling and censure, as little sustained by sound reasoning or scientific exposition as can well be conceived. There are strange admissions, too, in this part of the work. The subordinate officers, including, as we understand the language of the 'narrative', the Marquess himself, seem to have indulged themselves in the most unjustifiable licence of criticism and condemnation, in their judgement of their general's measures. Every aspiring genius with epaulettes and spurs gave himself the airs of a field-marshal. 'Even the general's personal staff *sought not to conceal* their chagrin'. 'Seldom did men, situated as *we* were, venture to *speak out so boldly against the measures of their chief.*' 'Questions were asked with *the tone which men will assume*, when matters are in progress of which *they disapprove!*' There was Mr. Frere, too, with his incredible absurdities, and his implicit faith in the *fanfaronades* of the Spanish juntas and generals, pestering Sir John with a 'tissue of cogent reasons'. The Marquess of Londonderry may safely give it as his opinion, that Sir John Moore 'was not a Wellington'; for, if he had, we shrewdly suspect that not a few of these high-toned and disapproving gentry would have been sent home to the salutary discipline of drill and parade. Let us hear the more officer-like sentiments of Colonel Napier on this very subject. We shall take the liberty of marking in italics, a few impressive passages.

'For many years, so much ridicule had been attached to the name of an English expedition, that *weak-headed men claimed a sort of prescriptive right to censure, without regard to subordination*, the conduct of their general. It had been so in Egypt, where a cabal was formed to deprive Lord Hutchinson of the command; it had been so at

Buenos Ayres, at Ferrol, and in Portugal. It was so at this time in Sir John Moore's army; and it will be found in the course of this work, that the superlative talents, vigour, and success of the Duke of Wellington could not, even at a late period of the war, secure him from such vexatious folly. *The three generals who commanded the separate divisions of the army, and who were in consequence acquainted with all the circumstances of the moment, were perfectly agreed as to the propriety of a retreat; but in other quarters, indecent murmurs were so prevalent among officers of rank as to call for rebuke.*

Col. Napier.

Is this 'rebuke' still remembered?

We are not intending to engage in discussion on this point. The Marquess of Londonderry holds out no inducement to such an exercise of the reasoning faculty; and were the case otherwise, Col. Napier's masterly analysis of Sir John Moore's movements, would supersede the necessity for any thing in addition. We shall extract his closing comment.

'The nation, at that time unused to great operations, forgot that war is not a harmless game, and judging of the loss positively, instead of comparatively, was thus disposed to believe the calumnies of interested men, who were eager to cast a shade over one of the brightest characters that ever adorned the country. Those calumnies triumphed for a moment; but Moore's last appeal to his country for justice will be successful. Posterity, revering and cherishing his name, will visit such of his odious calumniators as are not too contemptible to be remembered, with a just and severe retribution; for thus it is that time freshens the beauty of virtue, and withers the efforts of baseness; and if authority be sought for in a case where reason speaks so plainly, future historians will not fail to remark, that the man whose talents exacted the praises of Soult, of Wellington, and of Napoleon, could be no ordinary soldier.

'“Sir John Moore,” says the first, “took every advantage that the country afforded, to oppose an active and vigorous resistance; and he finished, by dying in a combat that must do credit to his memory.”

'Napoleon more than once affirmed, that, if he committed a few trifling errors, they were to be attributed to his peculiar situation, for that his talents and firmness alone had saved the English army from destruction.

'“In Sir John Moore's campaign”, said the Duke of Wellington, “I can see but one error; when he advanced to Sahagun, he should have considered it as a movement of retreat, and sent officers to the rear to mark and prepare the halting-places for every brigade; but this opinion I have formed after long experience of war, and especially of the peculiarities of a Spanish war, which must have been seen, to be understood; finally, it is an opinion formed after the event.”’—*Col. Napier.*

The 'Narrative' is written in a very slovenly style, with a

mixture of passages bearing marks of a different, or, at least, of a revising and retouching hand. The description of Sir Arthur Wellesley's review, by torch light, of the Spanish army under Cuesta, is very striking.

‘Cuesta had drawn out his whole force for Sir Arthur Wellesley's inspection. The troops had been under arms during four hours, in momentary expectation of our arrival; whilst the poor old man himself, though still lame from the effects of his bruises at Medellin, sat on horseback at their head during the greater part of that time. Our arrival at the camp was announced by a general discharge of artillery, upon which an immense number of torches were made to blaze up, and we passed the entire Spanish line in review by their light. The effect produced by these arrangements, was one of no ordinary character. As the torches were held aloft, at moderate intervals from one another, they threw a red and wavering light over the whole scene, permitting at the same time, its minuter parts to be here and there cast into shade; whilst the grim and swarthy visages of the soldiers, their bright arms, and dark uniforms, appeared peculiarly picturesque as often as the flashes fell upon them. Then there was the frequent roar of cannon, the shouldering of firelocks, mingled with the brief word of command, and rattling of accoutrements and arms, as we passed from battalion to battalion; all these served to interest the sense of hearing to the full as much as the spectacle attracted the sense of sight. Nor was old Cuesta himself an object to be passed by without notice, even at such a moment and under such circumstances as these. The old man preceded us,—not so much sitting upon his horse as held upon it by two pages,—at the imminent hazard of being overthrown whenever a cannon was discharged, or a torch flared out with peculiar brightness; indeed, his physical debility was so remarkable, as clearly to mark his total unfitness for the situation which he then held. As to his mental powers, he gave us little opportunity of judging; inasmuch as he scarcely uttered five words during the continuance of our visit; but his corporal infirmities alone were at absolute variance with all a general's duties, and shewed that he was now fit only for the retirement of private life. In this manner we passed about six thousand cavalry, drawn up in rank entire, and not less than twenty battalions of infantry, each consisting of perhaps from seven to eight hundred men.’

Marq. of Londonderry.

It will be seen by our previous references, that we have a high opinion of Colonel Napier's ‘History.’ It is an able, a spirited, and, so far as we are able to judge of it in its military character, a profound work; promising in its completion, to give an accurate, clear, and deeply interesting exhibition of a series of events, strangely complicated and altogether most extraordinary both in themselves and in their consequences. The Author was himself present at many of the transactions that he describes, and he has procured the aid of the very high-

est authorities, in the collection of his materials. Marshal Soult supplied him with valuable memoranda; the Duke of Wellington handed him 'notes dictated by Napoleon, and 'plans of campaign sketched out by King Joseph;' the returns of the French armies are from the 'original half-monthly 'statements' of Berthier; and access was procured in most instances to primary documents where such were known to exist. In the discrimination of facts, Colonel Napier appears to much advantage as a well-furnished and clear-headed soldier; while, in the expression of his sentiments, he uniformly maintains the tone of an independent and high-minded man. We shall not, at present, make his publication the text of a commentary on the Spanish war. It will suit us better, both as affording larger scope, and as enabling us to do him more complete justice, if we delay our analysis until the appearance of another volume; by which time we may also expect the completion of Dr. Southey's work. Under these circumstances, we shall do little more than give a few indications, sufficient to convey a general notion of the contents and character of the 'History' before us.

The introductory observations, and the sketch of the events that preceded and gave rise to the war of the Peninsula, are brief, but distinct and satisfactory. The massacre, as it has been currently termed, of Madrid, in May 1808, is shewn to have been grossly exaggerated; and the memory of Murat is exonerated from the imputation of the executions in cold blood which followed. Whatever of barbarity may be chargeable on those vindictive proceedings, is to be attributed to Grouchy, and to a colonel of the imperial guard, whose name does not appear. By the direction of these ferocious men, nearly a hundred Spanish prisoners were put to death, in contravention of Murat's order that their lives should be spared. Don Joseph Palafox, the popular hero of Saragossa, is stated to have been held in little account by his companions; his capacity, it is said, was slender, and his vanity excessive: the spirit of the people, and not the genius of the nominal leader, induced and protracted that memorable siege. After an able exposure of the feeble means possessed by Spain, unassisted by England, for effectual opposition to France, Colonel Napier closes this part of his subject with the following portrait of the Spaniard.

'It is, however, not surprising that great expectations were at first formed of the heroism of the Spaniards, and those expectations were greatly augmented by their agreeable qualities. There is not upon the face of the earth a people so attractive in the friendly intercourse of society: their majestic language, fine persons, imposing

dress, and lively imaginations, the inexpressible beauty of the women, and the air of romance which they throw over every action, and infuse into every feeling, all combine to delude the senses, and to impose upon the judgement. As companions, they are incomparably the most agreeable of mankind; but danger and disappointment attend the man who, confiding in their promises and energy, ventures upon a difficult enterprise. "Never do to day, what you can put off until to-morrow," is the favourite proverb in Spain; and, unlike most proverbs, it is rigidly attended to.—*Col. Napier.*

The treacherous seizure of the strong frontier fortresses of Spain, was the first step of those consummately skilful operations by which Napoleon proposed to secure the military possession of the country. His measures were taken with as much precaution, and 'the conqueror of Europe was as fearful of making false movements before an army of peasants, as if Frederick the Great had been in his front.' Yet he failed, in part from the necessity of trusting the execution of his plans to men subordinate, not only in rank, but in intellect and energy. Notwithstanding the repulses in Catalonia, as well as those before Saragossa and Valencia, the French were gaining ground, and driving the Spanish armies, in all directions, from the open field, when the strange misconduct of Dupont brought on the defeat and capitulation of Baylen. The details of that gross failure are given with great precision; and the 'observations' which follow, are highly elucidatory of its circumstances and character in a military view. The invasion of Portugal affords Colonel Napier an opportunity, which he does not neglect, of exposing the absurd arrangements of the British cabinet. *Tros, Tyriusve* might be his motto; for he deals impartial blame both to Castlereagh and Canning, at different periods. He applauds the 'decisive vigour of Sir Arthur Wellesley', that prompted him to sweep away the 'cobweb projects' of Administration, and to act boldly, firmly, and successfully on the suggestions of his own mind. The Convention of Cintra is defended by the Colonel, with much ability and apparent justice. He applies, without hesitation, to the public feeling against it, the terms 'ignorant and ridiculous', and speaks of the transaction itself as 'fraught with prudence and wisdom.' It is rather a singular circumstance, that, although this affair is usually, and even, we believe, officially known as the convention of Cintra, it was altogether negotiated and completed 'at the distance of thirty miles' from that place.

'Yet, Lord Byron has gravely asserted, in prose and verse, that the convention was signed at the Marquis of Marialva's house at Cintra; and the Author of 'The Diary of an Invalid', improving upon the Poet's discovery, detected the stains of the ink spilt by Junot upon the occasion.'—*Col. Napier.*

The whole account of Sir John Moore's campaign is a fine specimen of military narrative and disquisition; and we almost regret that the plan we have laid down for ourselves, precludes us from analysis. Colonel Napier points out the inadequacy of the preparations, notwithstanding the overwhelming force to which Sir John's army was opposed, and defends that officer from the imputations which have been urged against him, in many instances with the most absurd levity and want of discrimination.

'Sir Walter Scott, in his life of Napoleon, inaccurately asserts, that Sir John Moore "sent ten thousand men, under Sir David Baird, by sea, to Coruña", and that "*the general science of war upon the most extended scale*, seems to have been so little understood or practised by the English generals at this time, that, instead of the country being carefully reconnoitred by officers of skill, the march of the army was arranged by such hasty and inaccurate information as could be collected from the peasants. By their reports, General Moore was induced to divide his army."—What "*the general science of war upon an extended scale*" may mean, I cannot pretend to say; but, that Sir David Baird was sent by the Government, from England direct to Coruña, and that Sir John Moore was *not* induced by the reports of the peasants to divide his army, may be ascertained by a reference to the Appendix.'—*Col. Napier.*

It is delightful, amid scenes of suffering and fierce conflict, to read of actions that recal the mind to recollections of the charities of life. At the battle of Coruña, the Author's eldest brother, then in command of the 50th regiment, was wounded and taken prisoner. A soldier with whom he had been personally engaged, and whose passions were aroused, was about to end his life, when a French drummer, who had previously rescued him from inevitable death, interfered and preserved him a second time. Marshal Soult, hearing of the drummer's conduct, obtained for him the decoration of the legion of honour, and behaved to Major Napier with the kindness and consideration of a friend. Ney, who succeeded Soult, even improved upon this noble courtesy; he supplied his prisoner with money, and ultimately released him on promise not to serve until exchanged.

'I should not', says the Colonel with excellent feeling, 'have dwelt thus long upon the private adventures of an officer, but that gratitude demands a public acknowledgment of such generosity, and the demand is rendered imperative by the after misfortunes of Marshal Ney. The fate of that brave and noble-minded man is well known. He who had fought five hundred battles for France, not one against her, was shot as a traitor.'

We shall insert, in this place, an anecdote or two of a highly interesting nature.

‘The following remarkable instance of courage and discipline deserves to be recorded. John Walton, a native of the south of Ireland, and Richard Jackson, an Englishman, were posted in a hollow road on the plain beyond the bridge, and at a distance from their piquet. If the enemy approached, one was to fire, run back to the brow of the hill, and give notice if there were many or few; the other was to maintain his ground. A party of cavalry, following a hay cart, stole up close to these men, and suddenly galloped in, with a view to kill them and surprise the post. Jackson fired, but was overtaken, and received twelve or fourteen severe wounds in an instant; he came staggering on, notwithstanding his mangled state, and gave the signal. Walton, with equal resolution, and more fortune, defended himself with his bayonet, and wounded several of the assailants, who retreated, leaving him unhurt; but his cap, his knapsack, his belt, and his musket, were cut in about twenty places, and his bayonet was bent double, his musket covered with blood, and notched like a saw from the muzzle to the lock. Jackson escaped death during the retreat, and finally recovered from his wounds.’

* * * * *

‘Several thousand infantry slept in the long galleries of an immense convent built round a square; the lower corridors were filled with the horses of the cavalry and artillery, so thickly stowed that it was scarcely possible for a single man to pass them, and there was but one entrance. Two officers returning from the bridge, being desirous to find shelter for their men, entered the convent, and with horror perceived, that a large window shutter being on fire, and the flame spreading to the rafters above, in a few moments the straw under the horses would ignite, and six thousand men and animals would inevitably perish in the flames. One of the officers (Captain Lloyd, of the 43rd), a man of great activity, strength, and presence of mind, made a sign to his companions to keep silence, and springing on to the nearest horse, ran along the backs of the others until he reached the flaming shutter, which he tore off its hinges and cast out of the window; then returning quietly, awakened some of the soldiers, and cleared the passage without creating any alarm, which in such a case would have been as destructive as the flames. Captain Lloyd was a man of more than ordinary talents; his character has been forcibly and justly depicted in that excellent little work called the “*Life of a Serjeant.*”’—*Col. Napier.*

All the works that we have now noticed, are illustrated by maps and diagrams. The ‘atlas’ to General Foy’s volumes, is neatly executed: the portrait prefixed suggests the idea of a man of great firmness and energy. We have already spoken in praise of Lord Londonderry’s engraved plans, but his map is miserable. Colonel Napier’s illustrative draughts are very simple, but exceedingly clear and explanatory.

Art. III. *An die Evangelische Kirche zunächst in Sachsen und Preussen. Eine offene Erklärung von D. August Hahn, der Theologie ord. öffentl. Professor in Leipzig.* 12mo. pp. xii. and 140. Leipzig. 1827. A Public Declaration, addressed to the Lutheran Churches in Saxony, Prussia, and the neighbouring States; by Augustus Hahn, D.D. one of the Professors of Divinity in the University of Leipsic.

THE awful corruption of Christianity which has taken place in Protestant Germany, its character and operations, and the honourable, manly, and scriptural repulsion which has arisen against it in that very country, form a subject to which it is scarcely possible for us to pay an attention adequate to its importance. The pamphlet now on our table is the production of a gentleman who, a little more than a year ago, maintained a public disputation at Leipsic in favour of the truly evangelical and orthodox doctrines of Christianity, against Professor Krug, who came forward to support the Antisupernaturalist, or falsely styled Rationalist opinions. We have been informed, that this Disputation was attended by many persons who felt a profound interest in the subject, among whom were some of great eminence in station and learning; that it was conducted in a mutually respectful manner; that the advantage, in point of argument and impression, appeared to remain with Dr. Hahn; and that the effect has been very great in arousing the public mind, and in aiding the re-action which, from almost every quarter we hear, is powerful and increasing, on behalf of truth and holiness.

In this publication, Dr. H. writes with the most respectful temper towards his opponents, some of whom had been his college tutors and early friends, and in the tone of a man who is conscious of the goodness of his cause, and who knows how to defend it with talent and fidelity. After the Preface and Introduction, which we have found very interesting, he divides the work into three Chapters: I. 'The Nature and History of Rationalism;' which, by the induction of ample proofs, he shews to be the identical system, with some artful disguises, of Lord Herbert of Cherbury and the other English Deists of the seventeenth and eighteenth centuries. Chap. II. 'The Various Efforts of the Rationalists to overthrow Bible-Christiansity.' In this chapter, we have a disclosure of the art and management by which the disciples of the self-called Rationalist divines are first humoured as children, and kindly indulged to be 'Faith-Christians, the elementary pupils in religion'; and next improved into 'Reason-Christians'; and in the third and last stage, become 'the Purer Christians, or the finished,' whose essential principle is a perfect indifference to all doctrines, and

opinions, all systems, churches, and parties; and who place the highest point of religious wisdom in regarding all religions as alike good, alike true, alike false. The Author pursues and examines the different modes and shapes under which persons who substantially reject every idea of Divine *authority* in Jesus and his Apostles, represent themselves and get accredited as 'Christian and Evangelical' [the current term in Germany to designate the *Lutheran*, as distinct from the *Reformed* or *Calvinistic* Church] Teachers. The fundamental principle of the theory varies. Some lay it down, that Jesus and his disciples knew no more about the objects of religion, than other able and well-instructed men among their contemporaries. Others say, that the doctrine of Jesus was, no doubt, the perfection of truth and reason; but we have no sure, satisfactory, and perfect documents to inform us what that doctrine was. The Scriptures, therefore, must be made out to be partly mythical or allegorically fabulous, partly legendary like the old historical stories of every people;—or, the writers of particular books, suppose the Gospels or the Epistles, had mistaken the true meaning of Jesus their Master;—or, whole books, or important portions of books, are cashiered as spurious, by the most unfair and wanton playing with pretended historical and critical arguments. 'It is not a very long time since a man deemed himself to have attained no eminence in the literary world, if he had not made the attempt to shew, that some one book, at least, or some principal passage in a book, of our Sacred Writings, was not genuine.' A more numerous and recent class, aware of the futility of these methods, set aside all the doctrines which are disagreeable to them, by supposing, that Jesus, and perhaps some of his apostles, had better views and superior knowledge; but, perceiving that the age was incapable of understanding, or too gross-minded to receive, pure and simple truth, they accommodated themselves to the infelicity of their circumstances, and delivered the doctrines of reason in a dress and adorning derived from popular superstitions, old sayings and traditions, and national partialities. And thus, after millions of men, for seventeen hundred years, have been totally on the wrong scent for the genuine sense of Scripture, *Immanuel Kant*, the Restorer and Reformer of Rationalism, has taught us how to strip off the shells and husks and pods, now no longer needed, and to obtain the fructification of pure and simple truth! These and similar subterfuges, Dr. Hahn impartially states; briefly hints at the evidence of their unreasonableness and falsehood; and though he never loses his respectful and amiable manner, yet he occasionally allows to break forth the strong expression of a holy abhorrence. The statements of this chapter abundantly,

confirm the representations which we gave in a former Article*.

Chap. III. 'The Faith of Evangelical Christians placed in contrast with the Opinions of the Rationalists.' This is executed in a striking and effective manner, by stating, in one series of the pages, the declarations of the BIBLE on the most important parts of revealed truth and obligation; and on the opposite pages, a selection of paragraphs, principally from *Wegscheider's Institutiones* and *Röhr's Letters*, which exhibit in their own terms, the opinions and professions of the Antisupernaturalists. The contrast of these opposite paragraphs is so strong, and the conclusions are so inevitable and so solemnly important, that the Author deems it not requisite to enlarge much further. He adds a few concluding pages, in the spirit of reverential love to the truth of God, and of tender compassion for those unhappy persons whose errors and impieties he has faithfully laid open. Of this peroration, we are rather disposed to say, that, with respect to those "vain talkers and deceivers," those "wolves in sheep's clothing," his language is too mild and gentle. Without doing violence to his own kindness of disposition, or his feelings of personal friendship, or to "the meekness of wisdom" which the Christian advocate should never lay aside, he ought to have brought forth a more powerful array of "the terrors of the Lord," against persons who, how decent and estimable soever may be their external characters, are plainly marked in the word of God as "men of corrupt minds, destitute of the truth,—false teachers, who privily bring in damnable heresies,—scoffers, walking after their own lusts,—wresting the Scriptures to their own destruction,"—betrayers and guides to hell of the souls whom they pretend to lead to "*God, virtue, and immortality.*" This is one of their favourite phrases!

With peculiar pleasure we subjoin the following extract from a letter of an American Lutheran clergyman, who visited last year the land of his ancestors, the Rev. B. Kurtz. For this interesting document, we are indebted to a new American periodical†, which has also done us the honour to extract largely from our former articles upon the *Neologism of Germany*.

' Erfurt, Kingdom of Prussia;

Augustine Monastery,

Luther's Cell; May 14, 1827.

' Dear Brother S.

' From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes; it is a fact, that I am at present in the Augustine Monastery in Erfurt, seated in

* See Eclectic Rev. July, 1827. Art. I. (Vol. xxviii. p. 1.)

† "The Spirit of the Pilgrims;" [i. e. the original English settlers in America;] page 106. Boston; February, 1828."

the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand at my right, and manuscripts of him and Melancthon his coadjutor suspended in a frame to the wall in my front; and several other Lutheran relics, which are carefully preserved in the cell to gratify the curiosity of strangers and travellers, who, when they come to Erfurt, never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose.

—In Germany, the religion of the Redeemer is gaining ground. *Rationalists* so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians,—yet, whose principles are even more objectionable than those of the rankest Socinians,—are beginning to be ashamed of themselves; and, though they formerly gloried in the name of *Rationalists*, they now entirely disclaim the appellation; and their ranks (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion.

In Berlin,—where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since, this great city was in a most deplorable condition, both in a moral and religious point of view. Christ was banished from the pulpit, as well as from the desk of the Professor; unbelief and scepticism were the order of the day; and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant mystic. And now, the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb. In the University* a mighty change has taken place: and from almost every pulpit, the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed, in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible-Societies all over Germany; and in Saxony, the Lutheran Church is, at this moment, forming a Missionary Society for the evangelization of the North American Indians.

Should our English prudence whisper, that possibly the impressions made upon Mr. Kurtz's mind may have been from data too limited, and that the change described is too sudden and too extensive to be fully credible; or that his affection for the land of his fathers and his American ardour may have disposed him to contemplate too partially the pictures of religious renovation which his Prussian friends set before him;—then, let every deduction be made that can be reasonably demanded from the testimony of a witness of unquestionable integrity, and surely enough will remain to awaken our joy and lively gratitude to the God of all grace, whose mercy is often glorified in triumphing over the most daring opposition.

* A flourishing University,—with about sixteen or seventeen hundred students, and a proportionable number of professors.

**Art. IV. *Researches in South Africa.* By the Rev. John Philip, D.D.
&c. &c. &c.**

[*Concluded from page 399.*]

IN introducing this important Work to the notice of our readers, in our last Number, we gave ample specimens of that part of its contents which relates to the violent encroachments of the African colonists upon the lands and liberties of the Hottentot tribes, and of the inhuman warfare which has been prosecuted against the unhappy Bushmen, from the first occupation of the country down to the present day. We now turn to the Author's review of the progress of the Christian Missions, and of the obstructions opposed to them by the *soi-disant* 'Christian' colonists and colonial functionaries.

In this review, Dr. Philip has confined himself almost exclusively to the missions of the Society with which he is more directly in connexion;—a course for the adoption of which he has sufficiently accounted in his preface, and which, if it detracts somewhat from the general interest of his Work, has enabled him to escape some difficulties, and to avoid implicating in his perilous quarrel with existing abuses, societies or individuals who may still prefer adhering to a more timid and temporizing policy. It is, indeed, a most melancholy and humiliating consideration, that the obstacles to the success of the Missionaries in Southern Africa, have arisen from the sordid passions and cruel prejudices of the European colonists,—of men boasting of civil liberty as their birthright, and of Protestant Christianity as their creed,—infinitely more than from the hereditary barbarism and heathen blindness of the poor natives themselves. This deplorable truth has been placed by our Author among matters of history no longer admitting of dispute or doubt. His history of the South African Missions is, in fact, little else than the details of a long-continued and most harassing conflict, maintained by the Missionaries on behalf of the natives, against the intolerable oppressions of the colonists and the local authorities; a conflict in which every unchristian prejudice and every malignant and selfish passion were arrayed to oppose the improvement of the natives, and to prevent their emerging from the hopeless state of helotism to which they had been unrighteously reduced; while on the other side, the friends of religion and humanity could withstand the power and the policy combined to thwart their labours, only by humble remonstrances to the petty tyrants of the provinces, or by appeals, equally unavailing, to higher authority.

Dr. Vanderkemp, a man with whose great talents and singu-

lar devotedness to the missionary cause few of our readers can be altogether unacquainted, was the first great Christian champion of the Hottentots. Our Author, who appears to have well appreciated the character of this extraordinary man, has given extracts from his correspondence with the colonial authorities, which exhibit a vivid picture of the condition of the natives in his time, and of the noble boldness with which he did not fear to plead their cause both with the Dutch and the English authorities.

In replying, in 1805, to a friendly letter of the Dutch Governor Janssens, who had been his personal friend in early life, Vanderkemp thus expresses himself:—

‘ You acknowledge the great wrong which the colonists, “*perhaps here and there*”, do to the Hottentots. This expression, Governor, shews that you are still uninformed of the true situation of things in this country, or at least in Uitenhage district. Not “*perhaps*” and “*here and there,*” but very certainly, and pretty nearly in all parts, does this oppression prevail; nor is it only particular inhabitants, but the landdrosts themselves, from whom the oppressed ought to find protection, who make themselves guilty in this respect.’

Those who have read Mr. Barrow's account of the condition of the Hottentots under the Dutch Government, will feel no surprise at the above statement of Dr. Vanderkemp; but it may justly excite the most indignant surprise to learn, that, after Mr. Barrow's eloquent exposure of Dutch colonial cruelty and oppression, the same system should have been not merely permitted to prevail under British dominion, but that, down to the year 1826, the most strenuous abettors of this system have been British governors and magistrates! During our first occupation of the colony, indeed, while it had the good fortune to be governed by such men as Lord Macartney and General Dundas, the oppression of the natives was greatly alleviated. They were taught to consider themselves as freemen, and to look up to the laws and the government for protection; and the labours of the missionaries among them were cordially supported and encouraged. But, after the second capture of the Cape, the old system of iniquity was again reverted to, and the missionaries who, in the prosecution of their sacred calling, ventured to plead the cause of the oppressed, and to afford refuge to the few Hottentots who were permitted to resort to their institutions, became exposed to the special hostility of the provincial functionaries, now associated with the rude and ignorant in an iniquitous league to perpetuate the bondage and degradation of the natives. So speedily was this system re-established after the second capture of the colony, that, in Jan. 1807, (scarcely

a twelvemonth after that event,) we find Dr. Vanderkemp writing to the Directors of the London Missionary Society in the following terms:—

‘ I think our enemies have in view to accomplish their design, not by expelling us out of the colony, or by a formal prohibition of our missionary work, but by teasing and gradually confining us more and more to a narrow sphere of activity, in hope that, by repeated trials, we shall be wearied out, and disposed at length to abandon our station, and leave them masters of the field.’

Two years afterwards (May 21, 1808), the same devoted Missionary, in writing to Major Cuyler, the English magistrate of the eastern districts, in behalf of some Hottentots whose wives and children had been violently separated from them, and who were forcibly detained in servitude, concludes his statement of the case with the following indignant remonstrance:—

‘ Such outrages call loudly to Heaven for justice! I hope, and respectfully request, that it may please you to procure these four unhappy sufferers the enjoyment of that liberty to which, by nature and the laws of this country, they are entitled: and I doubt not that you will at once perceive the necessity of putting a stop to these and similar excesses, which, being left unpunished, daily increase in number and atrocity, and render this country an execration to every stranger in whom the least spark of humanity is not entirely extinguished.’

Finding that such remonstrances produced no effect, Vanderkemp deemed it his duty to prefer urgent and repeated appeals to the governor. These were at length effectual in awakening some attention; and in 1809, called forth a proclamation, which had for its professed object, the protection of the Hottentots from the fraud and violence of the colonists. Unhappily, however, the then governor, Lord Caledon, with the best intentions in the world, allowed himself to be guided in the drawing up of this proclamation, by individuals far from friendly to the emancipation of the natives; and the result was, that, in spite of many beneficent clauses, it proved in practice an engine of aggravated oppression. The clauses which assisted to rivet their chains, were eagerly enforced, while those designed for their protection remained utterly inoperative.

Not contented with this advantage, the partizans of oppression prevailed on the succeeding governor, Sir John Cradock, to give a legal sanction, by a government proclamation, to one of the most nefarious practices of the Dutch colonists, and which Mr. Barrow had long before denounced in terms of severe reprehension. In virtue of this enactment, it became the

right of any colonist to detain in servitude until the age of eighteen years, all Hottentot children whose parents were in his employment at the time of their birth;—thus placing the whole Hottentot race in a state of bondage to the whites, absolutely more deplorable in some respects than negro slavery itself.

While the natives were thus virtually consigned to slavery, the persecution of the Missionaries, who were their only advocates, became every day more intolerable; and such was the universality of the outcry against their institutions for instructing the natives, and the audacity of the calumnies propagated about their mismanagement, that Lord Caledon and Sir John Cradock (both of them well-intentioned men) were in a considerable degree influenced by this most unjust clamour, although they were too upright to become knowingly parties to the conspiracy which had been long organized for the destruction of these establishments.

“After the removal of General Dundas from the government of the colony,” says Dr. Philip, “under whose enlightened auspices Dr. Vanderkemp began his missionary labours at Algoa Bay, the history of his labours is that of one continued struggle to protect the people and the missionary institution of Bethelsdorp against the measures of the local authorities of the district of Uitenhage. During this arduous struggle, of which his correspondence affords sufficient evidence, he did not complain in private only; he presented his grievances before the colonial government; and the following extract, copied from a letter written only a few months before his death, will shew how little he gained by his exertions:—“I would go anywhere,” he exclaims, “to escape from my present situation; I cannot remain much longer at Bethelsdorp; my spirits are broken, and I am bowed down by the landdrost Cuyler’s continual oppressions of the Hottentots.””

Vanderkemp soon afterwards died at Cape Town, whither he had been summoned, with his coadjutor Mr. Read, to attend an investigation of numerous acts of cruelty and murder perpetrated upon the helpless natives, which had been made known in England by the publication of a letter addressed by Mr. Read to the Directors of his Society. Full evidence was produced of these enormities, and of the existence of a system of grinding oppression, connived at and abetted by the great majority of the local authorities. Yet, after the decease of this able and intrepid champion of humanity, matters speedily reverted to their former course; and Mr. Read and his brethren were left to maintain an unequal struggle with the formidable array of prejudice, avarice, and arbitrary power combined against them.

The consequence of this state of affairs was, that the missions of the London Society speedily fell into such a state of confusion and retrogression, that the Directors found it requisite to depute the Rev. John Campbell, one of their body, to make a voyage to South Africa, on purpose to examine into their real situation, to endeavour to promote their prosperity, and to conciliate, if possible, their powerful and numerous enemies. Mr. Campbell's amiable temper and ardent zeal effected as much as could reasonably be expected from any temporary interference of this description; but the benefits experienced from his brief visit speedily disappeared, under the unmitigated influence of the malignant spirit towards the Missions, which pervaded, with but few exceptions, the whole white population, and which acquired, by the accession of Lord Charles Somerset to the government of the colony in 1814, more formidable powers of mischief than at any former period.

In 1818, the Missions were again brought to the verge of ruin; and it became more than ever necessary to adopt vigorous measures for their relief. A second deputation was appointed by the Directors, and Mr. Campbell and Dr. Philip were selected for the task. The former was to return to England after visiting the several missionary stations; the latter was to remain in the colony as the superintendant, and (as in the result he ably proved himself) the advocate and defender of the missions.

The extracts we have already given from the Author's preface *, will have afforded our readers some notion of the arduous nature of the charge which had thus devolved on him, and of the formidable obstacles he has had to encounter in the prosecution of it: All his exertions to conciliate the colonial authorities, to procure for the missionary institutions, relief from incessant hostility, and for the helpless natives, protection from lawless violence, or emancipation from degrading bondage, have proved fruitless. The publication of the work now before us was the last means that remained to him, of promoting the objects of his mission. We trust that this manly appeal will prove not to have been made in vain.

The exposure which Dr. Philip has been compelled to make in these volumes, of the recent conduct of the colonial government towards the Hottentot nation and the missionary institutions generally, has brought under our view, scenes of systematic oppression and arrogant abuse of power, which, well as we have been prepared for such disclosures, have absolutely amazed us.

* See p. 386 of our last Number.

Nor do the facts brought forward rest on hearsay authority, or on the Author's recollection of what he has himself witnessed: in a great majority of instances, they are established by documentary evidence of the most authentic description, and very frequently by the original letters of the parties implicated. Dr. P., in laying before the governor a long list of grievances inflicted by the landdrost Cuyler on the institution of Bethelsdorp, says: 'The letters of the landdrost are our witnesses, and 'not only vouch for the facts exhibited, but are indeed the facts themselves.'

This landdrost Cuyler is the same magistrate of whose intolerable oppression the venerable Vanderkemp complained so bitterly in 1810. In 1822, we find him not only still in office, but tyrannizing over the Hottentots and Missionaries in a spirit of wanton insolence which confidence of approbation from his superiors could alone have inspired. We find him prohibiting any Hottentots to become residents at the missionary institutions, except with his consent; seizing on the persons of such as applied for permission to become residents; separating them from their families and connexions, and forcibly placing them in servitude under the Boors, or drafting them as recruits to the Cape regiment. (Vol. i. p. 305.) We find him continually commanding the *gratuitous* labours of the inhabitants at Bethelsdorp, for two, three, and four months at a time, on what is termed public service; while their families were starving for want of subsistence (see Appendix, vol. ii. *Bethelsdorp Correspondence*). We find him maliciously cutting off from them the means of executing a profitable contract (vol. i. p. 319); preferring false accusations to Government against the missionaries and their people, knowing them to be false (vol. i. p. 321); levying exorbitant taxes on all Hottentots who had their names enrolled as members of a missionary institution, and attempting to compel the missionaries to collect these taxes, and become responsible for their full amount (vol. i. p. 336). These and innumerable other abuses, some of them of a character still more iniquitous than these, were submitted in detail and with full proof of the facts, to the governor, Lord Charles Somerset, in 1822, but without avail. *No investigation was instituted, no redress obtained.* On the contrary, this active functionary (Cuyler) appears to have possessed the full confidence and approbation of the governor; and in token of its favour, he has received at different times, in grants from the colonial government, *seven* farms or estates, extending altogether to not less than 34,000 English acres of profitable territory! And after being for twenty years chief magistrate of a district, he has (it is said) just retired upon a pension from the civil list

of the colony, in addition to his half-pay as a lieutenant-colonel!—With such an instance of success before them to excite emulation, it is not wonderful that his example should have been followed by younger functionaries, in oppressing the natives and persecuting the missions. Accordingly, although no other provincial functionary makes quite so prominent a figure in this work as Colonel Cuyler, yet, many others seem to have followed in his footsteps with no unequal progress. The chief of these (we write it with shame and sorrow) are Englishmen—Rivers, Trappes, Hope, Mackay, and the governor's own son, Colonel Somerset.

But, in truth, what other course could be expected from the provincial functionaries, when it is clearly demonstrated in these volumes, that nothing less than the entire subversion of the Missions, (or at least those of the London Society,) was aimed at by the Colonial Government during its recent administration? To what other motive can we ascribe the extraordinary measures which issued in the destruction of the Caledon Institution, and the dispersion of its Hottentot inhabitants (vol. i. chap. xiv.); the alienation of the lands of Theopolis; the granting to Dutch Boors the lands recommended by His Majesty's Commissioners of Inquiry to be given to Bethelsdorp; the recall of the Missionaries from among the Bushmen, and the granting to rapacious Boors the lands and fountains of the unfortunate tribes among whom they were so successfully labouring? But we cannot pursue this part of the subject further. No person, without perusing these volumes, can form a just idea of the extent of the delinquency of the Cape Government in this respect. Of the oppressive treatment of the mild and helpless aborigines of the Colony, and of their actual condition, though by law His Majesty's *free* subjects, the following passage presents some faint outline:—

‘The Hottentots, despairing of help from every other quarter, now look to the justice and humanity of England for deliverance; and they now justly and humbly ask, Why they may not, like the colonists, be allowed to bring their labours to the best market? Why they should be compelled to labour for two or for four rix-dollars (equivalent to three or six shillings sterling money) *per* month, when they might be receiving twenty or twenty-five rix-dollars *per* month, if permitted to dispose of themselves as a free people? Why they may not be exempted from the cruelties exercised upon them without any form of law? Why they should be allowed to be flogged in the public prison, upon the mere *ipse dixit* of their masters? Why, on complaining of bad usage to a magistrate, they should be put in prison till their master appears to answer the accusation brought against him;—and why they should be flogged if their complaints are held to be frivolous? Why they should be liable to punishment

at the mere caprice of a magistrate, and without any trial? Why they should be made responsible for the loss of their master's property, and thereby kept in perpetual bondage, without ever receiving any wages? Why they should be treated as vagabonds, and be liable to be disposed of at the pleasure of any local functionary in whose district they may reside, if they do not hire themselves to a master? Why they should be given to any master, by such an authority, without ever having been consulted on the subject? Why they should be liable to have their homes violated, their children torn from them, and from the arms of their distracted mothers, without having the smallest chance of redress? Why they should be denied, by the justice and humanity of Britain, the boon prepared for them by the Batavian Government, when the Cape of Good Hope fell into the hands of the English? And why these intolerable oppressions should continue to be imposed upon them, in direct violation of the proclamation of the colonial government, declaring, that the original natives of the country, the Hottentots, must be considered and treated as a free people, who have a lawful abode in the colony; and whose persons, property, and possessions ought, for that reason, to be protected, the same as other free people? The interest of the colony cannot require that such a system of cruel oppression should be continued; and it is impossible that the justice, the humanity, and the magnanimity of the British Government, can suffer longer that evils so enormous should exist in any of its foreign dependencies.' Vol. I. pp. 400—402.

We come now to inquire, what has been the actual progress made by the Missionaries in the conversion and civilization of the natives of Southern Africa, in spite of the formidable opposition which they have so long had to encounter from the colonial authorities, and the general hostility of the white population. The details relative to this important point, though presented in a somewhat desultory shape, and intermingled throughout both volumes with the other matters to which we have already partly adverted, are full, clear, and highly satisfactory. We shall select one or two facts out of a great number adduced by the Author, and supported by evidence of the most unquestionable character. They will form a sufficient confutation of the vague accusations brought against the evangelical Missionaries, in the *Quarterly Review* and elsewhere, of fanatical indifference to the social improvement of their disciples among the heathen, and to their progress in civilization and in habits of industry.

When Dr. Vanderkemp collected the Hottentots in the vicinity of Algoa Bay, they consisted for the most part of disorderly hordes, who had been driven by oppression into a war of bitter hostility with the colonists; who still retained the wild indecent dress, and all the lawless, immoral, and indolent habits of savage life; and who had gained nothing from their ac-

quaintance with Europeans but some of their worst vices. In 1825, however, Dr. Philip is enabled to describe these same people in the following terms:—

“ Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The sheep-skin caross, with its filthy accompaniments, has disappeared, and the great body of the people and of the children are clothed in British manufactures. The people belonging to Bethelsdorp are in the possession of fifty waggons; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly-improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of alms-houses, (the only thing of the kind in the colony,) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spacious school-room, valued at five thousand rix-dollars, in which the youth are taught to read, both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense, and by the hands, of the Hottentots. A church of larger dimensions has recently been commenced. Bethelsdorp, moreover, possesses the best blacksmith's shop on the frontier, or, indeed, in the colony. Other trades, especially those of the mason, thatcher, sawyer, &c., are successfully followed by many inhabitants of Bethelsdorp. The inhabitants have, besides, within the last two or three years, raised seven thousand rix-dollars, by gratuitous contributions from their hard-earned savings, to pay for a valuable farm, purchased in aid of the very inadequate resources of Bethelsdorp.

“ In 1822, the Hottentots became contractors with Government to carry military stores from Algoa Bay to Graham's Town. In this contract they employed thirty waggons, and created a net saving to the government in the first six months of 11,175 rix-dollars, five shillings, and four stivers. The people of this institution, who were formerly burdensome to the colonial government, when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages, are at this time in the habit of paying, in direct taxes, between two and three thousand rix-dollars, and are consumers of British goods to the amount of twenty thousand rix-dollars *per annum*.”

“ At the introduction of our missions among the Hottentots, their sexual connexions were of the most casual and temporary nature. Without any standard of morals, they were abandoned to the grossest licentiousness. The marriage covenant has been introduced by the gospel; it is now regarded by the Hottentots at our missionary institutions as an indissoluble alliance; and young females who have lost their characters have now no chance of being asked in mar-

riage, or even noticed, by respectable young men of their own nation." Vol. I. p. 222—224.

This pleasing statement is confirmed in every point, by the written testimony of highly respectable individuals, who have recently visited and carefully inspected the condition of the Hottentots at Bethelsdorp and other missionary stations; among others, by that of Mr. Pringle, now Secretary to the Anti-Slavery Society, and by Mr. W. T. Blair and Captain W. Miller of the East India Company's service. The two gentlemen last named, in a joint letter to the Author, say:—
 'Many of the Hottentots of the missionary institutions which we have visited, appear to us fully on an equality, in point of civilization, with a great portion of the labouring class in our own country.' Indeed, the view of the village of Bethelsdorp, engraved from a drawing taken on the spot by Captain Miller, which forms the frontispiece to the first volume of this work, might almost be deemed sufficient to prove the wonderful advances made by this people under the instructions of the Missionaries, in spite of the long continued and most harassing oppression to which they have been constantly subjected. The success of the missions in many other quarters of South Africa, has not been less decided and beneficial. The description which has been given of Bethelsdorp, would apply with equal justice to the institutions of Pacaltsdorp and Theopolis, though labouring under similar restrictions and disadvantages. Of the missions among the Caffers, Griquas, and Bechuanas, the progress and prospects are also very encouraging, though long retarded or interrupted by the unfriendly restrictions and arbitrary intermeddling of the colonial government.

Into the details connected with these subjects, however, we cannot further enter, and must refer our readers to Dr. Philip's volumes for complete information, as well as for the interesting narrative of the Author's personal travels through the Bushman country to Lattakoo in 1825. After a careful examination, we have no hesitation in declaring the present work to be by far the most important, as regards the treatment of the coloured population of our colonies, and the influence of Christian missions on the moral and intellectual improvement of barbarous tribes, that has for many years come under our notice. Upon several momentous points, the Author's arguments and illustrations have thrown most valuable light. He has demonstrated, very forcibly, the intimate relationship between pure religion and the decencies and industrious habits of civilized life; and he has shewn, in a most powerful and instructive manner, to what lengths in cruelty and injustice men

invested with arbitrary power are almost uniformly prone to proceed, when the public opinion of the surrounding community, or of its influential classes, affords a stimulus, rather than a check to the natural arrogance and selfishness of the human heart.

Dr. Philip's style is clear, unaffected, and forcible,—occasionally, somewhat redundant in quotation, and careless in phraseology, but always marked by strong sense and an earnestness sometimes rising into eloquence. A writer more familiar with the arts of authorship, might have somewhat improved the book in regard to arrangement and condensation; but on the whole, it is exceedingly creditable to the talents as well as to the feelings and principles of the Author. Dr. Philip is evidently a man of great practical prudence and wisdom, as well as of philosophical reflection, and possessing a deep knowledge of human nature. With these qualities, he unites a spirit of ardent, but rational zeal, and of devotedness to the great cause of Christian philanthropy, which admirably qualify him for the work which has been entrusted to his hands. We trust that his present appeal to the country, will be answered by the demonstration of a strong and general feeling of indignant sympathy on behalf of the oppressed natives of Southern Africa. The work is illustrated by a map, corrected from the latest surveys, and two other engravings.

Art. V. *Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. F.R.S.L., &c. &c.* By Olinthus Gregory, LL.D. Professor of Mathematics in the Royal Military Academy, &c. 8vo. pp. 472. Price 16s. London. 1828.

THE intrinsic interest and value of a biographical memoir, not unfrequently depend upon the writer, more than upon the subject of it. It has been affirmed, that there has rarely passed a life, of which a faithful and judicious narrative would not be interesting and instructive; and with regard to how many lives of distinguished eminence and usefulness, have we reason to regret the slenderness and inadequacy of the biographical record! While, in the hands of Dr. Johnson, the life of an obscure wit or poet, a Savage or a Congreve, becomes an instructive memorial.

It is no disparagement of the merits of the learned and ingenious man whose life and writings are the subject of this memoir, to say, that he has been most fortunate (if we may speak, with the poets, of posthumous good fortune) in his biographer. Dr. Good occupied a prominent place among his literary and

professional compeers. His works (extending to two quarto and many octavo volumes) are singularly laborious and diversified; comprising, Medical Literature, Poetical Translation, Natural History, and Biblical Criticism and Philology. His leading faculty, Dr. Gregory remarks, was that of acquisition, which he possessed in a remarkable measure. His diligence was as extraordinary as were his versatility of talent and his powers of retention. His philological attainments, if not profound, were singularly extensive. The exuberant stores of his knowledge were methodized and connected together in his mind by principles of philosophical arrangement. The range of his acquisitions, and his readiness in applying them, might entitle him to the denomination of a living cyclopedia; or, to adapt to his literary character the title of the valuable compilation in which he engaged jointly with his friend and biographer, he was a *pantologist*.

‘With the mathematical sciences,’ says Dr. Gregory, ‘he was almost entirely unacquainted; but, making this exception, there was scarcely a region of human knowledge which he had not entered, and but few indeed into which he had not made considerable advances; and wherever he found an entrance, there he retained a permanent possession; for, to the last, he never forgot what he once knew.’

‘In short, had he published nothing but his Translation of Lucretius, he would have acquired a high character for free, varied, and elegant versification, for exalted acquisitions as a philosopher and as a linguist, and for singular felicity in the choice and exhibition of materials in a rich store of critical and tasteful illustration. Had he published nothing but his Translation of the Book of Job, he would have obtained an eminent station among Hebrew scholars and the promoters of biblical criticism. And, had he published nothing but his Study of Medicine, his name would, in the opinion of one of his ablest professional correspondents, have gone down to posterity, associated with the science of medicine itself, as one of its most skilful practitioners, and one of its most learned promoters. I know not how to name another individual who has arrived at equal eminence in three such totally distinct departments of mental application. Let this be duly weighed in connexion with the marked inadequacy of his early education (notwithstanding its peculiar advantages in some respects) to form either a scientific and skilful medical practitioner, or an excellent scholar; and there cannot but result a high estimate of the original powers with which he was endowed, and of the inextinguishable ardour with which, through life, he augmented their energy, and enlarged their sphere of action.’ pp. 335, 6.

As critiques upon Dr. Good's principal works have been given in this Journal*, we do not feel called upon to enter afresh

* The Lucretius in Eclectic Review, O.S. vol. ii. pp. 608; 686.
The

into the respective merits of these publications, but shall leave the above eulogy to stand as a fair estimate of the Author's literary character. Dr. Good has left behind him, a Translation of the Book of Psalms, with a dissertation and critical notes, and also of the Book of Proverbs. Specimens of these are given by his Biographer; but we hope to have the opportunity of giving our readers a fuller account of them hereafter. The following paragraph conveys Dr. Gregory's impression on inspecting these posthumous labours of his deceased friend.

'On comparing the Dissertation and Notes which accompany this Translation of the Psalms, with those which are published with Dr. Good's Translation of the Book of Job, we perceive a great difference, not in point of talent, but in reference to the simple exhibition of devout sentiment. In the former (the last mentioned), there is much learning, much research, and some display: in the latter also, the learning and research are equally evident; but they are evinced in the *results*, not in the effort of the Author, whose intellect seems absorbed, while his devotion is enkindled by the holy inspiration of the sublime compositions to which his best feelings were so long enchained. Hence, I think that it will be found, that, though the fancy has predominated in sketching the *history* of the several psalms, yet, with regard to fixing the precise meaning of the text, a more uniform sobriety of interpretation prevails, than in any of our Author's previous attempts as a sacred commentator.' pp. 332, 3.

The most interesting and valuable portion of the Memoir, is that which develops the religious character of Dr. Good; and it is to this, that we are anxious more particularly to direct the attention of our readers. 'While I have been anxious', says Dr. Gregory, 'to do justice to the intellectual and literary character of my deceased friend, and to invite the young and the aspiring to an imitation of his varied excellencies in these respects, I have kept in view another object, which to me seems infinitely higher.' That object has been to shew, how greatly more momentous than the right direction of the mental powers, is that of the heart and the affections.

Up to the year 1807, Mr. Good was connected with a Socinian congregation; he was, moreover, an avowed materialist, and had adopted the notion of the 'Universalists' respecting future punishment. In that year, however, he gave the first decided proof of a growing dissatisfaction with the doctrines of scepticism, by breaking off his connexion with the society. The reason he assigns for this step, in a letter to the minister of the chapel, will shew that it was not taken upon slight

The Translation of Job, *Eclectic Review*, N.S. vol. v. pp. 132, 613.
The Study of Medicine, vol. xxiv. pp. 97, 210.

grounds. It appears that the reverend apostle of disbelief had, on the preceding Sunday, asserted in the pulpit, that it is impossible to demonstrate the existence and attributes of God; or had at least treated the *à priori* demonstration of the Divine existence as unsatisfactory and 'exploded', without putting his audience in possession of any better method of proof. The following is part of Mr. Good's letter.

'I sincerely respect your talents and the indefatigable attention you have paid to biblical and theological subjects; I have the fullest conviction of your sincerity and desire to promote what you believe to be the great cause of truth and Christianity; but I feel severely, that our minds are not constituted alike; and being totally incapable of entering into that spirit of scepticism which you deem it your duty to inculcate from the pulpit, I should be guilty of hypocrisy, if I were any longer to countenance, by a personal attendance on your ministry, a system which (even admitting it to be right in itself) is at least repugnant to my own heart and my own understanding.'

This decisive step naturally led to a re-examination of the principles and notions which Mr. Good had long held in common with the congregation from which he now seceded; and the result was, a gradual surrender of all the distinguishing tenets of the Socinian creed. Still, the change was, as yet, only a revolution in his speculative opinions; an important and genial change, inasmuch as it involved an escape from the entanglement and delusion of fatal error and sophistry, and the removal of the most serious intellectual obstructions to the moral influence of Divine truth. But his understanding was entirely convinced, long before his heart was transformed. It was a considerable time, we are told, before his more correct opinions 'assumed the character of principles of action, and 'issued, by God's blessing, in the transformation of his heart 'and affections.' For several years, subsequently to this period, he devoted a great portion of his Sunday mornings and evenings to the prosecution of his biblical studies, to which he always discovered a strong attachment. From 1808 to the beginning of 1812, these leisure hours were occupied with his translation of the Book of Job, and the notes which are appended to it. Within the whole compass of these notes, says his Biographer,

'I am not aware that there is a specific reference to the plan of the Gospel as a restorative dispensation, in which, by the atoning efficacy of a Saviour's blood, sin may be pardoned, and, by the purifying energy of the Holy Spirit, man may be raised to the dignity from which he has fallen, and again shine in the image of God. He did not appear, therefore, as yet, to regard this as entirely essential to true religion; in other words, to consider the evangelical system

as the only solid basis of a rational hope of eternal felicity and glory.
p. 374.

Still, it was manifest to those who were most in his company and confidence, that there was a progression of sentiment, which evinced itself in the growing thoughtfulness of his habits, his increased anxiety to cultivate the acquaintance of pious men, and a certain mellowing of his character. In the summer of 1815, Mr. Good first distinctly announced to his Biographer, to whom he must have known how gratifying would be the communication, 'his cordial persuasion, that the evangelical representation of the doctrines of Scripture, is that which alone accords with the system of revealed truth.'

'He said, he had greatly hesitated as to the correctness of a proposition I had advanced a few years before, that there was no intermediate ground upon which a sound reasoner could make a fair stand, between that of pure deism, and that of moderate orthodoxy, as held by the evangelical classes, both of churchmen and dissenters; but that he now regarded that proposition as correct. At the same time, he detailed several of the Socinian and Arian interpretations of passages usually brought forward in these disputes, and, with his accustomed frankness, explained how he had come, by degrees, to consider them all as unsatisfactory, and, for an accountable being, *unsafe*.'

Of this gradual modification of his sentiments, and of the decision which they at length attained, the manuscript notes in his Bible, and his private papers, present the most interesting evidence. Domestic anxieties and trials, the threatening illnesses of his daughters, and the death, in 1823, of his accomplished and excellent son-in-law, the Rev. Cornelius Neale, appear to have had the happiest influence in confirming him in Christian principles, and inducing a greater degree of spirituality of mind. For the last seven or eight years of his life, Dr. Good was a zealous and active supporter of Bible and Missionary societies. To the concerns of the Church Missionary Society more especially, he devoted himself with the utmost activity and ardour, as an able member of its committee. And during the few years immediately preceding the close of his life, his occasional papers exhibit a rapid advancement in meekness of character for the heavenly inheritance. Of these, we have several very impressive specimens: we select the first as being of convenient length.

'And Enoch walked with God. Gen. v. 24.

'This is the only walk in which we can never go astray; and happy he who, amidst the innumerable paths by which he is surrounded, is led to the proper walk. To walk with God, we must

take heed to every step of his providence and his grace; we must have a holy fear of not keeping close to him; though he will never leave us, if we do not leave him. We must maintain a sacred communion with him, and have our conversation in heaven, rather than on earth; we must be perpetually receding from the world, and withdrawing from its attachments. We must feel our hearts glow with a greater degree of love to him, and, by the influence of his Holy Spirit upon our affections, become gradually more assimilated to the Divine nature. We must take his word for our directory, his promises for our food, and his blessed Son for our sole reliance, making the foot of the cross our only resting place. If we thus walk with God through the wilderness of life, he will walk with us when we reach the dark "valley of the shadow of death;" and though we cannot hope for the same translation as Enoch, still, like him, "we shall not be, because God hath taken us." ' p. 406.

As a specimen at once of Dr. Good's poetical talents, and of his religious sentiments and feelings at this period, we insert the following stanzas, written apparently after hearing a sermon on John i. 1.

' O WORD! O WISDOM! heaven's high theme!
Where must the theme begin?—
Maker and Sufferer!—Lord supreme!
Yet sacrifice for sin!

' Now, Reason! trim thy brightest lamp,
Thy boldest powers excite;
Muster thy doubts, a copious camp,—
And arm thee for the fight.

' View nature through,—and from the round
Of things to sense reveal'd,
Contend 'tis thine alike to sound
Th' abyss of things conceal'd.

' Hold, and affirm, that God must heed
The sinner's contrite sighs,
Though never victim were to bleed,
Or frankincense to rise.

' Prove by the plummet, rule, and line,
By logic's nicest plan,
That man could ne'er be half divine,
Nor aught Divine be man:

' That He who holds the worlds in awe,
Whose fiat form'd the sky,
Could ne'er be subjugate to law,
Nor breathe, and groan, and die.

' This prove, till all the learn'd submit:
Here learning I despise,
Or only own what Holy Writ
To heavenly minds supplies.

‘ O Word ! O Wisdom !—boundless theme
Of rapture and of grief !—
Lord, I believe the truth supreme,
O, help my unbelief.’

From the beginning of 1822, Dr. Good's health began to decline ; and a severe fit of gout, which was brought on, in his own opinion, by too much mental excitement in completing his “ Study of Medicine,” seems to have been regarded by himself as a providential warning of his approaching end. In a letter to his friend Dr. Drake, dated Dec. 11, 1824, after expressing his gratification that his correspondent should have thought so highly of his work, he adds :

‘ But I know the danger of even honourable reputation, and I fear the Circean cup. The richest pearl in the Christian's crown of graces, is humility ; and when I look back upon myself, and examine my own heart, and see how little progress I have made in that which it most imports us to study, I am sure there is no man breathing who has more cause, not only for humility, but for abasement, than myself: for how often have I neglected the cistern for the stream, and have been pursuing a bubble, instead of giving up all my feeble powers and possessions in purchase of “ the pearl of great price.” What a mercy not to have been allowed to persevere in that neglect !’ p. 116.

During the last three months of his life, his strength declined rapidly, exciting much solicitude in the minds of his family, but no alarm of immediate danger. His last illness was short, but exceedingly severe. From the 24th to the 28th of Dec. (1826), he continued, with daily increasing difficulty, to be moved from his bed to a sofa ; but, although he suffered much from the nature of his disorder, it was not till the 29th, that his life was supposed to be in danger. On the day following, his friend, the Rev. Mr. Russell, was sent for ; and to him, in the presence of his assembled family, Dr. Good thus delivered his solemn confession and testimony to the truth.

‘ “ I cannot say, I feel those triumphs which some Christians have experienced ; but I have taken, what unfortunately the generality of Christians too much take,—I have taken the middle walk of Christianity. I have endeavoured to live up to its duties and doctrines, but I have lived below its privileges. I most firmly believe all the doctrines of Scripture, as declared by our church. I have endeavoured to take God for my father and my Saviour ; but I want more spirituality, more humility ; I want to be humbled.”—Here he became much agitated, but yet went on :—“ I have resigned myself to the will of God. If I know myself, I neither despair nor presume ; but my constitution is by nature sanguine in all things, so that I am afraid of trusting to myself.” Some remarks being made about the

righteousness of Christ, Dr. Good replied: "No man living can be more sensible than I am, that there is nothing in ourselves; and of the absolute necessity of relying only upon the merits of Jesus Christ. I know there is a sense in which that expression of St. Paul's, *Of whom I am chief*, is applicable to all; but there are some to whom it is peculiarly appropriate, and I fear I am one. I have not improved the opportunities given me; I have had large opportunities given me, and I have not improved them as I might. I have been led astray by the vanity of human learning and the love of human applause."'
p. 455.

On Monday, the 2d of January, his hearing had become greatly affected, and he was almost constantly convulsed. He uttered only one or two connected sentences.

'Mr. Russell called to him in a loud voice, "Jesus Christ, the Saviour":—he was not insensible to *that* sound. His valued clerical friend then repeated to him in the same elevated tone, "*Behold the Lamb of God*": this roused him, and with energy, the energy of a dying believer, he terminated the sentence, "*Which taketh away the sins of the world*;" which were the last words he intelligibly uttered, being about three hours before his death.' p. 461.

When Dr. Good's former Unitarian views are remembered, this touching account of his last moments will appear the more satisfactory and instructive. In reviewing the memoir of the life of Dr. Bateman*, we took occasion to point out, how peculiarly valuable are those biographical records which illustrate the progress and cure of infidelity under the various modifications which it assumes in the characters of individuals. The present volume supplies a competent and interesting statement of precisely one of those *moral cases* which we then referred to. It serves, we think, to illustrate the remark which we ventured to throw out; that, in the case of the philosophic unbeliever, repentance will ordinarily be the result of faith, rather than conduct to it. It supplies us, too, with a striking proof of the vast importance of a mere change of opinion from false to true, in the matter of religion,—a simple rectification of the views, (although very far from answering to the Scriptural idea of conversion,) inasmuch as it involves the removal of a fatal barrier to the influence of truth upon the conscience and the heart. Because a change of opinions does not always issue in a change of character, some persons have, we think, underrated the value of the intellectual revolution. Neither Dr. Good himself nor his friends, ever confounded his embracing orthodox opinions with that subsequent and essential change, the precise epoch of

* Eclectic Review, Vol. XXVI. p. 310.

which was never known, we are told, even to his nearest relatives. 'But its *reality* was indisputable; and they who had the most frequent opportunities of noticing it, deemed it another proof of that striking "diversity of operations" with which the same Spirit worketh all in all.'

Art. VI. *Elements of the History of Philosophy and Science*, from the earliest authentic Records to the Commencement of the Eighteenth Century. By Thomas Morell. 8vo. pp. 560. Price 12s. London. 1827.

THE highly respected Author of this volume is already well known to the public, by his popular Grecian, Roman, and English Histories. The present work is avowedly a compilation. It is intended to furnish a succinct history of the progress of human knowledge, from the earliest times from which the light of learning and science has been reflected, to the close of the seventeenth century. Enfield's Abridgement of Brucker's Critical History of Philosophy, is the basis on which it has been constructed, and from which a considerable proportion of its materials has been derived. Contributions have also been levied from the Dissertation of Professor Playfair, the Discourse of Stewart on the Progress of Mental Philosophy since the Revival of Letters, and other works available for the Author's purpose. From these ample sources, a body of valuable information has been drawn, adapted as well for the use of such readers as may not be supplied with the means of more ample knowledge of the subjects which it comprises, as of others to whom, as a guide or a remembrancer, such an outline may be acceptable. The Author makes no pretensions beyond those of a faithful and judicious compiler; but this is sometimes the most laborious and most useful species of authorship. His design has obviously been, to provide for students a useful book; and those who have been long conversant with the subjects which it comprises, must willingly concede, that the materials have been collected with diligence, and that they are judiciously and effectively exhibited. It is the only volume which can be selected from our stock of elementary books, for the use of such lovers of learning as wish to form an acquaintance with the state of opinions, the speculations, and the improvements that have distinguished the successive ages of the world, and given celebrity to many illustrious names. The limits within which the Author's collections have been condensed, have necessarily precluded enlarged descriptions of the founders of the several philosophical sects, and of the doctrines which emanated from their schools; their distinctive

tenets, however, are sufficiently detailed for general readers, and tables are annexed, from which the times and countries in which they flourished, may be easily ascertained.

The general classifications of the objects of human knowledge, proposed by the ancients, by Lord Bacon, Locke, Sir William Jones, and Professor Dugald Stewart, are briefly described by the Author in the second Section of his 'Introduction', and the suggestions of the last are adopted by him in the construction of his materials. The plan of Brucker, in arranging the subjects of notice under distinct divisions of time, is followed with a slight modification, which will be immediately perceived by those of our readers who may compare his digest with the following paragraphs. Mr. Morell divides the whole series of ages, a retrospect of which is to be taken, into four great periods.

' 1. That of remote antiquity, "when the cultivation of human knowledge was an exclusive occupation and a separate profession"; the principal records of which are confined to the oriental nations, and have been handed down by tradition from eastern priests and sages.

' 2. The second period embraces the literary history of the Greeks and Romans, from the first colonization of the Grecian states, to the final dismemberment and dissolution of the Roman empire.

' 3. The third will include a brief view of the state of Philosophy and Science, both in Europe and Asia, during the middle ages,—if the logomachies of the scholastics, and the feeble glimmerings of intellectual light that served but to make the surrounding darkness more visible, may be thus designated.

' 4. The fourth and more important period will bring down the history of human knowledge, and trace the progress of mind, from the revival of letters, which took place about the fifteenth century, to the era of Locke and Newton, which may be referred to the close of the seventeenth. After this period, the ramifications of science become so numerous, and the field of general knowledge so enlarged, that to take even the most cursory review within the limits which the Author has prescribed to himself, would be almost an impracticable attempt. This latter epoch has been fitly termed by a modern writer, "that of the second emancipation of science, in which she appears armed with better instruments, supplied with more abundant materials, and secured alike from attack or decay, by a happier order of society."

' II. The literary history of each of the above-mentioned periods will be subdivided:

' 1. With reference to remote ages and countries GEOGRAPHICALLY; that is, according to the relative positions which the several nations occupied in the map of the world; for the records of that distant period are so brief and indistinct, that they will scarcely admit of a more minute classification.

' 2. As we descend the stream of time, and advance to the region

of authentic history, the CHRONOLOGICAL order in which scientific discoveries were made, or philosophical systems devised, will be more distinctly marked.

‘ 3. In proceeding still further, it will be attempted to sketch the history of the sciences separately, under the two great divisions of *matter* and *mind*, agreeably to the general classification suggested in the last section.

‘ 4. In reviewing the latter of the above-mentioned periods, when men of genius and science began to crowd the arena, it will be desirable not only to distinguish the departments of physical and intellectual science, but to notice more particularly the individuals who contributed to their advancement, the order of time in which they flourished, their principal productions, and the influence of their writings and labours, both immediate and remote.’ pp. 13—15.

The literature and science of the most ancient times are matter of conjecture, rather than of knowledge. Our means of arriving at any satisfactory conclusion respecting the learning of the Assyrians, the ancient Persians, the Arabians, the Egyptians, and the Phœnicians, are altogether scanty and defective. The names of these several nations, who, in the early ages of the world, were the authors or the conservators of distinguished institutions connected with the civilization of mankind, excite a curiosity which can never be gratified. Egypt has long been a field of interesting speculation to the philosopher, and the most feeble lights which have held out the promise of assistance in exploring its ancient treasures of knowledge, have been greedily seized and perseveringly employed; but they still remain buried. Many causes may be assigned for the obscurity which is spread over the literary history of the ancient Egyptians. Mr. Morell, after Brucker, has enumerated some of these; but, in the following passage, he has much too strongly stated one of the reasons given by his author.

‘ But most of all is this obscurity to be attributed to the utter destruction of the ancient records of Egyptian literature, by the conflagration of the Alexandrian library, which contained, it is more than probable, the works of Manetho, Cheremon, and other Egyptian writers, known to posterity only by name, or by a few scattered fragments of their writings. The loss of these ancient documents cannot be too deeply regretted, since they were the only sources from which authentic information could be obtained, of the degree of science possessed by the earliest of the Egyptian Magi.’ p. 60.

Brucker merely remarks, that we have few remains of ancient writers, which can afford us any aid in our attempts to trace out the ancient philosophy of Egypt. ‘ Of Cheremon, Manetho, and other Egyptian writers, we have only a few frag-

‘ments preserved in other authors: their works probably perished in the destruction, so fatal to literature, of the Alexandrian library.’ The fragments of Manetho are not so greatly in favour of the presumption that, if the Alexandrian library had been preserved, the sources of authentic information respecting the earliest state of science among the Egyptians had been accessible, as the preceding representation would imply. The destruction of its contents involved probably the loss of no very ancient literary monuments. In the age of the Ptolemies, the times to which the ancient learning of Egypt must be referred, were very remote; and we have no reason for supposing that any genuine records which related to them, were then in existence. Manetho is much more of a fabulist than of a historian.

To Section II. ‘On the Metaphysical Opinions of Socrates, Plato, and the Academic Philosophers,’ too comprehensive a title has been prefixed; since no details occur in it, which have reference to the son of Sophroniscus, who belongs to the class of moral teachers:—‘*Omnis ejus oratio in virtute laudanda, et in omnibus hominibus ad virtutis studium cohortandis consumebatur.*’ Though he was the master of Plato, the philosophy of the scholar varied in too many particulars from that of the instructor, to permit the association of their names in the history of metaphysical speculations. Socrates is properly noticed in a subsequent division of the work, where an account of his doctrines is given under the head of ‘Ancient Ethics.’ The present section is entirely restricted to the metaphysical doctrines of Plato, respecting the Deity; Nature, or the Material Universe; the Soul of the World (*Anima Mundi*); Ideas; the Human Soul; and Demons, or subordinate Divinities. Of the real sentiments of Plato on these topics, scarcely any intelligible account is to be expected, since the most laborious and patient of his readers have confessed their inability to extract from the obscure and conflicting passages of his works in which they occur, a clear and consistent meaning. The sources from which he derived many of the dogmas on which he speculated, are unknown; but the supposition that he was probably indebted for a considerable part of them to Pythagoras, is perhaps to be received as a true one; and though his inventive and sublime genius was capable of modifying, enlarging, and adorning the opinions which he adopted, almost indefinitely, the principles which he attempted to comprehend, were too abstruse for his perception, and too intricate, in the notions which he had of them, to be methodized by him. The subtilty of his speculations, however, rendered them attractive in the schools of philosophy; and the elevated character with

which they were invested by their relation to the ultimate objects of human knowledge, conferred on Plato the distinction of a theologian. For his doctrines, an association and use were provided, which increased their popularity, and gave authority to his name, but rendered them injurious to a purer system. The Divine doctrines of the Gospel were debased and corrupted by the innovations of some of its early professors, who engrafted Platonism on Christianity, and laboured to explain the latter in reference to the former. The fame of Plato cannot be extinguished; but the influence of the Platonic philosophy is diminished, and the knowledge of it is now confined within very narrow limits. The readers of Plato are but few, and any thing like an intimate acquaintance with his works, is the attainment of a very small number of scholars. Such are the revolutions to which great names and once distinguished and prevailing systems are destined. Aristotle, whose metaphysical system is next described in this volume, is another striking example. We shall extract the fifth section, 'On the Ethics of the Epicurean Sect,' as a fair specimen of the work.

'The next of the Grecian sects, whose moral system claims particular attention, both on account of its celebrity, and its influence on the state of society during a long series of ages, is that of *Epicurus*. It has been generally represented as the most exceptionable, both in principle and practice, of all the ethical systems of antiquity. How far this statement is justified by facts, will appear from the following summary of its distinguishing tenets.

'Epicurus taught, that happiness is the great end of life, that which should be constantly pursued for its own sake, and to which every other should be subordinate; that the reason why men fail in their pursuit of this object is, that they mistake its nature, and the source from which alone it can be derived:—that the highest degree of happiness to which man can attain, is that state, in which the greatest measure of physical good, and the least of physical evil, is experienced:—that pleasure being in its own nature a good, and pain an evil, the one is to be pursued to the utmost, and the other avoided; not, however, as it relates to single actions or individual character, but with reference to the whole course of human existence and the general mass of society:—that the use of the rational faculties of our nature chiefly consists in forming this estimate correctly, so as to make a wise choice, by preferring that which, *on the whole*, will yield the highest enjoyment, or by which we may avoid a greater degree of pain and suffering. The Epicurean doctrine concerning happiness, thus interpreted, may perhaps be considered (in theory at least) as not more objectionable than any other of the heathen ethical systems; but in practice, it became highly injurious, subversive alike of social and private virtue, an incentive to every crime, and a pandar to every species of profligacy and licentiousness.

' The Epicurean philosophers further maintained, that pleasure is of two kinds, which are essentially distinct in their nature, and the sources from which they proceed. The one consists in *rest*, both bodily and mental, in a state of perfect and uninterrupted quiescence; the other in *excitement* and emotion, in vivid sensations and highly impassioned feelings of the mind. The former of these was considered most desirable and excellent, because according best with the intellectual part of our nature, which far excels the sensitive animal. No good attainable by man is, therefore, to be accounted greater than bodily ease combined with mental tranquillity. Arguing on these premises, Epicurus taught, that the practice of virtue is essential to true enjoyment, because that alone can induce serenity of mind and intellectual repose; that a steady course of virtuous conduct will, on the whole, secure the greatest possible degree of felicity; that, as the neglect of temperance, continence, and similar virtues, leads to pain and disease of body, so, to disregard prudence, fortitude, justice, and the like, is to ensure mental anxiety and suffering. On the same ground, moderation was recommended in the pursuit of riches and honour; the regulation and subjection of the turbulent passions were enjoined; the exercise of the social virtues of compassion, benevolence, sympathy, and gratitude was inculcated, as yielding the most pleasureable emotions, without disturbing the tranquillity of the soul.

' The basis of the system being thus laid in inculcating the pursuit of happiness as the great end of life, and the practice of virtue as the surest means of obtaining it, the philosophers of this sect proceeded to a classification of the private and social virtues. In common with many other sects, they considered Prudence, Temperance, Fortitude, and Justice, as the four cardinal virtues.

' *Prudence*, which consists in the regulation of human conduct, so as to secure the greatest possible amount of enjoyment, was subdivided into private, domestic, and civil; or that which relates to ourselves, to our families, and to the commonwealth. *Temperance*, which consists in self-government, was also variously modified; so as to include sobriety, in opposition to gluttony and drunkenness; continence, as opposed to sensuality and impure desires; meekness, as opposed to the sallies of anger and unbridled passion; modesty and humility, as opposed to ambition; and moderation, or contentment with mediocrity, as opposed to avarice in all its forms and degrees. *Fortitude*, which consists in the determined pursuit of whatever is honourable and of good report, was contemplated as connected with piety or the fear of the gods; and as counteracting and controlling the fear of death, of bodily suffering, and of mental anxiety or discontent. *Justice* was considered as a social virtue, prompting to whatever is right and just between man and man. Under this head were included humanity, beneficence, gratitude, piety, and friendship. All these were enjoined as essential to that tranquillity of mind, which constitutes the highest enjoyment of which our nature is capable. No reference, however, was made, by the founder or the followers of this infidel sect, to a future state, since present felicity was the only good of which they seem to have formed any conception.

' If the preceding summary of the ethical doctrines of the ancient Epicureans be correct, (and it is gathered from their own writings,) it will be perceived, that it was not in itself that licentious system which many have imagined, or which it was represented to be by the advocates of other rival systems. It rests, indeed, wholly on the selfish principle; it urges no motives but those which are drawn from the desire of self-gratification; but, as Dr. Enfield has justly observed, "it differs from the rigid system of the Stoics more in words than in reality: both maintained that virtue is happiness, though the one considered it but as a means, and the other as the end; the one represented happiness as the necessary *result* and infallible reward of virtue, while the other exhibited it as the grand *motive* to its habitual exercise." But, whatever may have been the moral system of Epicurus, it is certain, that the latter philosophers of his sect justified every species of crime which promised present enjoyment; and that the system degenerated, in the more luxurious and corrupt periods of Grecian and Roman History, into habits of the grossest sensuality and voluptuousness.' pp. 233—237.

Art. VII. *Lectures on Religion*. By John Burder, M.A. 8vo. pp. 543. Price 12s. London, 1826.

IT would be happy for mankind, if the objects which are of supreme importance were primarily regarded. Religious inquiries would then engage their first attention, and their main solicitude would be fixed on the determination of their relations to a future state, and their interests in the world to come. An examination of the truths and evidence of religion, undertaken under adequate impressions of its value, would not only be conducted in a serious and devout spirit, but would be accompanied by many safeguards protecting the inquirer from innumerable errors into which careless spirits are constantly betrayed. That religious errors are so prevalent, and that ignorance of religion is so common, cannot be a matter of surprise to those who unite with the qualifications for judging rightly of such cases of error and ignorance, the opportunities of extensive intercourse with the world. The '*carbonaria fides*' is a creed of general use,—*Id credo quod credit ecclesia*; and the explanation of *Quid credit ecclesia?* which is to be obtained from the professors of this easy faith, completes the circle of credulity, '*Id quod ego credo.*' We remember a case of this current facility of believing, which, as it came under our own observation, we may mention in proof of the aptitude of some minds to accommodate themselves to every wind of doctrine, and of the strange ignorance which is sometimes manifested on the subject of religion. In answer to an advertisement inserted on the covers of one of our monthly publications, for a person

to conduct a village school, who, it was required, should be of a particular religious denomination, one of the applicants for the situation concluded the description of his qualifications with the following postscript:—‘I have not been brought up to your religion, but I have no doubt that, on a trial, I should like it.’ The pliancy which this answer discovered, may be concealed by persons of less honesty and less simplicity, who are equally disposed to put their conscience on sale.

But ignorance of religion is to be detected where the means of knowledge are supposed to be most abundant. The extent to which, in religious communities, a superficial acquaintance with the principles of Christian truth may be remarked, would almost induce the apprehension, that the prevailing modes of instruction are essentially defective. It might not be easy to detect the causes of the inadequacy of the methods of instruction; but that they are insufficient, would seem, from the results which attend them, to be a fair presumption. They are, we should fear, to a very considerable extent, less elementary than they ought to be. In some cases, the topics and the modes of address employed, are adapted to interest but a very inconsiderable proportion of the assembly. We have heard a religious discourse commended as a fine piece of metaphysical reasoning, to which perhaps not half a dozen out of some hundreds of hearers could give their attention. The preacher would probably have been much displeased, if the few for whose capacity or taste his discourse was calculated, had been his only auditors; and the presence of the many was therefore a gratifying circumstance. But in respect to them, the service might as well have been conducted in some foreign language.—“If I know not the meaning of the voice, he that speaketh shall be a barbarian unto me.”

The Author of the volume before us has furnished a work replete with valuable information and cogent argument. We recognize in these lectures, the judicious and able Instructor, solicitous to guard his hearers from error, and to guide them in the acquisition and advancement of Scriptural knowledge. Abundant proofs both of the purity and ardour of his zeal, and of the soundness of his judgement, are supplied throughout the book. He never fails to urge the reasonableness of religion as a ground of its reception, and is utterly opposed to a profession of Christianity not founded on the intelligent perception of its principles. Divine knowledge sanctifying the heart, is the essential character of the religion in which man is to be saved; and this, it is Mr. Burder's object to explain and illustrate, to vindicate and enforce.

Mr. Burder's design, in the volume before us, is to furnish

his readers with satisfactory means of determining the important questions, What is religion? How may the various religions which want the characters of truth, be ascertained to be false? How may the religion which is the true one, be known? And, as the creeds of professing Christians vary, he includes in his inquiry, the determination of what particular system of principles is most in accordance with the standard to which all Christians, grounding their faith on Divine Revelation, refer the reasons of their faith. The characters of personal religion, in connexion with the correct profession of the true faith, are also laid down. The volume consists of a series of discourses on the principal systems of faith and worship which exist among mankind.

To the plan and arrangement of this course of Lectures, just exceptions might, perhaps, be taken; and some of the topics have doubtful claims to the space allotted to them. It is the business of a Christian teacher, to assert the claims of the Gospel revelation, and to urge its acceptance; and this requires that the evidence of its heavenly origin be fully and clearly stated by him. Opposing, or inconsistent systems of religion, cannot proceed from the same source. "No fountain can yield both salt water and fresh." To establish the truth of a particular system of religion, is to furnish the refutation of all other systems. The evidence which supports a system that is true, cannot support a system that is false. We should, therefore, in the first place, have set forth the distinct claims of the Christian revelation, and exhibited its proofs. We should make larger demands upon Christian instructors for the supply of the proofs that the religion of the Gospel is from heaven, than it has been customary for many of them to admit; but it would not seem necessary to us, that they should be required to furnish descriptions or refutations of the several forms in which the errors and superstitions of all times and all nations have been embodied, or to investigate the character of contemporary systems of falsehood. Is the Christian religion a Divine religion? This is the question for which a satisfactory answer is sought; and we should prefer the direct and immediate solution of it, to postponing the inquiry till the falsity of opposing and erroneous systems has been shewn. They might then be compared with it, and their insufficiency and futility be exposed with the more advantage.

A paragraph occurs near the commencement of Mr. Burder's 'Introduction' (p. 4.), which we should not have advised him to insert. Access to the minds of persons prejudiced against religion in the manner supposed, is not, we believe, to be obtained by such means as are here adopted. The advo-

cates of religion will have no cause to fear the risk of being reputed 'interested witnesses,' if their conduct be uniformly in accordance with its spirit, and give testimony to the cordiality of their belief. The prejudices of mankind against the truth, will be most advantageously assailed by forcible representations of its importance, and of the personal interest which intelligent and moral creatures have in it. It is of the utmost consequence, too, that men whom it is wished to impress in favour of religion, should see, in those who are its teachers, simplicity of manner. Offences against Christian simplicity, there is reason to fear, have tended not a little to strengthen the force of prejudices against religion.

Mr. Burder, in his Introductory Lecture, has very properly adverted to a difference which is not always regarded as it should be in religious discussions.

'Man, considered as accountable to God, and man, considered as a member of civil society, are two views of human nature which are perfectly distinct from each other, though very often confounded, even by those who might be supposed to know better. When we insist on the importance of truth in religion, and venture to designate those systems which are essentially untrue, as no religion at all in the proper sense of the word, we are charged with holding intolerant notions. But to this charge we plead not guilty, with the fullest convictions of innocence. My considering a neighbour to be living, as the Scriptures express it, "without God, without Christ, and without hope in the world," interferes not in the least with my acting towards him as a neighbour. Whether he be or be not a real Christian, is a most important question; but it is a matter between him and God. He is not accountable with regard to his religious principles, either to me or to any man. So long as he conducts himself as an orderly member of the community, he is entitled to his full share in all the advantages of civil society, just as much as if his religious views were perfectly correct, and his piety unquestionable.'

p. 14.

These are sound principles. If the recognition of them in the practice of mankind, could as easily be obtained as the truth of them may be established, the interests of religion would be far less retarded in their advancement, and the affairs of the world would proceed much better than they do. The distinction which the Author has so concisely and justly represented, is admitted, in respect to individuals, by many persons who seem to consider it as wholly inapplicable to bodies of men. With the religion of their neighbours, they freely grant that they have no concern; but a public legislation to provide religious creeds and forms, and to coerce the observance of them, is supported by these same persons as an authority implicitly to be obeyed. To prescribe the faith and direct the worship of

his neighbour; is a claim involving too much absurdity, for a man to assert it as his personal right against another, when the case is single. But why is it not perceived, that the absurdity is the same in the case of a hundred, or a thousand, assuming the authority to prescribe a religious faith? Nor can it alter the character of such an assumption, that it is not a novel pretension. This is one of the questions which have no reference to localities or seasons, and which, as the relations of man to his Creator are ever the same, must be determined, at all times and in all places, by the same rule. If the right to interfere with his neighbour's religion be denied to one man, it is denied to all men; and every individual has just cause to complain of being aggrieved, who, while he conducts himself as an orderly member of the community, is debarred from a full share in the advantages of civil society.

In the same Lecture, Mr. Burder describes the nature of religion, and the marks by which true religion may be distinguished from false.

' 1. We know that mankind are intelligent beings. This is a fact relative to the whole human race, which is questioned by none. Since, then, man is a rational creature, it may be expected, that a true system of religion will recognize and be suited to this his character. Hence, if any system shall be observed to abound in senseless ceremonies and foolish pageants, with little or no food for the mind of man, it may be presumed, without hazard, that such a system has no claims to be considered (as) *true religion*, how well soever it may be adapted to purposes of juvenile recreation. On the other hand, if a system presented to our examination is found to be calculated to employ, improve, and enrich our minds, there is, so far, a presumption in its favour, as being in this respect, at least, adapted to human nature.

' 2. A second fact relative to our whole race is, that man is a *corrupt creature*, prone to violate, and having in reality often violated, the rules of goodness, the laws of God. If then any scheme of religion overlook this fact, and treat man as if he were a sinless being, we may reasonably suspect that the said scheme is not true. But if, on the other hand, there is a system of religion which fully recognizes this fact, and throughout all its parts regards man in his real character, making provision for his wants as a sinful creature, it is reasonable to believe that such a system is true.

' 3. It is an undeniable fact, that *evil doing*, of which we are so often guilty, is the *source of much inconvenience and pain*.

' The universal experience of mankind evinces that sin and misery are related to each other as cause and effect. If then any system of religion should evidently be calculated to make men worse, and consequently more wretched, it cannot be imagined to wear the character of truth; but, if on the contrary, it be evidently and eminently adapted to improve the human character, and thereby to make men

happier; and if, as to all those who do justice to it, it actually ~~does~~ make men better and happier, we have good ground to conclude it to be true and divine.

‘ 4. It is a fact, that mankind are *prone to neglect that regard to God*, in which, we have seen, the essence of religion lies, and which, it also appears, is absolutely due to God. A system of true religion may be expected to have a bearing on this fact, while such systems as are false may leave it unnoticed. Whatever creed is shewn to be the most effectual in bringing mankind actually to yield that homage to God, in which true religion consists, may be set down as truth; whereas those systems which uniformly leave man, as they find him, practically unmindful of God, may be pronounced defective and erroneous.

‘ The facts already mentioned respect human nature in every age. The relation which a system of religion bears to those facts, constitutes the *internal* evidence of its truth. But there is another large class of facts which must be noticed; the events, namely, with which we are made acquainted through the medium of *history*. By means of authentic narratives, we know, or may know, most of the principal facts which have occurred in the world in former ages. Now, whatever system of religion be not a thing of yesterday, must also have a history connected with it; that is, certain facts relative to the origin and progress of the system, and relative to those who have espoused it and promoted it, must have taken place in past years; and of these facts, we shall expect to find a fair proportion on record among the other transactions of ages that are gone. Such, every one in the slightest degree conversant with history, knows to be the case. The history of the *religions* of mankind, makes no inconsiderable part of the *general history* of our race; and *one* of those religions, at least, besides making a part of general history, has also *a history of its own*. Historical fact, therefore, forms another criterion by which true religion may be distinguished from false.

‘ Every system of religion will be either *confuted or confirmed* by being brought to this test.’ pp. 16—18.

The second lecture includes remarks on the objects and the nature of heathen worship, as illustrations of the ‘erroneous systems of religion which are occasioned by ignorance of the truth.’ The next three are on modern Judaism, Mohammedanism, and Deism, as ‘erroneous systems of religion which are opposed to the truth.’ In our perusal of these discourses, we have had more than one occasion of remarking the inconvenience of the plan on which the whole work is constructed; and the objections which we have suggested respecting the arrangement of its subjects, receive still stronger confirmation from the Sixth Lecture, entitled ‘Corrupted Christianity.’ In the conclusion of the fifth, an expostulation with Deists on their rejection of the Gospel, before the claims of the Gospel have been stated by the Lecturer, might seem to be misplaced. But, to discuss the source, the progress, and the termination of the

‘**corruption of the Christian Faith,**’ previously to the consideration of the Christian faith itself, is a still more palpable deviation from a judicious order. The corruptions of the truth should, as a subject, follow, not precede the representation of the truth. Defective Christianity,—false religion consisting in the rejection of some of the essential doctrines of the Gospel;—Antinomianism,—religious systems which are marked by disregard to the practical part of religion; and Nominal Christianity,—false religion consisting in inadequate attention to religious truth; are the subjects of the seventh, eighth, and ninth Lectures, which are open to the same remarks. It may be alleged, that the marks of religion which the Author has assumed, are sufficient and proper tests by which to decide the pretensions of the religious systems which he has brought under examination; and this apology may be admitted to a certain extent. But Defective Christianity, consisting in the rejection of some of the essential doctrines of the Gospel, cannot be described till the doctrines of the Gospel are known; and therefore, the application of any tests, other than the specific test of essential evangelical doctrine, must be unavailing for its detection.

‘The disposition of mind with which the inquiry after Truth must be pursued, in order to success,’ is the concluding division of the ‘Introductory Discourse;’ the text is John vii. 17. The importance of this subject will at all times form a sufficient reason for directing the attention of our readers to such considerations as the following.

‘1. A sincere desire to obey the will of God, is favourable to success in the pursuit of truth, inasmuch as it induces a man to make a diligent use of the means of knowledge which are within his reach. Suppose two men to be informed, that in a certain piece of land golden ore was to be obtained if duly sought after. Both these men express a willingness to find the gold, but they differ in this important respect; that the one has but a feeble desire to add to his wealth, while the other being poor, and knowing himself to be poor, does very earnestly wish to gain the treasure. Both commence the operations prescribed; but some time and labour being required, the former, having been actuated rather by a spirit of curiosity than a thirst of gain, either quickly gives up the pursuit, or continues it only occasionally and languidly. The other, stimulated by a sense of want, perseveres day after day in his work, and at length succeeds. He obtains the precious ore; and, in it, an ample compensation for all his toil. Just such a difference is there between the languid desires, half-hearted prayers, and feeble and occasional efforts of the man who makes religion his plaything; and the earnestness and diligence of the man who desires to know, in order that he may do, the will of God. In religion, as in commerce, it is “the hand of the diligent

that maketh rich." "If thou seek for wisdom as silver, and search for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 1—6.

' 2. A sincere desire to do the will of God is favourable to success in the pursuit of truth, because *it removes from the mind that prejudice which is the greatest obstacle in the way of success.*

' Nothing is more common than for men of licentious life to consider a love to religion as the offspring of prejudice; while the fact is, that hatred to religion ought rather to claim prejudice for its parent. No prejudice is so strong as the love of sin. He who wishes to gratify the corrupt desires of the heart, must, of course, be greatly prepossessed in *favour* of any scheme which seeks either to destroy or to diminish the guilt and danger of evil-doing; and must be equally prejudiced *against* a scheme which represents every deviation from the line of righteousness as being both disgraceful in itself and alarming in its consequences. Such a man looks at truth with a diseased eye, and through a mist: no wonder if its lovely colours and fair proportions are not distinctly seen. Such a man comes to weigh the evidences of truth with a pair of balances, on the one side of which vice has previously placed a weight, so immensely great that no possible accumulation of proofs can turn the scale. On the contrary, the man who is desirous of doing the will of God, comes to the contemplation of truth with a clear eye and in a pure atmosphere, and sets himself to the task of weighing proofs and objections with just balances and a steady hand. Such a man "shall know of the doctrine whether it be of God." pp. 19—21.

Three of the Lectures (the twelfth, thirteenth, and fourteenth) are taken up with discussing the objections which have been alleged against the Divine authority of the Christian religion. The difficulties which refer to the facts and events of Scripture and to some of its doctrines, and those which are founded on the character and conduct of professed Christians, are successively considered. Under the last division, the Author has very properly noticed, among the public evils which have furnished occasions of charges against Christianity, persecutions inflicted by Christians, and the wars of which they have been the patrons and abettors. Of all the causes which have checked the progress of the Christian faith, and by which its interests have been most extensively injured, these have been the most malignant and the most fertile. A Christian advocate could not, while under the guidance of the fair and generous feelings which the love of the truth inspires, pass by the charges which have been derived from practices so destructive of the peace and life of man. We are glad that Mr. Burder has not altogether overlooked them, as too many preceding Christian advocates have done; but we are not altogether satisfied with the manner in which the subjects of persecution and war are treated in these Lectures. Nothing, we agree with

him in thinking, is more easy than the vindication of the Gospel from all censure on account of these enormities; we wish, however, that the following paragraphs were more explicit in stating the causes in which persecution has originated.

‘ Persecution has arisen chiefly from wickedness of heart, but partly from blindness of the understanding.

‘ It has arisen, chiefly, from wickedness of heart. Men of tyrannical, overbearing temper, under pretence of religious zeal, have given vent to their pride and cruelty, by punishing those who dared to controvert their opinions and oppose their usurped authority. Such men would have acted tyrannically under any circumstances which should have given them the opportunity of so acting, even though they had never heard a word about the Christian system. Religion did not make them tyrants; but found them such.

‘ But persecution has arisen, in part, from *ignorance*. At a very early age of the Christian Church, these words of the Lord Jesus began to be overlooked: “My kingdom is not of this world;” and for many centuries, the conduct of professing Christians who occupied stations of authority, plainly intimated that the distinction between civil and ecclesiastical matters was very obscurely, if at all, seen. Kings and Emperors, not content with using their power and influence for the suppression of vice and the encouragement of piety, seemed to think that they were doing God service by compelling their subjects to be religious; or rather, by *attempting* to compel them. To us it seems inconceivably strange, that it did not occur to those men, that the seat of religion, being the soul of man, is quite out of the reach of brute force; and that since all truly pious feelings and all acts of genuine worship are the result of persuasion and conviction, no means can be of any service at all in the promotion of real piety, which are not directed to the spiritual part of human nature; and moreover, that the employment of threats and of force, with a view to make men religious, is so far from being calculated to effect the end proposed, that it is almost certain to be productive of the directly contrary result, by exciting prejudice against a system in the propagation of which means so repulsive are employed.

‘ The notion that civil pains and penalties might be lawfully inflicted on men for religious errors, was greatly encouraged by the supposition that the Jewish Theocracy was to be regarded as a model for Christian Princes. It was not sufficiently observed, that the Mosaic Economy was designed to be local and temporary. Civil and religious things were then blended in a degree which we have no reason to suppose to be allowable under the Gospel dispensation. The infliction of temporal penalties on *religious* grounds, finds no countenance in the New Testament. The only punishment which Christ and his Apostles authorize any Christian Church to inflict on heretical members, are *reproof* and *expulsion*. Consequently, the cause of the Gospel is not at all responsible for any of the many persecutions which stain the annals of Ecclesiastical History. Had the genuine character of Christianity been thoroughly understood, and

its precepts universally practised by men in power, not a single act of persecution had ever been committed.' pp. 302, 3.

All this is very true ; but it leaves the reader very indistinctly informed of the source whence have proceeded the insults and the outrages from which religion has suffered so much. Wickedness of heart and blindness of the understanding, how inveterate soever they may be, require to be armed with secular power, before they can inflict such mischiefs as the history of persecution discloses. The principal inquiry on this subject relates to the means which have enabled some men to persecute others for their religion,—the circumstances out of which the power to do these mischiefs has sprung. It is the union of a particular form of religion with the civil power of a state, that constitutes the evil which has been so prolific of human suffering. A state religion, a secularized Christianity, with its exclusive creeds and patronage, has given rise to the unjust distinctions which give edge to the spirit of intolerance. Mr. Burder has very correctly remarked, in a passage already cited, that every man who conducts himself as an orderly member of the community, is entitled to his full share in all the advantages of civil society, apart from every consideration of his religious profession. But it is as clear as daylight, that an individual professing the religion of the Established Church, is denied some of the advantages which belong to him. We do not now speak of incapacity for civil office, but of the relations of social life. Every man is entitled to the full benefit of his personal character ; but the instances are innumerable of a contumelious treatment consequent upon a man's faithfulness to his conscience : he is regarded as a person of inferior *caste*, if he be not an attendant within walls episcopally consecrated. Now, in our account, a man suffers persecution, although he may neither be incarcerated, nor fined, nor mutilated, if odium is excited against him on account of his faith, and if he be displaced from the station, and deprived of the respectability, to which he is entitled in society. The recent repeal of the penal statutes affecting Protestant Dissenters, will be beneficial chiefly as tending to lessen the opprobrium and prejudice with which they have hitherto had to contend in the intercourse of social life. We should have been glad, too, to find, in Mr. Burder's vindication of the Christian religion from the charge of authorizing or sanctioning war, an exposure of the improper conduct of so many of the professed Christians of our own times, as have been the abettors of a devastating warfare. He seems to us, to limit both the objection and his own answer within bounds

much too confined, in restricting them to the wars which religion is said to have produced. The countenance which war has received from Christians, has furnished many persons with objections against the faith which they professed; and to such persons, we should have recommended the Lecturer to address an answer. We do not find fault with the principle on which Mr. Burder rests his vindication of the true religion from the charge of being unfavourable to the enjoyment and exercise of every human right. It is perfectly satisfactory to know, that the religion of Christ is prohibitory of every practice and feeling from which, in any form or manner, injury to man can arise, and that Christianity is not answerable for either the deviations from its laws, or the inconsistencies which may be observed in those who profess it. But there are some particular aspects in which the objections of its opponents, and the regrets of its friends may be placed, that require specific consideration; and in regard to those which have now been brought under our notice, we should have been gratified if we had found the discussion somewhat more appropriate to the real practical merits of the question. With the exceptions which have occurred to us, and which relate to very formidable impediments to the progress of pure Christianity, this lecture on 'the faults of Christians' is replete with correct and forcible remarks. We shall cite the concluding paragraph. The thought which is amplified in the following sentences, is not remarkable for its novelty; but the feelings of our readers will bear witness to the solemnity and force of the unadorned language in which it is delivered.

' Finally ; let those who bear the Christian name, ponder well the important consequences which are associated with the character which they maintain. What solemn words are those contained in the text: " WOE TO THAT MAN BY WHOM THE OFFENCE COMETH." In all probability, there is many an individual in the world of despair, who is thus upbraiding his companion in misery: " It was your bad conduct which brought me here. You were professedly a religious man, and yet you could lie, and cheat, and live a licentious life. I therefore concluded, without further trouble, that religion was useless and needless, if not absolutely false. Thus did I encourage myself in sin and unbelief, till death arrested me, and hell received me. It is true, that the inward cause of my arriving at that sad conclusion respecting the Gospel, was the ill-will I felt towards God, and goodness, and things divine. I now see, (though too late,) that such a way of judging was as unreasonable as it was fatal. I now see that I made too much of the faults of professing Christians, and thought too little of their virtues. Still, your bad life was the immediate cause of the prejudice with which I viewed the people and the ways of God; and as long as eternity lasts, I shall, without ceasing, torment you with the recollection that it was you that brought me here."

‘ Let the disciples of Christ, then, often reflect on the responsibility of their station, however humble it may seem to be. The mere possibility of your becoming the means of the final ruin of a relative, friend, or neighbour, makes you tremble. Your anxious wish is, to save, and not to destroy your fellow-men. Out of love, then, to your fellow-creatures, as well as from love to God and to yourself, avoid all sin : “ Watch and pray, lest you enter into temptation.” ’

pp. 319, 320.

Art. VIII. *One Hundred Fables, Original and Selected.* By James Northcote, R.A. &c. &c. Embellished with Two Hundred and Eighty Engravings in Wood. Small 8vo. pp. 275. Price 16s. London, 1828.

WITHOUT examining too scrupulously into the sources of our gratification, we shall say at once, that this is a delightful volume. It is very possible, that some of our admiration may have been given to the composition through the medium of the decorations, and that we may hold the veteran Author and Editor in higher estimation as an artist, than either as an original fabulist or a collector of fables. This, however, is a point that we are by no means anxious to settle; and where there is so much attraction, we prefer giving our praise in gross, to diminishing its effect by minute and microscopic criticism. Mr. Northcote has revived the fashion of the good old times when the wood-engraver was patronized by artists of high rank, instead of being thrown upon his own resources, and compelled not only to furnish the executive part of his work, but to tax his invention for the design. So far as our immediate recollection serves us, we are disposed to accuse artists of a little unfairness and superciliousness in their dealings with the xylographer. Aware of the freedom and richness with which he can render outline, and of the peculiar expressiveness that he can give to those touches which, in a skilful sketch, are employed to indicate shadow, curvature, and projection, they have availed themselves of his talent, almost always in accommodation to their own purposes; rarely affording him an opportunity of exhibiting the depth, vigour, and raciness with which he is able to express a suitable draught. Without entering on specific comparisons, we shall hazard nothing in the assertion, that, for a certain class of subjects—a very limited one, we admit,—wood is better adapted than copper. It is true, that the latter *can* give a perfect imitation of the effects of the former, as in the case of Marc Antonio's copies from Albert Durer, while wood is more restricted in its range of execution; but such an employment of copper-plate

is a dexterous feat; a *tour de main*, rather than a legitimate application; and these usurpations of a narrow, though important province, are little deserving of encouragement. Perhaps, the happiest and most graceful examples of xylography, are those in which it has been used to multiply the playful and apparently negligent delineations, half sketch, half picture, in which an artist of genuine feeling will frequently express more than an average painter can make out with all means and appliances of colour and canvas. Such are those exquisite vignettes that Stothard traced on wood, and Clennel cut, for "The Pleasures of Memory;" and such are the very clever *Lettres grises* and *Culs-de-Lampe* that Harvey has scattered with profuse invention over the pages before us. There is, however, another and almost opposite department, in which wood-cutting has been employed with great effect, and of which some excellent specimens occur in the present volume. We refer to that class of subjects which presents strong central lights, with or without intermediate shades, relieved by shadows of intense depth; such as occasionally appear in the works of *petit Bernard*, and of which an example is given in the "Bibliographi-cal Decameron."

On the whole, then, the decorations of this book of *Fables*, may be taken as a favourable, but fair exhibition of the state of the xylographic art among us, and do much credit to the able artists by whom they have been carved. The major part are by Jackson; while Smith, Slader, Williams, Eliza Thompson, Bonner, and Branston, have contributed their aid, with various degrees of excellence, though we shall decline the somewhat invidious office of discrimination. The designs are well imagined, and skilfully drawn. The subjects immediately connected with the fable, are from the invention of Northcote, and they will be found spirited and appropriate. They have been admirably transferred to the block by Harvey, a man of great and versatile talent, as well as of consummate industry: We are entirely ignorant both of his person and of his private history, further than that his circumstances, as we have understood, were originally such as to throw him completely on his own resources. He produced, as a first offering to the arts, the superb wood-cut from Haydon's *Dentatus*; executed, we believe, without any other instruction in the mechanical part of xylography, than he had derived from observation and ingenuity. The vignettes and ornamented letters, nearly two hundred in number, are entirely from his own designs, and most favourably exemplify his skill and dexterity as a designer. They comprise specimens of felicitous invention and adaptation, as well as of execution, light and sportive, or firm and

vigorous, as the occasion required. Much amusing whimsicality has been exercised in the choice of subjects, and the sort of enigma that they sometimes present, gives them additional piquancy.

Considering the publication as a work of art, we have left ourselves no opportunity for literary criticism. Fables are seldom much studied after the season of youth, and we have got sufficiently beyond that period, to forfeit our claim to impartiality as judges. The present essays may, however, be fairly enough characterized as not worse, if not much better, than the average of similar compositions.

Before we lay the volume aside, we shall express our regret that this style of decoration is not more frequently adopted. In the ornamented republications of our staple poets, for instance, how much the attractions of good typography would be enhanced by the gay and graceful addition of such initial letters as are here given. The expense is not, we believe, formidable; and it would, we have no doubt, be more than covered by the increased popularity which such well-judged enrichments seldom fail to obtain.

Art. IX. *A Lecture on the Geography of Plants.* By John Barton. 12mo. pp. 94. Maps. London, 1827.

IF God so clothe the herbage"—might seem to be a sufficient call to every devout believer to "consider", far more attentively than the generality of men are accustomed to do, and with feelings of higher interest, the works of the Creator. The marks of the power of God force themselves upon the most unthinking; but the manifold and infinite wisdom of the Creator requires to be studied, as well in his works as in his dispensations. "O Lord!" exclaims the devout Psalmist, "how great are thy works, and thy thoughts are very deep." "How manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches!" Yet, how little do such subjects of "sweet meditation" and boundless inquiry, employ the minds of Christians in general! How inadequate is the attention generally bestowed upon this delightful branch and means of intellectual and moral education!

The volume before us comprises a lecture (the outlines of which were delivered before the members of the Mechanics' Institution at Chichester) upon what is termed Botanical Geography; a subject which has much engaged, of late years, the attention of naturalists, particularly those of the Continent. But the observations which have been collected by their united re-

searches in both hemispheres, are for the most part wrapped up in the technical terms of botanic science, as well as in a foreign or dead language; and are, moreover, scattered through a variety of large and costly works. By bringing together in this concise and popular form, the general results of such observations, Mr. Barton has done an acceptable service to all the lovers and students of nature. We have seldom seen concentrated in so small a compass, and exhibited in so unaffected and pleasing a style, so large a mass of curious information. The volume is entirely free from all parade of science or reading; but the foot-notes which contain the references to the Author's authorities, sufficiently indicate the wide range of his researches. To many botanical students, this elegant modification of their favourite study, this new variety of the science obtained by its union to geography, may be not less novel than interesting. We all love to have our information generalized; so much so, that there is great danger, in the pursuit of all kinds of knowledge, of a premature generalization. But the general facts which this Lecture presents to us, are those of Nature's own arrangement; and the knowledge of them is adapted at once to enlarge, without confusing the mind,—‘to exercise without harrassing the faculties’;—to make botany more philosophical by extending its scope and range, and geography more picturesque and distinct, by giving colour to its bare outlines; while the study has also a tendency, as Mr. Barton expresses it, ‘to bring the mind within the tranquil precincts of the temple, where it may readily, and often, and without violence, be called into the sanctuary.’

‘Scarcely fourteen hundred species of plants appear to have been known and described by the Greeks, Romans, and Arabians. At present, more than three thousand species are enumerated as natives of our own island; and the researches of botanists in other parts of the world, have extended our knowledge of the vegetable kingdom to more than forty thousand species. Of this vast number, comparatively few belong indiscriminately to all climates and situations; none, perhaps, excepting some mosses and other obscure plants, which appear to require for their existence, only an abundance of shade and moisture. This limitation of particular plants to certain latitudes, is undoubtedly connected with certain peculiarities in their internal structure; though, for the most part, we are unable to discover in what those peculiarities consist. Independently, however, of the restriction thus imposed by the climate of every place on the nature of its vegetable productions, each of the great divisions of the earth appears to have given birth to a set of plants distinct from those of other parts. Thus, a large proportion of the trees and plants growing wild in the western hemisphere, are unlike those of the eastern hemisphere in the same latitude. The vegetable productions

of the Cape of Good Hope, are unlike those of the South of Europe, though the climate in these two situations is little dissimilar. The plants of the East Indian islands form another distinct class; those of China and Japan another: those of New Holland again another. We are even assured, that the little island of St. Helena contains a set of plants peculiar to itself, not one of which is to be found on the neighbouring western shore of the Continent of Africa. The plants originally belonging to one part of the world, when removed to another enjoying a similar climate, often appear to flourish as well as in their native soil. Thus, the Potatoe, a native of South America, which was brought to England by Sir Walter Raleigh in the reign of Queen Elizabeth, grows as well here, as the Turnip, the Carrot, or the Cabbage, which are natives of Great Britain. In like manner do the Sugar-cane and the Coffee-tree flourish in the West Indies, though not originally produced there, but transplanted, the Sugar-cane from China, the Coffee-tree from Arabia.' pp. 2—4.

Mr. Barton begins his survey of the vegetable kingdom from the Arctic regions. On the shores of Hudson's Bay, no trees are found north of latitude 60° ; but in Europe, vegetation extends considerably further northward. In Norway and Lapland, the trees which approach the nearest the limit of perpetual snow, are the Dwarf Birch and Dwarf Willow,—'if they can properly be denominated trees': the former seldom exceeds two or three feet in height, and the latter is so small, that 'half a dozen plants, with their roots, stem, branches, and leaves complete, may be laid out on the pages of a duodecimo volume.'

'Even beyond the limits of these trees, however, are found several small plants; and among them, one which particularly deserves to be noticed; the Reindeer Moss (*Lichen Islandicus*) which forms the principal food of the Reindeer, an animal employed by the Laplanders, both for drawing their sledges, for food, and for milk. In the winter, when the ground is covered with snow, these sagacious creatures dig with their feet to get at the moss beneath. Next after the Dwarf Birch and Dwarf Willow, come the Common Birch, the Mountain Ash, and the Scotch Fir, with two or three other species of willow; then, a species of Alder, which has been called the Cold Alder, from its peculiar place of growth, not being found south of latitude 60° ; the Bird Cherry and the Aspen, the Gooseberry and the Raspberry. Still travelling towards the South, we arrive successively at the northern limit of the Ash, the Oak, and the Beech. The northern limit of the Oak has been traced throughout Europe. At Drontheim, in Norway, on the coast of the Atlantic Ocean, this tree is found in latitude 63° ; in the Eastern part of Europe, on the confines of Asia, it ceases to grow in lat. $57^{\circ} 30'$; a remarkable proof of the superior mildness of the climate on the western shore of the old continent, as compared with that of the interior.' pp. 6, 7.

It is a popular error, that the climate of maritime districts is

universally milder than the interior; but, in pursuing the limits of vegetation through Asia, to the eastern extremity of the continent, little diminution of the cold is found on approaching the shores of the Pacific. The Oak languishes on the banks of the Argoun, in the latitude of London, 800 miles nearer to the equator, than the point at which it ceases to grow at the opposite extremity of the continent; and at Pekin, situated only fifty miles from the sea coast, in the latitude of the south of France, the severity of the winter's cold falls but little short of that at North Cape, the furthest promontory of Europe. This remarkable difference is thought to be in part explained by the prevalence of westerly winds in these high latitudes, which bring with them the warm and humid atmosphere of the Atlantic to the inhabitants of Iceland and Norway, while, to the inhabitants of Corea and Kamchatka, they are charged with the dry and cold atmosphere of Siberia. Mr. Barton remarks, however, that this ingenious explanation of the problem is hardly adequate to explain all the facts observed. The curious difference between what has been called the *island climate* and the *continental climate*, is very strikingly exemplified in Norway and Lapland, both enjoying a more temperate climate than any other country in the same latitude.

These two countries are separated by a chain of mountains of considerable elevation, which fall abruptly and precipitously towards the sea on their northern and western sides, and descend with a gentle and gradual slope towards the gulf on the other side. Norway, exposed to the moist and temperate atmosphere of the ocean, enjoys a singularly mild winter, but receives little of the sun's rays in summer; partly from the humidity and mistiness of the air, partly from the declivity of the land towards the north. Lapland has a colder winter, but a warmer summer. And accordingly, it is found, that such plants as require only a few weeks of warm weather to bring them to maturity, succeed in Lapland, though they will not grow in Norway; while those which are easily killed by a severe frost, flourish better in Norway than in Lapland.' pp. 9, 10.

Thus, in our own island, on approaching the Land's End, neither the Apricot, the Vine, nor the Greengage is found to produce ripe fruit, for want of sufficiently powerful sun-beams; while such is the mildness of the winter, that the myrtle, the camellia, and other green-house plants, grow luxuriantly in the open air. At Dublin, the difference between the summer and winter temperature, according to Humboldt, amounts to 20°; at London, to 24°; at Vienna, to 37°. Comparing the two extremes, we find the summer temperature of Vienna is 69°; of Dublin, only 59°. Every kind of fruit and grain, therefore, ripens much more perfectly in the continental situation, than in

the insular. On the other hand, the winter temperature of Vienna is 32° ; that of Dublin, 39° ; consequently, many tender shrubs flourish in Ireland, which will not grow at Vienna, though about 350 miles nearer the equator. These observations are important in reference, not only to the cultivation of plants, but to the human constitution.

The Vine is found to succeed only in those climates where the annual mean temperature is between 50° and 63° : or the mean temperature may even be as low as 48° , provided the summer heat rises to 68° . The region of vineyards occupies a band of about 20° in breadth in the Old World, and not more than half that breadth in America. The Cape of Good Hope just falls within the latitude adapted to the Grape; but the nature of the soil is unfavourable to it. According to Malte Brun, a line of separation between the countries in which wine forms the principal drink of the people, and those in which they principally consume beer, may be drawn from the South of England, through French Flanders, Hesse, Bohemia, the Carpathian mountains, Odessa, and the Crimea. We are not informed, however, within what limits the hop will flourish. Another line, drawn from the Pyrenees, through the Cevennes, the Alps, and Mount Hæmus, will separate those countries in which the inhabitants principally make use of butter, from those in which they make use of oil. The Olive is cultivated with success in every part of the Old World, where the mean temperature of the year is between 58° and 66° . Exceptions, however, to these general observations, occur in countries considerably elevated above the level of the sea. Thus, within the tropics, wheat, barley, and oats are, for the most part, displaced by maize, rice, zea, and mandioc; but in the high plateaus of South America, wheat is cultivated. In passing through the forests of the *tierras calientes*, a draught of milk is said generally to have a fatal effect, up to a certain point of elevation; it may then be drunk with impunity. The appearance of the Oak, in the ascent from Vera Cruz to the table-land of Mexico, is the welcome sign to the stranger, that he has emerged from the region of endemic disease. Mr. Barton might have added considerably to the interest of his Lecture, by adverting to the singular manner in which the different climates are found succeeding each other, in regular gradation, with all their vegetable characteristics, in ascending from the shores of the Gulf of Mexico and the Atlantic Ocean.

Our Author speaks of the Oak, the Beech, and the Elm as indigenous to our island. Whether the last is a native production, has been disputed. It is supposed to have been introduced by the Romans, and is not met with north of Stam-

ford in Lincolnshire. The Wych Elm, seen in Scotland and the North of England, is quite a different species. It has even been affirmed, that the Elm is never, in this country, raised from the seed, although easily propagated by other means. Nor have we any Elm forests. Mr. Barton, however, says:

‘ In the western part of the county of Sussex, we have three distinct belts of country, each strongly marked by the character of its vegetation. To the north, we have a strong and deep clay, admirably adapted to the growth of Oak. Then come the chalk hills, where the luxuriant growth of the Beech attests that this tree has found its congenial soil. And the rich plain between the hills and the sea, in the centre of which stands the city of Chichester, abounds in Elms, which refuse to grow on any but the best land.

‘ To the morbid sensibility of poor Cowper, the Beech woods and undulating surface of the South Downs appeared painfully magnificent. “ This is a delightful place,” he writes from Eartham to Lady Hesketh; “ more beautiful scenery I have never beheld, nor expect to behold; but the charms of it, uncommon as they are, have not in the least alienated my affections from Weston. The genius of that place suits me better; it has an air of snug concealment, in which a disposition like mine feels peculiarly gratified; whereas, here, I see from every window, woods like forests, and hills like mountains; a wildness, in short, that rather increases my natural melancholy.” ’

What Cowper felt thus morbidly, others besides him have been conscious of in a less painful degree, in the presence of similar scenes of sylvan beauty. There are times when, like the music of bells, they produce, by their very beauty and wildness, pensive emotions bordering on sadness. We can easily understand how an individual disposed to melancholy, should feel his spirits depressed by constantly living in a beautiful country,—more especially, where the majestic but sombre beech imparts its own peculiar character of richness and grandeur to the landscape.

Besides the trees just mentioned, the Ash, the Maple, the Sycamore, and the small-leaved Lime-tree, are found wild in Great Britain. The Pear and the Quince are not natives; but the Apple is supposed to be a mere variety of the Crab, produced by cultivation. The Poplar, the Walnut, and the Chestnut are of foreign extraction. It appears that we have given to Spain the Elm, in exchange for the Chestnut, which is originally from Asia Minor. For the Poplar, we are indebted to Italy. The Walnut and the Peach, we derive from Persia; the Vine and the Apricot, from Armenia; the Sweet Cherry, from Pontus; the Fig, the Olive, and the Mulberry, from Syria. But we must not ramble any further. We have already made sufficiently ample use of the contents of this little volume,

to induce such readers as have any taste for the study of nature, to put themselves in possession of all the information which Mr. Barton has collected for them.

Art. X. *A Letter to the King, on the Repeal of the Test and Corporation Laws, as it affects Our Christian Monarchy.* By the Rev. Edward Irving, A.M., Minister of the National Scotch Church, London. 8vo. pp. 32. Price 1s. London, 1828.

WE scarcely know in what light to view this strange publication; whether as a dull hoax, or as an effusion of grave absurdity. If it be indeed from the pen of Mr. Irving, amused as we might otherwise have been at its ludicrous extravagance, all disposition to mirth is checked by the consideration, that a man who might have commanded admiration, should have sunk into an object of pity. The time has been, that Mr. Irving's Quixotic vagaries and doom-denouncing fulminations, went nigh to make us angry; but that time is passed. We feel the more firmly convinced by the present hallucination, that he is an actor, only in his manner; that he is the honest dupe of his own fancies; that, in discarding the Gospel for the prophecies, and the prophecies for politics, he is following what he imagines to be 'light from heaven.' The blame ought to fall upon his friends,—unless he be in the royal predicament of not having, amid a crowd of hollow flatterers, one faithful friend.

What could Mr. Irving possibly dream of accomplishing, by putting forth this abortive effort? If his vanity could delude him into the idea, that it would attract the attention of 'Christ's 'Lieutenant', he ought to have known, that such *twaddle* (to use a popular phrase) could not impose upon his Sovereign, inasmuch as his Majesty is too well informed to mistake Mr. Irving's assertions for facts. For instance, whatever the King of Great Britain might think of the new National Scotch Church doctrine, that, 'as a Christian king, anointed by the church in 'behalf of Christ, and holding his kingdom directly from Christ,' unto Christ he is responsible, and *unto him only*, being 'the 'lieutenant of Christ' in and over all his wide dominions,—his present Majesty is well aware, that the following statement is at utter variance with historical fact, and displays, on the part of the reverend letter-writer, the most discreditable ignorance.

'The orthodox Dissenters are the loyal subjects who consented, and over again renewed their consent, to be deprived of the offices contemplated in the Test and Corporation Acts, whereby they deserved well of the kingdom, which owes them a debt of gratitude.'

That the Dissenters ever gave their consent to the Corporation Act, is, indeed, a marvellous statement, shewing pretty clearly the extent of Mr. Irving's acquaintance with the history of his own country. That they consented to be deprived of the offices contemplated by the Test Act, or that the legislature intended to deprive them of such offices, is not less untrue. But let Mr. Irving go on.

' The Unitarians, and Deists, and Infidels, who are now multiplied to a mighty host within the realm, taking to themselves the name and banner of liberality, in order to entrap the unwary, are the disaffected unto Christ the King, whose Lieutenant your Majesty is : and to guard against the admission into power of Papists, who are nothing so vile in the sight of God, as those classes named above, the orthodox, and loyal, and constitutional Dissenters, in times past, did consent to come under those disabilities from which they now seek to be relieved. The oath of allegiance unto Christ—the only one which he hath authorized, is the eating, by faith, of his flesh, and the drinking of his blood, in the Holy Sacrament ; whereto every one who will not submit, is declared by the Lord to have no life in him ; and, therefore, our fathers, believing in Christ, took this to be the true test of faith and obedience, the true sacrament, or oath of allegiance, unto Christ, as the only head of the church, and Prince of the kings of the earth. Wherefore, also, your Majesty doth, after your coronation, partake of the Sacrament according to the forms of the Church of England. From this act of allegiance unto Christ, these heterodox communities above mentioned desire to be delivered, and the orthodox Dissenters agree with them in their desire, and yet they would have offices of trust under your Majesty nevertheless. They kick against Christ's only test of discipleship, only sacrament of allegiance, and they ask your Majesty, Christ's Lieutenant, to admit them to the fellowship of that power, which is delegated unto you by Christ, and, of which Christ shall require from you a faithful account. May such a thing be done by Christ's Lieutenant? Should such a thing be asked by those who call Christ, Lord? It hath been asked by those who call Christ, Lord ; and on the plea of sanctity it hath been asked, but God forbid that it should be granted by your Majesty, enlightened as you are, in your lieutenancy under Christ, and bound as you are, by your own solemn oath, " To the utmost of your power to maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion, established by law." '

Absurdities here crowd so thick upon us, that it requires some patience to deal with them. First of all, Mr. Irving contends, that the repeal of the Test Act was to be deprecated, not at all on account of its taking away any securities against the Papists, whom alone the Test was designed to exclude, but because it would admit into power a multitudinous host of Liberals and Infidels. Assuredly our forefathers were too sagacious to dream of keeping out Infidels by any such oath. But

next, 'our fathers,' and Mr. Irving's fathers, the Scottish Presbyterians and others, 'took this,' it seems, 'to be the true oath of allegiance unto Christ,' to partake of the Sacrament *according to the forms of the Church of England*. And to decline conformity to the Church of England, is to kick against Christ's *only test* of discipleship. In the very next paragraph, Mr. Irving goes on to argue, that partaking of the sacrament is, in fact, no test of religious sentiment at all; being of no force unless it be accompanied with subscription to the Thirty-nine Articles or the Westminster Confession. And he represents the English Dissenters as, 'unfortunately,' exhibiting 'no form of doctrine, either upon the subject of the Trinity, or of the Sacraments, or indeed upon any subject whatever; contenting themselves with verbal professions of their belief in the word of God, and some declarations, also verbal, concerning their views and experience of its truth.' From this, it must be inferred, in the judgement of charity, that Mr. Irving never heard of any catechisms or 'forms of doctrine' in general use among the English Dissenters; that he never met with any of our Ordination Services; that he never heard of articles of religious communion insisted upon by any Dissenting Churches; that, in fact, he believes the Dissenter to have no theological standards, no fixed religious tenets; no agreement among themselves even upon the most essential points: Mr. Irving must be supposed to be thus ignorant, or else he must be considered as having wilfully uttered the thing that is false.

But such a man is not to be reasoned with.—In the following paragraph, Mr. Irving threatens the King with the judgements of Heaven, in case he should sanction the repeal of the penal laws.

'But be assured, most honoured and beloved King, that God would not fail to avenge himself upon the kingdom which should, from such a height, descend, of its own accord, into such impiety and infidelity. Your Majesty being well versed in the annals of this kingdom, doth know how forward we stood in our testimony against the Papacy, which had committed the enormity of putting the king under the church, instead of putting him under Christ the head of the church, and had asserted that the priest might rule the king. This monstrous union of priest and king in one person, the preachers of the Reformation in these lands did expose, out of the Holy Scriptures, whereto your Majesty's progenitors did give reverend heed, until, at length, through manifold perils and vicissitudes, we were wholly delivered from the Papal yoke, and took the highest post of honour upon the earth, the post of maintaining the royal priesthood of Christ, against the royal priesthood of the Bishop of Rome. And this post of preferment upon the earth,—a nation united for God, against nations confederate for idolatry and man-worship,—your Ma-

Majesty's royal line hath maintained, in the face of all nations. And when infidelity arose at the French Revolution, to constitute another monstrous form of power, which is power derived from the people and not from Christ, and holden for the people and not for Christ, your Majesty's father, of beloved memory, was stirred up by God, mightily to withstand this invention of the Devil. But though God honoured your father to begin the mighty work of contending against infidelity, which makes the people king, and public opinion law, God reserved it for your father's son, our beloved king, who now, by the grace of God, reigneth over us; even unto yourself, Sire, did God reserve it, to subvert the great infidel supremacy over Europe, and to restrain the person of the great infidel king. Behold also, how your Majesty, as the head of the great Protestant nation of the earth, hath laid prostrate, in another quarter of the world, the chief cities of Mahomet, of Bramah, and of Budh, the three principal superstitions of the east. Behold, also, how the popish kings were brought to seek a refuge in your Majesty's dominions, and to taste of your Majesty's bounty. And time would fail me to speak of your Majesty's honour and power, in all parts of the earth, from pole to pole. All this glory hath the God of heaven bestowed upon your royal father, and upon yourself, most mighty King, in consideration of that stout and uncompromising opposition which was made by all the constitutions of the kingdom, that protest taken, that interdict maintained, against the Pope and all his wicked inventions. Now, if a kingdom, thus exalted, of God, above all kingdoms on the earth, whose merchants also are as princes, and whose people are blessed with all science, and art, and enterprize; if this nation, whose head your Majesty is, should now, forgetting all these favours and blessings of God in times past, break down her bulwarks and defences against Socinians and Infidels on the one hand, and against Papists on the other; what less can we look for, than the utmost indignation, and the severest judgment of God, whom we have renounced? As it was with Judah, when she forgot her deliverance in the days of Hezekiah, so shall it be with us, if we forget our deliverance, in the years that are past. For as Sennacherib shook his hand over Jerusalem, but was not permitted to cast a stone into it, so the mighty Infidel Prince, now no more, after subduing all Christendom besides, did long and bitterly rage against us, but at length fell, crushed by our men of war; which deliverance of God, if we forget, and open the high places of the kingdom unto unprofessing and unbelieving men, and even unto infidels, then, as surely as Nebuchadnezzar was raised up in Sennacherib's room, to lay Jerusalem on heaps, and carry her people unto Babylon, so surely shall God raise up a scourge for Britain, to do that of which it will be a pain even to hear the report.' pp. 12—15.

Mr. Irving's conscience does so far serve him as to suggest, that the Test Act led to a profanation of the Holy Sacrament; but he gets over it, by accusing all objectors to that 'most Christian and religious enactment of our fathers,' of '*affected puritanism.*' And while he does not scruple thus to

use the slang of profaneness in calumniating his brethren, he prostitutes the language of Inspiration by terming the Test Act a law 'holy, and just, and good.' The State, he contends, was wholly guiltless of the desecration of God's holy ordinance: it was chargeable entirely upon the Church, which had not done its duty in the matter of discipline. 'It is with shame and 'confusion of face, that I, who am a minister of the Church, 'do confess'—No, Mr. Irving, you are not a Minister of *the* Church. The Church, by your own shewing, is the Episcopal Church of England, of which the King's most excellent Majesty is the visible Head; of which Church you are *not* an 'ordained minister;' by which your ordination would be held null and void; into the pulpits of which you can obtain no admission. You are a Dissenter, preaching in a licensed chapel, indebted to the Toleration Act for your liberty of prophesying. Go to, fond man! But we must make room for one more paragraph.

'O ye sluggard priests, where are your voices now? O ye time-serving priests, where is your faithfulness now unto Christ, the head of the church? O ye men of God, and true Churchmen, what hath blinded you! what hath spell-bound you, that there is never a voice to shew the wickedness of this Act, which goes to abolish Christ's royal prerogative for ever! Where are ye, O descendants of the reformers, Knox in the North, and Latimer in the South, who instructed princes and nobles concerning their dignity of ruling without warrant of the Pope, and concerning their duty of ruling by warrant of Christ, putting the foundations of power upon the everlasting mount of Zion? where the descendants of the Wentworths, of Elliot, Hampden, and Pym, who withstood the power, when it would again have interfered with the privileges of the church of Christ? (I speak not of them as men in arms against their King, which God forbid that I should approve, but as men fulfilling their duty in that House, where now hardly one standeth up in the light of the Holy Spirit, multitudes in the darkness and blindness of liberality or irreligion.) Where now are the descendants of the Scottish clergy, and nobles, and gentlemen, and people, who withstood, (I mean not in arms, but in solemn protestation, and in the flames of martyrdom,) the attempts of power to invade the sanctuary of the church? Where are your children gone, O ye fathers of the Protestant church and Protestant kingdom? what land upon the wide earth do they inhabit? O Rachel! O Rachel! weep, weep for thy children, for they are not.'

pp. 29, 30.

The frantic fanaticism of this paragraph deprives us of all hope that Mr. Irving will, as we once fondly hoped, outgrow his juvenilities.

ART. XI. SELECT LITERARY INFORMATION.

We understand that Mr. William Carpenter, the Author of several Popular Works on the Study of the Scriptures, is about to deliver a Course of Lectures on Sacred Literature, at Salvador House, Bishopsgate Church. The Lectures are to be adapted to the purposes of General Instruction.

Preparing for publication, *Memoirs of John Frederic Oberlin, Pastor of Waldbach in the Ban de la Roche*; compiled from authentic sources, chiefly from the French: interspersed with interesting anecdotes and original information.

Captain George Beauclerk, 16th infantry, who, with another officer of the garrison of Gibraltar, accompanied Dr. Brown, in July 1826, on a medical mission to the Sultan of Morocco, has in the press a volume of *Travels*, illustrated with numerous appropriate costume engravings, to be entitled "A Journey to Morocco."

Mr. Britton announces, that the letter-press of the *Architectural Antiquities of Normandy* will be ready for delivery, gratis, to the Subscribers on or before the 1st of July:—that some of the copper-plates of Robson's *Cities* will be destroyed after 250

large and 800 small paper are worked; and that the letter-press and last Number of *Peterborough Cathedral*, will be ready with the Normandy.

*. * No. 1. of *Picturesque Antiquities of the English Cities*, will be published on the 1st of next Month, with 12 Engravings by and under the direction of J. Le Keux.

In the course of the Month of June, R. Ackermann will publish, in an imperial 4to. volume, with numerous Engravings, *Buddhuism: illustrated from original Manuscripts of its Doctrine, Metaphysics, and Philosophy*; accompanied by Forty-three Engravings, Lithographed from the Cingalese Originals, demonstrative of their Scheme of the Universe, and the Personal Attributes of the Buddhoo: also, *Notices of the Planetary or Bali Incantations and the Demon Worship still existing in that Island*. By Edward Upham, Member of the Royal Asiatic Society of Great Britain and Ireland, F.S.A.

The Second Number of the *Picturesque Tour of the River Thames*, will appear in June.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

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Memoirs of Mrs. Susan Huntington, of Boston, America. With an Introductory Essay, by James Montgomery. 12mo. 5s. Royal 24mo. 8s. 6d.

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